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CHRISTIAN  
YEAR BOOK

1959

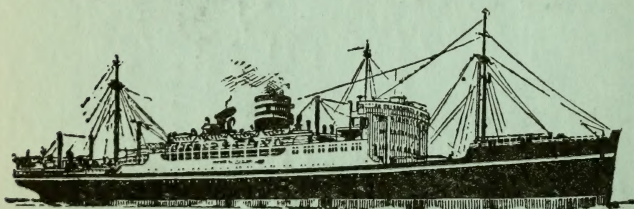


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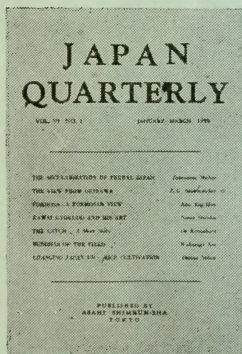
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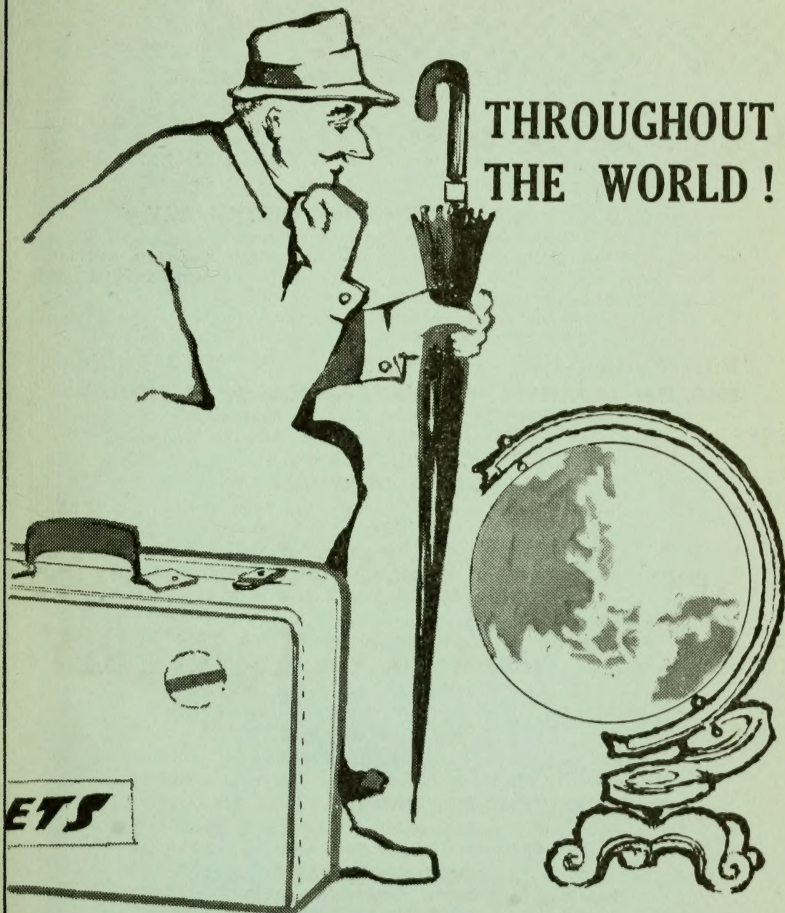
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# THE JAPAN CHRISTIAN YEARBOOK

1959

*Editor*

KIYOSHI HIRAI

THE CHRISTIAN LITERATURE SOCIETY

(KYO BUN KWAN)

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## PREFACE

We present this issue of the *Japan Christian Year Book*, not only to the general public in Japan, but also to our Christian friends abroad. It is our Special Centenary Issue in commemoration of the completion of 100 years of Christian witness in Japan.

As will be noticed at first glance, there are two sorts of articles in this book. The first section embraces articles treating of events important to our Christian churches which took place in the course of the year 1958. As historical documents, these form an important part of this *Year Book*. The other section contains irreplaceable historical documents of the Protestant Christian Church since its inception in Japan a century ago. By going through these materials, the reader will come to understand the stages of the historical development and the problems and tasks our church had to face and struggle with. Numerically speaking, the year 1958 saw nothing spectacular by way of increased church membership. But the 14th World Convention of the Christian Education and Sunday School Association, held in Tokyo in 1958, left an indelible impression on the minds of our church people. Thus, 1958 will be one of the more historically significant years in the life of the Japanese church.

This year of 1959 is the one hundredth year since the first Protestant missionary landed on the shores of Japan. In editing this issue we cannot but look to the past one hundred years of our Protestant history. In commemorating this year, we are gratefully impressed by the self-forgetting, sacrificial activities of our first pioneer missionaries and also by the Christian love and cooperation in the Lord shown by the foreign mission boards of the sending churches in Europe and America. Without their

untiring effort and service, the Christian churches in this country would not have achieved the influence and status they have today.

In compiling the historical documents of the Protestant missionary enterprise, Rev. Frank Cary has devoted untiring effort and nearly a half-century of historical curiosity. It is our sacred obligation to express our heartfelt gratitude for the service rendered by him. In fact, Mr. Cary should be called an actual editor of this volume. He not only read through the vast quantity of historical materials and edited them in an admirable way, but he personally undertook to read proof on what he had so laboriously assembled. It is only to be regretted that not all of the materials at his disposal could be printed here. This was unavoidable due to the limitations of budget and space.

To reflect upon the past is meaningful only in so far as it serves to cast new light on the future. By evaluating the many merits and demerits of our evangelistic efforts of the past, we may learn a great deal about planning new missionary projects as we enter the second century of our Protestant enterprise. Under the auspices of the National Christian Council of Japan, the Centenary Celebration will be held the first week of November, 1959. Detailed accounts will be forthcoming in the next issue of the *Year Book*.

We are greatly indebted to our editorial staff and to all those who have made splendid contributions by their excellent articles, for their cooperation and help. Above all, let it be mentioned that the Rev. Frank Cary performed an extraordinary service not only in compiling the historical materials but in financial matters also. We are grateful also to the American Board of Commissioners which made it possible for Mr. Cary to extend his stay in Japan and to carry on this important work.



We owe the tedious work of proof-reading to the Reverends Richard A. Merritt, Howard Huff and Vern Rossman, for which we sincerely thank them.

The Editor

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## INDEX ADVERTISEMENTS

### EVANGELISM

Bott Memorial Center .....	384C
Christian Literature Crusade .....	192B
Commission on Christian Literature (NCC) .....	192A
Japan Bible Society .....	619
Japan Sunday School Union .....	Front Facing Page 6
Jordan press .....	192B
Kirisuto Shinbunsha (The Christian News) .....	192C
Seibunsha .....	192C
Seisho Tosho Kankokai .....	192D
Seizando .....	621
Shinkyō Shuppansha .....	624
Taiseido Shobo Co. ....	480E
Tsujido Fast Care Home .....	480G
The United Church of Christ in Japan.	
Board of Publications. ....	Back Facing Page 5
Women's Christian Temperance Union of Japan .....	384B
Y. M. C. A. press.....	384B

### EDUCATIONAL INSTITUTION

Aoyama Gakuin .....	Back Facing Page 2
Baika Gakuen .....	622
Christian College .....	96L
Church School Department (NCC) .....	623
Doshisha .....	96B
Education Association of Christian Schools .....	621
Fukuoka Jogakuin .....	620
Heiwa Gakuen .....	96N
Heian Jogakuin .....	96H
Hiroshima Jogakuin .....	96I
International Christian University .....	622
Japanese American Conversation Institute .....	96M

Joshi Gakuin .....	622
Kanto Gakuin .....	96D
Keisen Women's Junior Jogakuin .....	620
Kobe College .....	96G
Kobe School of Japan Language.....	96M
Kwansei Gakuin.....	96E
Meiji Gakuin .....	96C
Nagoya Gakuin .....	96L
Osaka Jogakuin .....	96H
Palmore Institute .....	96K
Poole Gakuin .....	621
Rikkyo High School .....	96I
St. Michael's School .....	96I
St. Paul's (Rikkyo) University .....	96A
Sei Gakuin .....	96K
Seibi Gakuen .....	96J
Seiwa Junior College .....	96H
Tokyo School of Japan Language.....	Back Facing Page 3
Tokyo Union Theological Seminary (Tokyo Shingaku Daigaku) .....	623
Tokyo Women's Christian College .....	96F
Yokohama Kyoritsu Gakuen .....	96J

## CHRISTIAN SERVICES

Inter-Mission Services Ltd. ....	384A
Japan Church World Service.....	384C

## PUBLISHER

Asahi Shinbun Publishing Dept. ....	Front Facing Page 2
C. E. Tuttle Co.....	480H
Japan Travel Bureau, Pub. Dept. ....	480C
Tokyo News Service Ltd. ....	480C
Vaccari .....	Front Facing Page 4



## NEWS

Asahi Evening News .....	480A
Japan Times .....	480B
The Mainichi .....	480B
The Yomiuri .....	480A

## PRINTER

Diamond Service Co. ....	480F
--------------------------	------

## BANK

Bank of America .....	288E
First National City Bank of New York...Back Cover Page	
Shinwa Bank .....	480F
Sumitomo Bank .....	288F

## TRANSPORTATION

American Express International Inc....Front Facing Page 1	
American President Lines .....	Back Facing Page 1
Everett Travel Service .....	Front Facing Page 3
Japan Air Lines .....	Back Facing Page 6
Nippon Yusen Kaisha.....Front Cover Page	
North West Orient Lines .....	288A
S. A. S. ....	288B

## MEDICAL SERVICES

Shingai Dr. H. (Dentist) .....	384D
Takemi Dr. Taro .....	384D

## HOTEL

Shiba Park Hotel.....	288I
Tokyo Y. M. C. A. Hostels .....	384B

**DEPT. STORES**

Shirokiya .....	288J
Toyoko .....	288J

**MISCELLANEOUS**

Acme Service Inc. (Insurance) .....	Back Facing Page 4
Aurell Insurance Brokerage Inc.....	Front Facing Page 5
Dentsu Advertising Ltd. ....	288H
Eiko Shikitenasha.....	623
Fuji Photo Film Co., Ltd. ....	288G
Fukushima & Co., Ltd. (Rattan Furniture) .....	288C
Hakuyosha (Laundry) .....	288G
Kinokuniya (Book Store) .....	480D
Kita Nihon Paper MFG. Co., Ltd. ....	480F
Kurosawa Co. (Type Writers) .....	288D
Maruzen Co., Ltd. (Book Store) .....	480D
Naomi .....	96N
The Nikko Securities Co., Ltd. ....	288D
Peter's Restaurant .....	288C
Sony Corporation (Transistar) .....	288B
Sony Corporation (Tape Recorder) ...	Back Facing Page 4
Western Publications Distribution Agency	
(Canon Synchroreader) .....	480E
Yokohama Kyo Bun Sha .....	96N



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## TABLE OF CONENTS

---

WHO'S WHO AMONG OUR CONTRIBUTORS .....	iii
--	-----

### I. GENERAL

Chapter I. International Japan —Soichi Saito .....	1
II. Politics in 1959 —Tomio Muto .....	14
III. The Non-Christian Religions	
—Tetsutaro Ariga .....	24

### II. REPORTS

No. 1	The Protestant Church in 1958	
	—Kiyoshi Hirai .....	34
No. 2	Religious Education	
	—Jonathan Masatake Fujita .....	50
No. 3	Mass Communication in Japan	
	—Vern Rossman .....	56
No. 4	The Present Situation and Prospect of Christian Literature Evangelism in Japan	
	—Shiro Aoyama.....	61
No. 5	Christian Social Work —Shiro Abe .....	67
No. 6	Youth and Youth Organization in Japan .....	72
No. 7	Why I am Glad I was Called to Missionary Work in Japan .....	79

### III. HISTORICAL SECTION

History of Christianity in Japan (1859~1908)	
—Frank Cary.....	85

## DIRECTORIES

Mission Boards and Societies .....	492
List of Missionaries .....	506
Statistics .....	617



# GENERAL

## CHAPTER I

### INTERNATIONAL JAPAN

*Soichi Saito*

Japan is no longer insular in international outlook. In 1958 Japan played the role of host to several international conferences which were held in this country. There were four or five international gatherings which had direct or indirect bearing on the Christian Church.

#### **International Conferences**

As a herald of the 14th World Convention of Christian Education (popularly known as the Sunday School Convention), which was held in Tokyo August 6-13, 1958, the World Institute on Christian Education was held July 1958, at Seiwa and Kobe Colleges, in Nishinomiya, not far from Kobe.

A tribute must be paid to those who participated in this gathering under the leadership of D. T. Matsumoto, chairman of the Institute, because it paved the way for the larger conference which was later held in Tokyo.

Japan is fortunate in having entertained the global meetings on Christian Education twice, in 1920 and 1958. Evangelism or Christian Education was one of the problems which was discussed in the Japanese Christian churches. The question of how much service the work of Christian education can render to the Japanese Church was worthy of re-evaluation.

### **C. C. I. A.**

Under the National Council of Churches in Japan, there is a small committee composed of lay and ministerial members, whose duty is to study and discuss international problems and to make recommendations, if necessary, for action by the National Executive of the NCC. This necessitates very close contact with the Commission of the Churches on International Affairs, (C.C.I.A.) of the World Council of Churches.

This Japanese committee is indebted to the valuable data which are received every now and then from the C.C.I.A. It has made a point of inviting experts who are well versed on certain international problems, especially on current problems of importance, to enlist their counsel.

### **The foreign policy of Japanese Government**

Aiichiro Fujiyama, Minister of Foreign Affairs, has already declared to the world and the Japanese people the three fundamental principles of Japanese diplomacy, namely 1) support for the United Nations, 2) cooperation with the nations of the free world, and 3) maintenance of Japan's position as an Asian nation. Fujiyama himself attended the 12th session of the United Nations Plenary meeting, and tried to make known the attitude of the Japanese Government, after the Extraordinary session in August 1958. He made special trips to Canada, Europe as well as to the U. S. A.

### **H—Bomb Testing**

Premier Nobusuke Kishi was extremely eager to stop nuclear bomb testing and consequently sent a special envoy to England, Europe and America in 1957 for this purpose. He still entertains the same attitude toward the stopping of the tests. One interesting point is in his choice of envoy—Dr. Masatoshi Matsushita, President of St. Paul's University which was established by the Episcopal Church.

The United Church of Christ in Japan and NCC were not unmindful that it was difficult to persuade the Western countries, notably England and the United States. However, they never ceased to proclaim their keen desire to stop the testing of the nuclear bomb.

### **Afro-Asian Group**

From the beginning the Afro-Asian Conference which was held in Indonesia in 1956 was fraught with difficulties, because of vested interests and lack of mutual understanding, especially due to the different ideologies with which the delegates came to the conference. Nevertheless, the importance of the Afro-Asian group has become evident because of these difficulties.

### **International Problems**

Out of many international problems with which Japan is confronted the following outstanding ones may be taken up for consideration.

First and uppermost in the minds of Japanese people is the discussion on the revision of the Mutual Security Treaty



with the United States of America. From the basic principle of this foreign policy Japan is to cooperate with the nations of the free world.

Despite the desire of some who wish to abolish the treaty, Foreign Minister Fujiyama has been negotiating with the United States with a view to revising the security treaty. On the other hand, he had to take recourse to explaining his policy on this matter to the parliament and to his own Liberal Democratic Party.

Fujiyama, in his statement, points out the following five reasons why the U.S. Security Treaty should be revised:

1. Under the present treaty, the American Forces have the right to be stationed in Japan in order to protect Japan from attack from other countries. However there is no accurate statement of their duty to protect Japan, in the treaty. Japanese are eager to revise the treaty to make it bilateral rather than unilateral.

2. According to the treaty, in order to maintain the peace and security of the Far East, U.S.A. can use its forces stationed in Japan without consulting the Japanese government. May this not possibly involve Japan in a war against the will of Japanese people? As a matter of fact, there is no likelihood that the American forces will be used without restriction. But if there is uneasiness on the part of Japanese, is it not necessary to respect their will by enacting revisionary measures?

3. As the U.S. forces can decide freely the choice of weapons to be used, is it not possible for the U.S. forces to bring into Japan, nuclear weapons against the will of the Japanese?

4. In case any internal disturbances occur, U.S. forces are under the present treaty, to suppress them. Is this not contrary to the dignity of an independent state? At this stage when Japan has developed a certain capacity to maintain order, should this not be recognized through

treaty revision? Without the consent of the U.S. A., Japan is not now permitted to provide a base for a third country. This also ought to be dropped, in consideration of the dignity of an independent state.

5. In the preamble to the present treaty it is stated that action should be taken in accordance with the purposes and principles of the Charter of the United Nations, but the relationship between the treaty and Article 51 in the Charter of the United Nations is not clearly stated.

---

**Article 51 of the Charter of the United Nations reads :**

Nothing in the present charter shall impair the inherent right of individual or collective self-defense if an armed attack occurs against a member of the United Nations, until the Security Council has taken the measures necessary to maintain international peace and security. Measures taken by members in the exercise of this right of self-defense shall be immediately reported to the Security Council and shall not in any way affect the authority and responsibility of the Security Council under the present charter to take at any time such action as it deems necessary in order to maintain or restore international peace and security. .

---

The purpose of the revision says Fujiyama, is to revise the present treaty in accordance with the desire of the Japanese people.

Soviet Russia and Communist China have recently suggested that if Japan takes a neutral stand, that is, leaving the nations of the free world, international peace and security will be assured.

What course Japan should take in the matter diplomacy and in the policy of peace and security must be decided by Japan herself. "I hate the interference of other countries," says Fujiyama. "Look at the attitude of Communist countries toward the policy of neutrality proclaimed by Yugoslavia. Consider their intention to weaken the power of the nations in the free world. Soviet Russia says that she would guarantee the peace and security of Japan, if Japan takes a 'neutral' stand. But we have learned a different lesson from past history," Fujiyama points out.

Fujiyama must solve many difficult problems before he succeeds in making the new revised treaty known to the Japanese people as well as to the world.

### **The 14th World Convention on Christian Education**

Thirty eight years have passed since the 8th World Sunday School Convention was held in Japan in 1920. The world has seen many changes. The convention itself has changed also. In 1920 the theme was: "*I am the Light of the World!*" the 14th Convention theme was "Christian Education in a Changing World."

The Convention itself was a great occasion for the delegates and even for those who were unable to attend.

Two special meetings should be mentioned. One was the World Institute on Christian Education which was held at Seiwa and Kobe Colleges, in Nishinomiya, not far from Kobe, July 19-August 1 1958, and the other was a Seminar on Christian Education as a part of the curriculum of the theological seminary, held at Union Theological Seminary, Tokyo, August 2-6, 1958. The Institute theme, "Christian Education in a World of Rapid and Bewildering Social Change" is most appropriate. The concluding sentence of Dr. C. G. Baeta of Ghana in his address on



this subject is worthy of note. "The business of Christian education is to offer the Gospel of Christ, which is 'the power of God unto Salvation.' Our Lord himself said that in trying to do so we should be his witnesses."

In contrast to this, it is interesting to read a Report of a Theological Seminar on Christian Education:

"In recent years theologians and Christian educators have misunderstood and even mistrusted one another. The Christian educator is accused of having no theology, or rather of having only bad theology. He may give verbal assent to sound Christian doctrine and then proceed to teach on bases quite at variance with those doctrines. It is said of Christian Education that the emphasis rests too heartily upon methods and skills of communication without proper regard for the content of Christian faith; and that the result is a mere "bag of tricks." *Training Ministers for a Teaching Ministry* (p. 6-7).

The theologian comes under equally strong condemnation. He is charged with unreality in his statements of the faith, and with frequent failure to take account of the common man and the common life. To the Christian Educator, the theologian sometimes appears satisfied to work in isolation and without regard for the serious problems of communicating the Gospel to men. He is also charged with pride of position in the academic world and of jealously protecting his prior place in the seminary curriculum in spite of evidence that graduates think there should have been more effort to prepare them for the educational tasks which actually fall to them in the pastorate." (p. 7)

Remember, however, that in this seminar, "the members sought to discern the grounds on which theology and Christian Education may meet fruitfully in favor of greater cooperation." (p. 7.)

Prof. G. Baez-Camargo, of Mexico put it well when he

discussed "A Theology for Christian Education."

"Christian education cannot in itself and by itself produce Christian life and growth, but it can be a channel through which the love, the grace and the power of God by His Spirit may work. We, as Christian teachers, must know the laws of growing and learning; we must keep our pupils in constant touch with the elements that God has provided for their nurture and growth." *Tokyo Calling*. p. 26,

There will be different angles from which the 14th World Convention on Christian Education can be evaluated in the years to come. Let us take up a few outstanding points which meant much to Japan and to the world.

As the central theme, 'Christian Education in a Changing World,' indicates, the Convention was held at the moment when the World is in great need of a *right direction*. As far as Japan is concerned, the Convention was timely.

First, in his welcoming address, Dr. Michio Kozaki pointed out, "Those of you from abroad who are attending this convention in Tokyo surely cannot but sense that here a new Japan and the old Japan live together. This coexistence is no mere outward manifestation which happens to catch the eye—it is a difficult situation which relentlessly penetrates deep into the inner life of every Japanese. For this 14th Convention to meet here and now—to meet at this time in this capital city of this new-old nation—for you to assemble with us in Tokyo, Japan, where we conjointly study our common theme is for us Japanese an event of deep significance."

In the second place, Dr. Kozaki pointed out that "next year, 1959, is to be the centennial of Evangelical Christians\* in Japan, and we Japanese Christians, citizens of a new

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\* In the classical sense: Protestants (Ed.)

democratic nation under a new national constitution, earnestly seek the establishing of, and unitedly strive to share in the maintenance of, lasting world peace.”

This global gathering was a vanguard of the centennial of the founding of the first Evangelical Christian Mission in Japan, which is to be celebrated in the first week of November 1959.

It must be admitted that the Sunday school or church school activities were rather at low ebb in Japan, during the past ten years. The Convention has served as one of the great stimuli to the Christian church in Japan.

Beside these meetings there were other meetings which contributed to the advance of Christian education.

1. “A Conference (Laboratory) on the Christian Church and Group Life” held July 21—August 2, 1958 Kiyosato, Yamanashi Prefecture.
2. Asian Mass Communication Conference, August 2-6, 1958 at Aoyama.
3. Asia Youth Consultation, August 2-6, 1958 at I.C.U., Tokyo.

One of the useful conferences held after the Convention was the Asian Christian Literature Conference which was at Sanmai-So, Hakone, August 15-20.

### **Other Conferences**

International conferences which had indirect connections are as follows.

1. International Study Conference on Child Welfare, November 23-27, 1958, at Sankei Building, Tokyo.
2. Ninth International Conference of Social Work, November 30-December 6, at Sankei Building, Tokyo.
3. IXth International Congress for the History of Religions, at Tokyo August 27-September 4, 5-9 Kyoto, and Nara,



1958. Of course, these conferences were attended by quite a few individual delegates who belong to their respective Christian Churches.

The constitution of the International Conference of Social work contains the following provision concerning its purpose :

“It is the purpose of the International Conference of Social Work to facilitate and promote cooperation among international organizations related to the field of social welfare. It is non-political, non-governmental and non-*sectarian*.....”

These gatherings have helped promote an interchange of information regarding their respective purposes and objectives.

Above all, the 14th World Convention on Christian Education made a deep impression upon the Japanese public in general and the Christian Church in particular.

The Convention was attended by more than 5,000 delegates, including 1,200 from abroad, representing 62 nations.

The initial budget goal for the convention was 35,000,000 Yen. It was then increased to ¥ 37,500,000 and finally it reached 48,975,195 through the cooperation of business firms and through generous individual contributions, and through the gigantic efforts of the Christian churches in Japan. By the grace of God, the books were closed without debt.

### **International Fairs at Osaka and Tokyo**

In contrast to these conferences, of a spiritual and cultural nature, the recent International Fairs may be mentioned. However, they also indicate how much Japanese are keenly interested in international affairs.

Mr. Teiichi Nagamura, Vice-President, Japan Export

Trade Promotion Agency said, "As one of the most effective and popular means of promoting international trade, 150-200 regular and established trade fairs are held in various countries in the world. In Japan, Tokyo and Osaka have alternated in holding the annual trade fair.

In 1958, it was held at Osaka and in May 1959 it was held in Tokyo with 22 countries participating.

Mr. Nagamura contrasts a fair with exposition in purpose. Different from a trade fair in purpose, he says, "expositions have become more and more important in displaying the cultural and industrial standards of exhibit-countries." The purpose of fairs is "to sell" while that of exposition is to "show".

Expositions are usually run for longer periods than trade fairs and in more elaborate fashion. The one held in Brussels, Belgium, in 1958 drew 41,800,000 people in six months. Japan participated in this World Exposition with the theme of "hand" and won the sixth prize. Japanese exhibits were on a smaller scale than most of those displayed by other countries; however, they attracted the favorable attention of many visitors.

### **Unsettled International Problems**

There are quite a few international problems which Japan has yet to solve. As Japanese live mostly on rice and fish, the fishing agreement with the U.S.S.R. is one of the acute problems she has to negotiate. A Japanese envoy has attempted to reach agreement as to the quantity of fish to be allowed for the Japanese fishers, the area in which they are permitted to fish, etc., but unfortunately, there seems to have existed different opinions among technical committees and advisors, and no permanent agreement seems to have been reached.

Another delicate and difficult problem is the Japanese relationship with Korea which is divided politically, North and South. One of Japan's unsolved problems is related to the so-called "Rhee Line" which Koreans call the "Peace Line", though it causes a great deal of trouble between the two nations. Disputes often arise between the two countries and Japanese fishermen are kept in jail at Pusan on the charge of illegally crossing the "Peace Line." A series of conferences between the representatives of the two countries has been on and off and, as yet, has not reached any agreement. The repatriation of the Korean nationals who reside in Japan is another difficult problem which should be treated from the humanitarian standpoint.

A similar problem is the problem of two Chinas. At present Japan sends her ambassador to Taipei, and Formosa's Chang Kai Shek government is officially recognized by Japan. From the political and trade standpoint, the opposition party to the present Japanese government is eager to open trade negotiations with Peiping and resume diplomatic relations. This is the bone of contention between Japan's two major parties and is not easy to solve. Japanese newspapers have reported the eagerness of some business men notably those who want raw materials from China (e.g. lacquer). They are most anxious to reopen trade relations with Communist China.

### **International Sports**

Japanese are fond of sports, especially baseball, rugby, table tennis and naturally, they take to international games of almost all kinds. Almost all the vernaculars devote daily two or three pages to sports, and make it a point of reporting international events.

As in the rest of the world, Japanese are thrilled with



the news of Sputnik, artificial satellites and rocket research. They are not only following the latest reports with keen interest, but are themselves engaged in such research.

This leads to the next point. That is the fact that the Japanese perspective is being broadened through the visits of heads of states, statesmen, scholars and business men, etc. which afford the Japanese people opportunities to learn more about international affairs.

Japanese people sincerely appreciate the gifts of scholarships which come from abroad—the United States of America, Belgium, England, France, Germany, Italy. No one knows what these gifts, tokens of lasting friendship, will have in store for the understanding between different nations

## CHAPTER II

### POLITICS IN 1959

*Tomio Muto*

#### **Kishi Government after the General Election**

The Kishi Cabinet was reorganized after the general election which was held on May 22, 1958. That election ended in victory for the Liberal Democratic Party which obtained 287 seats, while the Socialist Party won only 166 seats and the Communist Party failed to get more than one seat.

However, the Liberal Democrats failed to get more than two-thirds of the seats of the Lower House. On this account, the government was not qualified to initiate the amendment of the Constitution in order to lawfully rearm Japan. In this respect, it can be said that the Kishi government met the resistance of the people.

The reorganization of the Kishi Cabinet was made on June 12, 1958. The members of the cabinet were all Kishi's followers except Ikeda and Miki, who are leaders of the so-called "anti-main faction" of the Liberal Democratic Party. The new cabinet was criticized as a "combination of capitalists and bureaucrats."

The most important tasks confronting the Kishi government were the promotion of its pro-American policy and enactment of rearmament. The resistance of laborers, students and intellectual people, who wish to realize a natural Japan rather than a pro-American Japan, raises serious obstacles to this policy.

Influential organizations representing such resistance include Sōyō (The General Council of Trade Unions), Nikkyōso (The Japan Teachers Union) and Zengakuren

(The Confederation of Student Self-Government Associations). These organizations form the backbone of the Socialist Party. Therefore to weaken such organizations became an urgent need for the Liberal Democratic Party in the autumn of 1958.

When school opened in September, the Kishi government encouraged the education authorities of the local governments to enforce the "Teachers' Efficiency Rating System." This system aimed at strengthening the government's supervision over the teachers of public schools by rating their efficiency as teachers and also by winning the principals and vice-principals to the government's side by giving them special allowances in addition to their salary. The Teachers Union stood against the enforcement of this system. In every prefecture teachers fought against the education authorities in order to prevent its enforcement.

However, within three months their unity was broken. In some prefectures a compromise was made between teachers and local government authorities, while in other prefectures furious resistance continued. The original plan called for the efficiency rating to be done by the principal if the principal accepts this system. Therefore the Kishi government is still trying to enforce the system, notwithstanding the opposition from the teachers' side.

### **Police Duties Law Revision Bill and Political Crisis**

The most sensational incident which took place in October 1958 was in relation to the Police Duties Law Revision Bill. On October 8, the government introduced the bill to the special session of the Diet which had been convened on September 28. Socialists were violently opposed to the introduction of the bill. Tories ignored their stand and took the offensive to force passage of the bill.

The purpose of this bill was to strengthen the power of policemen. The point most stressed was that policemen

must have authority to enter the estate, car or ship belonging to anybody or to check or control anybody's action, in cases where "public security and order is threatened."

The Socialists asked the Government to withdraw the bill. However, the Tories who had an absolute majority, took the necessary procedures and tried to force the bill through the house. The Socialists boycotted the Diet sessions hoping to get the bill pigeonholed until the termination of the session in 40 days. The Tories planned to prolong the session and prevent the filibustering of the opponents.

On November 5, the Tories made a surprise physical onslaught to gain control of the House. Vice-speaker Shikuma, surrounded by the Tory partymen (many not Diet members), ran onto the floor and the Vice-speaker arbitrarily proclaimed that the session was prolonged for another 30 days. The Socialist members who rushed to the floor wrestled with the Tory members, but it was too late. Speaker Hoshijima was not in the House at that moment. (His untimely absence from the House led him to resign his position afterwards.)

During 28 days after the bill was laid before the House, public opinion against the bill was gradually organized. For the cause of freedom of speech, journalism stood up against the government. All the papers severely criticized Kishi and the Tories. Scholars, students, intelligentzia, laborers, the PEN-club and other cultural associations issued statements against the bill. Sōhyō, Nikkyōso and Zengakuren made demonstrations demanding that the government withdraw it. Even the National Christian Council declared that Protestant Christians are against the bill, because it would menace freedom of religion.

When the Tories forcibly prolonged the session, all the laborers organizations declared that they would go on



general strike.

The pressure of public opinion was so strong that the Liberal Democratic Party was threatened with a split. While the vacuum of the session continued because of the Socialists' absence-strategy, the activity of the "anti-main faction" of the Liberal Democratic Party became visible. They began to accuse Kishi of misadministration. As a result of this intraparty pressure the government and the Tories were disposed to bring the session back to normal condition. Negotiations were held many times between the leaders of both parties, and after eighteen days had passed since the session was extended, the two party-leaders, Kishi and Suzuki, met and came to an agreement concerning normalization of the Diet on the following conditions:

"The session of the Lower House will be recessed until December 7; the Speaker and the Vice-speaker of the House will resign; and the Police Duties Law Revision Bill will be shelved."

### **The Split among the Tories**

The 31 st session of the Diet was convened on December 10. The trouble among the Tories caused by the misadministration of the Kishi government became more apparent when the political season set in.

The two-year term of the presidency of the Liberal Democratic Party was to expire in March 1959. Kishi became premier because he was elected the president of the party. Therefore the election of the party president was to be held in March 1959. However, the party's national convention was scheduled to be held on January 25.

Now Kishi's followers, the so-called main faction, wished the election to be held at this convention while the anti-

main faction insisted that it should be held in March. At the same time the anti-main faction accused Kishi and his followers of their misadministration concerning the Police Duties Revision Bill. Ohno, Vice-president of the party, tried to make peace between the factions, but did not succeed. On December 27, state-minister Ikeda, education minister Nadao and Miki, president of the Planning Bureau, resigned, thus showing their unwillingness to cooperate with Kishi. The situation showed all the symptoms of a split in the Liberal Democratic Party.

News organs reported the crisis in the Kishi government. Economic circles also criticized Kishi as undependable.

However Kishi picked up three ministers from among his followers and tried to fight against the anti-main faction. The main faction intended to carry out the presidential election at the party's convention, so that they could elect Kishi to the presidency again without giving the anti-main faction time to organize support for another candidate.

The criticism against Kishi averred that he bribed members of the party to vote for him at the former presidential election. Therefore the anti-main faction nominated Kenzo Matsumura, former education-minister as a candidate and prepared for the coming election. Matsumura was described pointedly as an "upright" and "clean" statesman.

As for the date of the election, both factions compromised, deciding that the election should be held on January 24, 1959.

The election resulted as follows:

Kishi	320 votes
Matsumura	166 votes

Thus the Kishi regime was established, even though it contained elements which always endanger its position.

### **Kishi's Regime Stabilized**

On March 3, 1959, the 1,419,200 million national budget for the fiscal year of 1959 was approved by the Lower House. On March 31, it passed the Upper House without changes. Thus the political disturbances for half a year were put to an end.

Meanwhile the Socialist Party for which things took a favorable turn because of the conflicts within the opposition party, took advantage of this opportunity to organize people for their platforms. However, the paucity of concrete policies and the weakness of personnel, prevented the socialists from gaining access to power.

To improve the bad China-Japan relations ostensibly caused by the Kishi government's obstinacy toward Red China, the Socialist Party despatched a goodwill mission to China on March 4, 1959, with Asanuma, secretary of the party, as its head. While in Peiping, Asanuma issued a statement to the effect that American imperialism is the common enemy of Japan and China. This aroused sensation among the Japanese. Strong reactions, pro and con, were voiced as regards this statement.

To stop the Kishi government's anti-Chinese action and to keep the Japanese from its plot to make two Chinas, and to restore normal relations between Japan and China so that trade could be opened between the two states—the Socialist Mission issued its final communique in conjunction with Red Chinese authorities on March 17.

### **Sunakawa Verdict**

Since the Kishi government had regained the support of the economic circles, Foreign Minister Fujiyama made preparations to revise the Japan U. S. Security Treaty,

intending to strengthen Japan's position vis-a-viz the United States, while the United States for its part, hoped to increase the utility of Japan as a military base. At that serious moment, an alarming event took place.

On March 31, the Tokyo District Court gave a verdict acquitting seven defendants of the so-called "Sunakawa Case." They were charged with trespassing on the U. S. Tachikawa Air Base when they resisted policemen who came to suppress the Sunakawa people's demonstration against the Japanese government enlargement of the Base.

The points of the verdict given by judge Datè were as follows:

"It can be assumed that the stationing of U.S. forces in Japan for Japan's self-defense conflicts with the provision of Paragraph 2 of Article 9 of the Constitution which bans the possession of ground, sea and air forces and any other war potential; and that the U. S. Security Forces cannot stay in Japan under the Constitution.

"Thus, apart from the international effects of the Japan-U. S. Security Treaty and the Administrative Agreement implementing it, the stationing of U. S. Security Forces violates Paragraph 2 of Article 9 of the Consitution and, consequently, Article 2 of the Special Criminal Law goes counter to Article 31 of the Constitution which provides that no one will be arrested without duly established procedures. Thus, charges against the defendants do not stand up in court.

"Article 2 of the Special Criminal Law imposes a prison sentence of no more than a year or a fine not exceeding ¥2,000 on anyone trespassing on U. S. military bases and this is for the maintenance of peace and order in these bases. The Minor Crimes Law, which is a criminal code for general offenses, stipulates only simple detention and fines for those violating Item 32 of Article I of the



Law. The difference between the two, it is understood, stems from the contention that peace in a military base should be better protected than peace of the general masses.

If, therefore, the stationing of U.S. Security Forces should be condemned in the light of the Constitution, Article 2 of the Special Criminal Code would be an outrage provision imposing punishments heavier than those stipulated in the Minor Crimes Law on the people without fair and just reasons. Thus, Article 2 of the Special Criminal Law would be violating Article 31 of the Constitution."

The Tokyo District Prosecutors Office appealed the verdict on April 4 to the Supreme Court bypassing the Higher Court.

The Socialist Party and those people who wish to make Japan a neutral state by forcing the withdrawal of the U. S. forces supported this verdict. On the other hand, the government was not a little dismayed.

### Local Elections

Under such situations, the local elections including the gubernatorial were held on April 23. The elections were a barometer of the influence of the two parties. In Tokyo, Osaka, Fukuoka and Hokkaido, the two parties engaged in a severe struggle for winning the gubernatorial election. In Fukuoka the Socialist Party won, while it was defeated in Tokyo, Osaka and Hokkaido.

The results of the elections were as follows:

#### Gubernatorial Election

Party affiliation	Now (?)	Pre-election
Liberal Democrat	4	12
Socialist	1	2
Communist	0	0

Minor Parties	1	0
Independent	14	32
Conservative	10	20
Reformist	2	3
Others	2	9

### Prefectural Assembly Elections

Party affiliated	Now	Preelection
Liberal Democrat	1601	1756
Socialist	562	459
Communist	112	99
Minor Parties	57	90
Independent	424	159
Conservative	294	81
Reformist	80	50
Others	50	28

### Votes for Prefectural Assembly Election

Party affiliated	Votes	Percentage now	Percentage of 1955
Liberal Democrat	20,569,742	53.3	43.7
Socialist	9,098,949	23.6	18.8
Communist	437,842	1.1	0.9
Minor Parties	835,963	2.2	4.2
Independent	7,659,938	19.2	32.4
Conservative	4,988,558	12.9	—
Reformist	1,529,681	4.0	—
Others	1,141,699	2.9	—

### When Political Changes ?

There is growth in the Socialist Party, although little. However, it seems that the party cannot make a sudden growth so that it can win the majority of the Lower House. The criticism against the Socialist Party is that

it is too dependent on radical organized labor, Sōhyō, Nikkyōso, etc., and that it is poor in formulating policies which can save people from difficulties of livelihood, and in persuading people to vote the party ticket.

The reason the Socialists maintain more than one-third of the seats of the Lower House and have obtained almost half of the votes in the local elections may be that people do not want to amend the so-called "Peace Constitution." Aspiration for neutrality may be the chief motive of supporters of the Socialist party.

The Liberal Democratic Party is sometimes accused of being corrupt and of being a puppet of capitalists. Still it occupies the absolute majority of the Lower House and forms the government. This fact shows that the majority of people wish to avoid any radical changes and desire to continue the Japan-U.S. ties which they now enjoy.

There is a voice here and there for the appearance of a third party based on morality and humanism and having practical policy for realizing the people's welfare and world peace. However, so long as things remain as they are, the appearance of such party cannot be expected.

The change of the political climate of Japan will take place when the relation between the U. S. and Soviet Russia makes a sudden change whether it be for the worse or the better.

## CHAPTER III

### THE NON-CHRISTIAN RELIGIONS

*by Tetsutaro Ariga\**

#### A. SHRINE SHINTO

##### 1. Meetings of Shrine Youth

During the year 1958 a number of meetings of the Shrine Shinto youth were held in various parts of the country, the first of which was held in Shiga Prefecture in January. It is claimed that all these meetings were spontaneously arranged by the youth themselves. There were worship services and group discussions. The Shrine News (*Jinja Shimpō*), the organ of the Shrine Shinto Headquarters, reports that there were at those meetings signs of real interest in the cause of Shinto on the part of the young participants.

##### 2. National Conference of Lay Delegates

Another fact to be recorded about Shrine Shinto is the National Conference of Shrine Delegates (*Zenkoku Jin-ja Sodai Kai*) held in November in Tokyo. It was sponsored by the National Association of Shrine Delegates, a sort of lay Shintoists' association. On the other hand, the priests had their meetings, too. In March a national conference of the priests in charge of *kyōka* was held in Tokyo. *Kyōka*, so to speak, is evangelism. Conference participants were divided into three sections for discussion. Section I discussed how to penetrate into the industrial and business strata of society. The theme of Section II dealt with the Shrine's relationship to home and community life. Section III discussed the method of arousing people's interest in Shinto ritual. One may find here a

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\*In collaboration with Sakae Kobayashi.



good example of how seriously Shrine Shinto is trying to recapture the minds of the people by using a more rational and educational method. Nevertheless the gradual recovery of popularity of the Shrines should not necessarily be considered a result of this kind of effort. It should rather be accounted for by the tenacity of a traditional way of life. It is reported that the Grand Shrine at Ise distributed in the course of the year 6,930,000 paper amulets called *taima*. It may be added here that Meiji Shrine in Tokyo has completed its reconstruction work which has cost it 500, 000,000 Yen.

### 3. State Shinto Again?

There is a definite move among certain Shintoists to have the Religious Juridical Persons Law revised with a view to the restoration of State Shinto. According to them, there are two main reasons for its revision. On the one hand, it is argued that the law was made when Japan was still under occupation and an occupation directive actually disestablished Shinto. On the other hand, there is a more subtle problem raised by an alleged contradiction between the said law and the Imperial Household Economy Law. The former provides that a religious organization as a juridical person may dispose of any part of its property. According to the latter, however, objects which are of special historical importance for the throne should be inherited by the imperial successor when he is enthroned. Now two of the three imperial regalia are kept outside of the imperial castle: the mirror in the Grand Shrine at Ise and the sword in Atsuta Shrine in Nagoya. Yet these imperial objects are also the divine symbols of these shrines. Therefore, goes the argument, the Religious Juridical Persons Law should be revised so as to recognize a special standing of the two shrines, which must be supported by government money.

It is not difficult to find a fallacy in this argument. For

clearly this is not the only way to protect the imperial symbols from the possibility of being sold out. And if these two shrines should be excluded from the category of religious juridical person, it is likely that some other shrines may also be treated as exceptional cases. It is gratifying to learn that the Inquiry Commission on the Religious Juridical Persons Law appointed by the Education Ministry has refused to take up this matter despite the plea of certain Shintoists.

The Liberal-Democratic Party, however, in September appointed its own special commission on the same law. Its chairman is Mr. Matsunaga, formerly Minister of Education himself. His attitude of catering to the Shintoists is publicly known through what he said at a press interview. He publicly stated that, in his opinion, not only Ise and Atsuta, but also Yasukuni Shrine should be excepted from the category of religious juridical persons. His reasons: 1. Shinto is not a religion because it has no doctrine; 2. Ise and Atsuta have special relationship to the imperial household; 3. Yasukuni Shrine has been established for the purpose of paying national tribute to those who have laid down their lives in war.

It should be remembered that the same sort of argument was used under the old regime in order to secure state support for Shinto shrines and to compel the people to do obeisance to "non-religious" sacred symbols. Matsunaga is simply repeating this old argument. Should it carry the day and should Shinto be again made a state affair in whatever form, it would practically mean the end of religious freedom in Japan. However, it is encouraging to know that there are some Shintoists, especially of the younger generation, who are opposed to the idea of re-establishing State Shinto.

## B. BUDDHISM

### 1. Toward a Buddhist International

There are indications that the Japanese are more and more interested in maintaining friendly relations with their coreligionists abroad, whether Theravada or Mahayana. During the year 1958 two Burmese style pagodas were built, one in Moji, Kyushu, the other in Tokushima, Shikoku. In this connection one may be reminded of the fact that there exists in Yawata, near Kyoto, a monastery for Burmese monks studying Japanese Buddhism. It is also reported that the work of editing an English Buddhist Encyclopedia under the joint editorship of Ceylonese and Japanese scholars made satisfactory progress during the year.

In September a group of Japanese Buddhists visited Communist China to renew contact with their coreligionists there. In November some twenty Buddhists of Japan were sent to Bangkok to attend the Fifth World Conference of the Buddhists, which, however, refused to admit delegates from Communist China. It resolved to make plans for the international exchange of Buddhist scholars, students, and books, to exchange goodwill delegations between the Buddhist countries of Asia, and to oppose nuclear weapons. The sixth conference will be held in India.

It may also be added that Kosho Otani, patriarch of the West Honganji temple, and his wife, left Japan in the latter part of September on a six month tour of the Americas.

In connection with the 2,500th anniversary of Sakyamuni's Nirvana to be celebrated in 1959, there is a plan to invite Buddhist delegates from other countries of Asia. In order to make government subsidy for this project legally possible, the Asian Cultural Council has been formed,

which will receive the government money amounting to thirty million yen. The Japanese Constitution does not allow the government to subsidize religious organizations.

## 2. The Kannon Temple in Asakusa Reconstructed

The year 1958 has witnessed the completion of the reconstruction of the famous Kannon Temple in Asakusa, Tokyo. This work was almost as expensive as the reconstruction of Meiji Shrine, of which mention has been made above. It is reported that the Asakusa Kannon Temple raised from among its devotees four hundred and twenty million Yen for this purpose. The popular temple, considers social work an important part of its program. It runs a kindergarten and a hospital. Also it does counseling work on marriage and other problems of life.

## 3. Preparing for the 700th Anniversary of Shinran

The Shin Sects are busy with preparations for the seven hundredth anniversary of the death of their founder Shinran, which will be celebrated in 1961. Programs are being developed to educate their people through literature and schools. An English translation of Shinran's *Kyo-gyo-shin-shin-sho* is being prepared.

## 4. The Publication of the Tibetan *Tripitaka*

A facsimile reproduction of the Tibetan *Tripitaka* was completed in April 1958. A group of specialists had been working on it for years under the sponsorship of the Society for the Publication of the Sacred Books of the World. Two hundred million yen is said to have been spent on the work. The entire set comes in 151 volumes. Although a number of Buddhist scholars in Japan have been studying Tibetan texts in order to get at the original meaning of the Chinese Mahayana texts the Sanskrit originals of which have in many cases been lost, still the greater part of the Tibetan *Tripitaka* remains to them an unexplored field. The publication of the complete Tibetan texts will keep them busy for years to come.



### 5. A Research Expedition to India

A group of scholars headed by Dr. Gajin Nagao, professor of Buddhism at Kyoto University, flew to India toward the end of November 1958 to explore the ancient sites associated with Gautama Buddha. They went to Bihar via Delhi. This was the first organized attempt ever made by Japanese scholars to investigate the region around Nalanda. They are expected to be back to Japan by the end of March 1959.

## C. THE SECTS

### 1. Tenri and Konko

The Tenri Religion seems to be prosperous as ever. Originally a religious movement among the peasantry of Yamato, the Tenri Religion still attracts many common people; but it has also been eager to assimilate as much higher culture as possible. In Tenri City, where its headquarters are situated, there are such institutions as a college, a theological school, a library, and a museum. The library is especially rich in the collection of books related to the history of Christian missions. The museum, which is now found in the Oyasato Building, is famous for its ethnological collections. While placing much emphasis on faith healing, it also maintains a hospital and a sanatorium.

The Konko Religion is not so conspicuous as the Tenri, but it has a steady hold on its people. In 1959 it will celebrate the hundredth anniversary of its founding.

### 2. The Soka Gakkai Still Flourishing

Josei Toda, the founder and leader of the Soka Gakkai, died in April 1958. But this sect of Nichiren's school seems to be as flourishing as ever. It is the most aggressive and polemical of all the so-called "new sects"

in Japan. Nichiren in the thirteenth century said that his was the only valid interpretation of the teaching of Buddha; and Josei Toda was of the firm conviction that his was the only true interpretation of the teaching of Nichiren. According to the official obituary notice of the sect, Toda died after having all his holy wishes fulfilled on earth. It has also been claimed that he himself had predicted in November 1957 that he would pass away in April 1958.

The sect has not chosen a single leader to succeed Josei Toda but set up a board of directors. In spite of its name—Soka Gakkai means a “value-creating academic society”—it has spread widely among the common people including coal-miners in Hokkaido. In 1953 it had only 35,000 adherents. In 1957 some three million members were claimed by the sect; and by the end of October 1958 the number had increased to four million.

### 3. Recent Trend in the Seicho-no-Ie

The Seicho-no-Ie, or “the House of Growth,” was founded by Masaharu Taniguchi in 1830. It has now over one million adherents, the majority of whom belong to the middle and upper classes. The original purpose of Taniguchi was not to establish a new independent religion but simply to gather up what he considered the best teachings of all religions. But later his teachings became more and more emperor-centered. Because of this position taken by him, he became a purgee for a while after the last war; and he himself claimed that his original peace-loving message had been distorted under the influence of the militarists. However, by reading his writings such as “We Japanese” (*Warera Nihonjin to Shite*) and “Facing the Crisis of Mankind” (*Jinrui no Kiki ni Nozonde*), both published during the year 1958, it may be learned that his former nationalism is coming back, now with its special emphasis on “fatherland” and “national flag.”

#### 4. Other Sects.

Other sects such as Omoto Kyo, P. L. Kyodan, Rissho-Kosei Kai, Reiyu Kai, Sekai Kyusei Kyo, and Ananai Kyo are also doing quite well, although there seems to be nothing special to be mentioned about them during the year 1958.

### D. INTER-RELIGIOUS AFFAIRS

#### 1. The Ninth International Congress for the History of Religions

The Ninth International Congress for the History of Religions, which met chiefly in Tokyo from August 28 till September 9 when the closing session was held at Kyoto University, was not strictly speaking an inter-religious affair but a conference of scholars in the history and philosophy of religion. But in so far as it provided an opportunity for scholars representing various religious convictions to get acquainted with and learn from each other, it may be called an event of inter-religious significance.

All the preceding congresses had been held in Europe and were participated in by but few Japanese scholars. At the congress in Tokyo, however, there were 477 regular participants, of whom 354 were Japanese, the rest being from Europe, America, Africa, and other parts of Asia. Altogether 95 papers were read. Among the Shinto scholars who read papers, the following names may be mentioned: Motohiko Anzu, Naofusa Hirai, Tokuchi Iwamoto, Masayoshi Nishitsunoi, and Motonori Ono. There was a larger number of Buddhist scholars who read papers: Hajime Nakamura, Yoshifumi Ueda, Zenryu Tsukamoto, Reiho Masunaga, Shoson Miyamoto, Giyu Nishi, Yukio Sakamoto, Ryujo Yamada, Reimon Yuki, Kenryo

Takezono, Kumataro Kawada, Shinsho Hanayama, etc. The Tenri religion was represented by its patriarch, Shozen Nakayama, who read a paper on "The Missionary Spirit of the Tenrikyo Foundress manifested in the Book of *Ofudesaki*."

The *Proceedings* of the Ninth Congress is now being edited. When it comes out it will provide a great deal of material for the understanding of the religious life of the Japanese. It may be added with some regret that a very few Japanese Christian scholars read their papers at the congress. This was partly due to the meeting in Tokyo of the Fourteenth World Convention on Christian Education in the summer of 1958 for which a number of Christian scholars had to serve in various capacities. But it may also have reflected the fact that theological scholarship in Japan is still too dependent on Western scholarship to be able to offer something of its own.

## 2. The Second Conference of Young Religionists

The International Institute for the Study of Religions, Tokyo, whose director is William P. Woodard, invited a small group of young religionists to sit in conference, October 12-14, 1958. This was the second of the round-table conferences arranged by the Institute. The first conference was held in Hakone in April, 1957, and its minutes were published by the Institute toward the end of November 1958. The second conference met at the Biwako Hotel, on Lake Biwa, and was attended by two Shrine-Shintoists, four Buddhists (each representing a different variety of Buddhism), two Christians (one belonging to the United Church, the other to the Episcopal Church), one each from Tenri Kyo, Konko Kyo, and Sekai Kyusei Kyo. The writer of this article acted as chairman.

There were two themes chosen for discussion: 1. Religion and Social Life, and 2. The Problem of Modernization in Religion. Around these two themes the young religious



leaders, all in their thirties, exchanged frank opinions in a very friendly manner all the way through. It is expected that the minutes of this conference will be published shortly by the Institute. Undoubtedly this kind of experience on the part of the young religionists will prove fruitful for the future of the religious life of the Japansee.

## II. REPORTS

### No. 1

## THE PROTESTANT CHURCH IN 1958

*Kiyoshi Hirai*

In the history of the Christian Church in Japan, the year 1958 will be remembered as one of the most significant. The 14th World Convention on Christian Education was held in Tokyo where once before it took place, thirty-eight years ago. It may be fair to say that a good part of Protestant activities in the year, as well as for some time previous, centered around this convention. It was the largest international gathering to have taken place in Japan since the war and delegates of many nations, attended.

Looking back over the year, one feels that it was a good year but that not very much progress was made. The membership of the National Christian Council-related churches grew to be 75 % of the total Christian population. All denominations showed some growth. But the amount of the offering and contributions has increased remarkably. This is an indication of the growing spirit of "self-support" since the war. Very much on the debit side is the decrease in the number of Sunday School pupils, despite the emphasis placed upon Christian education in connection with the holding of the World Convention. It is recognized that the causes of the decrease must be studied and removed.

The main activities of the Protestant Church for the year would include, first of all, those having to do with celebration of the one-hundredth anniversary of the Protestant mission.

### **Centenary of Missionary Activity in Japan**

Every denomination has gone all out in preparing for the special activities of the Centenary Year. And the intention of the activities is twofold: to evaluate the past as well as to celebrate it; and to encourage vision and lay constructive plans for the future. Therefore the emphasis in the preparations of many denominations has been to plan systematically for the promotion of evangelism to come, as much as to plan for the centenary events themselves. The United Church of Christ has held to a five-year plan, begun in 1955, in which special evangelistic projects in commemoration of the centenary have been featured. The chief aims of these projects are, 1) to double the strength of the church, and 2) to spread the gospel among the masses of society. In order to realize these aims, the local churches have been enjoined to foster deeper faith in all believers, to encourage the return of those who have "fallen away," and to increase membership. Each church is to take the initiative in its own evangelistic campaign. Such a wide program of evangelism has been the center of the United Church's work during these years. It will be climaxed by the fourth all-church evangelistic assembly during the Centenary Week, November 1-8, under the auspices of the N. C. C.

The United Church has, at the same time, placed emphasis upon the development of lay leadership, evangelism by correspondence, audio-visual aids in education, and the promotion of social service in the church.

The Nippon *Seikokai* (Anglican-Episcopal Church) has

likewise devoted its energies over the past few years to planning for its centenary program, summoning the efforts of the parishes in evangelism and follow-up. The centenary was observed during the period April 7-9 of this year. The Archbishop of Canterbury, the Presiding Bishop of the Protestant Episcopal Church in the U. S. A., the Acting Primate of the Church in Australia, the representative of the Primate of All Canada, several other leading world churchmen and many former missionaries of the *Seikokai* in Japan, attended the celebration.

The Japanese League of Baptists marks the 70th year of Baptist work in Japan. And the League, formed this year, was received into membership in the National Christian Council at its 1959 General Assembly. It will cooperate in centenary activities, as well as carry on its own program in commemoration of the seventy years of its history. A celebration is planned, to be held in Fukuoka, and two churches are to be built in Okinawa.

The National Christian Council, with all affiliated bodies cooperating, has reached the final stages of planning for the centenary. During the Centenary Week, a great celebration will take place at the Tokyo Metropolitan Gymnasium. Many guests from abroad will join multitudes of Japanese churchmen in the festivities. Japanese Christian groups from North and South America will make a special pilgrimage to join in the program of youth meetings, evangelistic rallies, concerts, and public lectures.

A History of the *First Hundred Years of Missionary Activity in Japan* has been prepared by the late Rev. Akira Ebizawa, published by the National Christian Council, for popular reading. A collection of scholarly essays on *The History of Christianity in Japan*, under the guidance of a special editorial committee of the council, is soon to be released. It is the work of eleven outstanding Christian scholars.



A National Evangelistic Conference, August 27-29, 1958, gathered together leaders of several denominations to discuss the matter of "Evangelism and Church Unity." This significant meeting heard talks by Dr. Baez-Camargo of Mexico, The Rev. Takeshi Muto and The Rev. Lawrence Lacour, noted evangelist. Dr. Camargo's address, dealing with the problems of the ecumenical movement, was especially memorable.

Dr. E. Stanley Jones, this spring completed his fifth evangelistic campaign in Japan as a special part of the centenary program. He was accompanied by Dr. Akbhar Haqq, Dr. Thomas Carruth and Mrs. Mary Webster, whose assistance in the campaign greatly contributed to its success.

The "evangelical-conservative" missionary groups and Japanese churchmen have conducted extensive and intensive activities in connection with the centenary. Their aim is to encourage a thoroughgoing Biblicism, on the basis of acceptance of the Bible "in its entirety as the infallible, authoritative Word of God and as the only rule of faith and life."

### Unity and Separation

The Constitution of the National Christian Council contains an article regarding the necessity of research on the problems of Unity of the Church as the Body of Christ. A research committee has been established under the council, but discussion and action on the matter have made little progress. But with recent advances in the field of ecumenical cooperation, the council committee on the church has given more and more attention to this field. A new committee on problems of church unity was set up by the 11th General Assembly of the Council. Some have marked the delay in serious attention to the matter, in view of

the circumstances attending the formation of the United Church of Christ and the postwar secession of bodies from this group. And the recent action, though late, is heartily welcomed. The first move of the new committee will be to promote mutual understanding of the various churches through exchange of information and talks about their several histories and positions. Cooperating on the committee are representatives of the United Church, the Nippon Seikokai, the Japan Lutheran groups and the Baptists.

### **Lutheran Unity**

The Lutherans in Japan number fourteen different branches. This year a proposed constitution for a Union of Lutheran groups was put forward. The chief matter under discussion is the relation of the churches adhering to the organizations and leadership of the several separate "missions" to any single congress of Lutherans. Personnel, economic assistance, and changes in polity are among the troublesome questions involved. A union of Lutherans is expected within a year or two, if the discussions proceed satisfactorily, but will probably not include either the Missouri Lutheran or the Lutheran Brethren groups.

### **Baptist Unity**

Of the Baptists belonging to the North American "family," some remained within the United Church, and others left it to form independent groups. An organization called the *Shinseikai* was organized among these latter. But last year the League of Japan Baptists came into being, including all groups, and this organization was received into mem-

bership of the NCC at its 12th General Assembly in March of 1959.

### **Study on Mission**

The study of mission in the situation of Japan is seen as an urgent necessity both from the point of view of understanding the essence and centrality of the mission of the church and to discover the most effective methods for the situation. The council prepared a report as early as 1951, "The Fundamentals of Mission Policy in Japan," which contained statistical conclusions and reflections about the ways, means and effectiveness of several mission approaches. This report, however, was limited to circumstances prevailing in the early years; and there is need to bring the study up to date to take into consideration changed conditions. Thus, a new committee on the "study of mission" has been formed. It is composed of 24 members representing all bodies affiliated with the council, under the chairmanship of The Rev. Keikichi Shirai, Moderator of the United Church of Christ.

The work of the committee has been entrusted to five sub-committees, each of which will engage the assistance of a number of scholars. The first sub-committee is that on "mission principles," especially to consider the theological foundations; the second will study the "nature of the church," including polity, orders, function of missionaries, and finance; the third considers "difficulties in the way of mission" in Japan; the fourth deals with special "mission areas" such as schools, and "mission means" such as visitation, audio-visual activities, correspondence and literature; the fifth sub-committee is charged with the study of "religion and culture," having to do especially with the confrontation of Christianity with Buddhism,

Shinto and the "new religions". The schedule calls for completion of the study by March 1960. It is expected to indicate the actual status of mission at present and set specifications for advance. The report is to be translated into English.

### World Contacts

The contacts of the Christian churches in Japan with Christendom are increasing year by year. The church here receives more and more guests from overseas Christian bodies, both individually and in groups, whose major contribution has been to help broaden the ecumenical perspective of Japanese Christian leaders. Such great gatherings as the 14th World Convention on Christian Education, to which delegates of 64 countries came, have considerable influence in this respect as well as promoting fellowship and making an impact on the pagan surroundings.

The First Conference on Mission in South-East Asia was held for two weeks in early June, 1958, in Manila, attended by five members from Japan, representing the council's committee on occupational evangelism. Four Bishops of the *Nippon Seikokai*, led by the Presiding Bishop the Rt. Rev. Michael Hinsuke Yashiro, attended the Lambeth Conference in London, last summer. The East Asia conferences on Mass Communication and Christian Literature took place in Tokyo last August; and the Audio-Visual Activities Commission of the council, AVACO, is increasingly recognized as setting the lead in this work in East Asia. The International Missionary Council sponsored a training conference on Christian Home and Family Life, at Chiangmai, Thailand, for several weeks last spring. The Rev. Shinji Iwamura represented Japan at this conference and has given outstanding leadership since his return.



Study and understanding of this crucial aspect of the Christian movement has made singular advance.

### **Social Activities of Christian Groups**

The social consciousness of the Christian groups in Japan is gradually developing. Several of the activities of Christian groups in the field of social work during 1958 are worth remembering. On May 22 there was the election of members to the Lower House of the Diet. This was the twenty-fifth election following the adoption of the New Constitution. And as a result of it there were nineteen Christians elected among 467 new members (12 from the Socialist Party, 7 from the Liberal Democratic). Though the numbers are few, we should not minimize the influence which they have and through them the influence of the Christian Church. The fact that the Rev. Kanichi Nishimura was elected is of special significance. He is a member of the Socialist Party and is a pastor of the United Church of Christ in Shiga Prefecture. It is the first time that a Christian pastor in active service has been elected to the Japanese Diet. The Christian members of both parties assembled at the Christian Center in Tokyo, on July 5, 1958, to conduct informal discussion about transcending the narrow position of political parties in the interest of wider moral concerns. Following this, there was some violent disputation in the Diet and these men came together for a period of prayer for the restoration of harmony and the wholesome progress of Japanese politics.

The United Church of Christ issued certain recommendations for Christian social outreach on the second of June. This was the outcome of a special committee on the mission of the church. It is worthy of notice by

all Christian groups. With regard to the problem of world peace, it proclaimed that the realization of peace must be based on the Bible. And that this understanding implied opposition to experiments with atomic weapons, support of disarmament moves, and the dealing with world political problems through the United Nations Organization.

Concerning political matters, it suggested that in as much as the state exists to preserve justice, we ought to cooperate with it to this end. And that we should endeavor to realize freedom in every aspect of society. On the matter of economics, it commended to Christians participation in the struggle against the monopolistic trend and unjust employment practices of capitalism. It mentioned the need to work for social justice in the alleviation of population pressures and the conditions of poverty. It specifically condemns the interruption of conception as a method of birth-control, on the grounds that this fails to show respect for life; and commends birth-control by appeal to reason. It contends that the feudalistic aspects of the family system that yet remain must gradually be replaced by home and family life which places new value on the person.

Shortly after the World Convention on Christian Education, the first International Christian Conference on Peace was held on August 14th, at Aoyama Gakuin University. Though it was only for a day, ninety-five delegates came from eighteen countries. Many Japanese Christians took part with great interest in the discussions. Dr. Toyohiko Kagawa, and Professor Heinrich Vogel of Germany were the principal speakers, and gave meaningful messages. The conference issued a statement in which those assembled expressed their hope that atomic power might be used for the progress of human welfare and that the production of atomic weapons might be stopped immediately. The statement also declared absolute opposi-

tion to war.

### **The Problem of Ise Shrine**

The Grand Shrine at Ise is the scene of the festivals of the Imperial Family. But the shrine has come to have an endeared place in the sentiments of the people. Before the last war, shrines were declared not to be religious institutions, but national institutions under the Shrine Bureau of the Ministry of Education. Since the war, Ise Shrine has been established under the Religious Juridical Persons Law and regarded as a religious institution. But there is a trend to revive the shrine as a national Mecca, and the center of national spirit. Christians feel anxious about this trend and the intention of the Ministry of Education. Christians who have tasted the bitter fruit of persecution for their refusal to pay respects to shrines before the war, feel the danger of the trend most keenly. The pupils of a certain primary school in Kobe, on their annual school trip in November of 1957, were required to pay obeisance at the Ise Shrine by their principal. Among them were some pupils who belong to the Sunday School of the Reformed Church. They did not enter into this worshipful exercise. This was regarded by many as lacking respect for a national institution. The Kobe branch of the National Christian Council took up the problem and a committee was formed by the National Council in Tokyo to look into the matter, principally to consider the character of a Religious Juridical Person under the Law. This led to appointing a committee on revision of the law by the Minister of Education. During the period of study by the Education Ministry, a group of Ise Shrine officials asked for special treatment of the shrine. A delegation of Christian leaders, headed

by Dr. Zenta Watanabe, protested this move, and the Education Ministry decided not to accord with the wishes of of the Ise group, since the affair was outside the purview of the Ministry Committee. Many Christians regard the shrine at Ise a religious institution, because of the number and character of the rites performed there. From the standpoint of the freedom of religion, Christians are under no obligation to worship at Ise or acknowledge its religious standing. According to one view, the shrine should be regarded as outside the law governing religious bodies; if this view is held, we are faced with a return to the pre-war situation. The principle of the freedom of religion would be denied. Christians must therefore take a firm stand in opposition to this position.

### **Opposition to the Proposed Revision of the Police Duties Law**

On the first of October, 1958, the government presented the Diet with a proposed revision of the Police Duties Law, taking the people by surprise. According to the existing law, the right of search of the person was allowed only in the case of suspicion of carrying a dangerous weapon. The revision proposed to permit the search of a person on the judgment of the police officer, when it was suspected there might be some danger to the public order. Furthermore the revision proposed to allow the officer's judgment of possible danger in a public assembly and provide him the power of interference. This goes counter to the principle of freedom of assembly and could lead to a revival of police investigation of meetings without just cause. All cultural groups put forth immediate protest to this proposed revision, sensing the threat of a return to



the police state of prewar times. At that time the Christian church and other groups suffered more or less persecution under severe police surveillance; hence the idea of strengthening the police arm is anathema. The Y.W.C.A. was the first group to protest against the proposed revision. The 13th General Assembly of the Y.W.C.A. pointed out that the law, if revised, would mean infringement of fundamental human rights. The General Assembly of the United Church of Christ also came out in opposition, basing its argument on the same premise and adding the point that the law would also deny the freedom of faith. On the 31st of October, the N.C.C. Executive Committee issued a statement that the law would lend itself to indiscriminate action by the police as well as deny fundamental human rights, and is contrary to the spirit of democracy. The Y.M.C.A., the Woman's Christian Temperance Union, the Christian Peace Society and many other Christian bodies and schools joined in a resolution of protest. Together with the strong opposition of a large sector of society, they were successful in having the proposed revision withdrawn by the Government.

### **Missionary Cooperation**

The eight mission boards of North American churches which join in the Interboard Committee for Christian Work in Japan, have supported the evangelistic, educational and social work of the United Church of Christ through the twelve years since the war. Dr. D. F. West, of the Disciples of Christ, headed a delegation of six members representing the boards, which came to Japan on the 10th of March to discuss improvement in cooperation and the prospects of the future. The United Church prepared for their meeting with schools, social welfare groups and for talking matters over in a thorough way;

they were able to achieve a helpful perspective on the problems in a meeting held at Tokyo and Karuizawa from the 10th of March to the 22nd.

The seven issues which were taken up are as follows: The character and organization of the Council of Cooperation; the relation of the United Church to the Christian schools and social work institutions; the manner of surveying schools and social work institutions; the problem of missionary personnel; social projects (building of churches in social work and educational establishments); the problem of sending students abroad; and the missionary outreach of the United Church (The Lacour mission and audio-visual evangelism).

In regard to the first, hope was expressed that the three committees on evangelism, education and social work, provided for under the structure of the Council of Cooperation, together with the Interboard Committee, might be unified through broadening their vision, and enlarge their function.

The following were some of the main points brought out in discussion: The question of the secularization of the "mission school," for example, is regarded as a more serious problem than having all members of the board of directors be Christian. It was proposed to have a special committee to maintain contacts and arrange discussions between the United Church leaders and the leaders of the schools and social work institutions, in order that the relationship between the two be strengthened. It was decided to make an objective investigation of the management of the funds appropriated for the schools and institutions so that the most effective use of them might be determined. As the appointment of evangelistic missionaries without regard to their former denominational status has proved successful, it was thought that similar placing of missionaries in social work institutions

would be even more successful. From the beginning to the end an earnest discussion of these complex problems took place; but it was not possible to come to concrete conclusions that could be quickly implemented. Exchange of reports and ideas in this manner is an excellent way to begin the work of the second century.

### **New Perspective in Christian Education**

As part of the World Convention last summer, the first "church and group life laboratory" was conducted in Japan. The group life laboratory movement, a way of promoting understanding of the forces and factors which condition group life, based upon the study of "group dynamics," has been for some years an important tool in the leadership-training program of churches in America and Canada. The Japan Laboratory, held at KEEP Center in Yamanashi Prefecture, was staffed by a group of leaders from these two countries. The NCC has established a committee under the church school department to promote further study and experiment in the discipline of group life.

### **Receiving World Christian Leaders**

Dr. Eduard Heimann, noted sociologist, and economist, and lecturer at Union Theological Seminary in New York City, was invited to Japan by the United Church and Tokyo Union Theological Seminary. He came to Japan in May and during his month's visit, lectured at the latter school, as well as meeting several times with the Social Problems Committee of the United Church and giving several public lectures. His themes for his many talks were "Christianity and Ideology," "Freedom and Justice" and "The Christian Foundations of Social Science."

The Rev. Daisuke Kitagawa, secretary of the World Council of Churches Study Department, also spent a month in Japan in the spring. He investigated the progress in Japan of the W.C.C. study on the problems of "rapid social change," which the N.C.C. Social Affairs Commission is undertaking.

Among the leaders who attended the 14th World Convention on Christian Education were Bishop Sobrepena of the Philippines and President of the East Asia Christian Conference, Mr. Kyaw Than of Burma, who is secretary of the E. A. C. C., Mr. Luiden of RAVEMMCO, Dr. Nelson Chappel, General Secretary of the World Council of Christian Education, Dr. Baez-Camargo of Mexico, Bishop Otto Dibelius of Berlin, and Dr. and Mrs. Lawrence Lacour. Dr. Lacour conducted his usual evangelistic campaign as well, while he was in the country.

Dr. Lindstrom of the Philippines was invited to lead a conference on Stewardship held at Karuizawa in the summer of 1958. Dr. Taylor, Moderator of the United Presbyterian Church in the U. S. A., stopped in Japan on his tour of the Far East in November, and addressed a meeting of N. C. C. leaders.

Dr. Shigeaki Hinohara was sent to Hong Kong to take part in the East Asia Conference on Medical Evangelism.

### **Other Activities**

Nearly fifty years have passed since Dr. Kagawa began his social and evangelistic work in the Kobe slums. His contribution to the cause of Christianity in Japan and the world is well known. His writings, of all kinds, number more than two hundred and fifty, of which many are full length books. Directly or indirectly he has supported



thirty churches, managed five kindergartens and sixteen nurseries. He has led or served well over a hundred institutions.

The Rev. Keikichi Shirai was elected to the position of Moderator of the United Church of Christ in Japan, at the general assembly of that church last October.

## RELIGIOUS EDUCATION

*Jonathan Masatake Fujita*

The year 1958 was a most exciting and unforgettable year for the churches in Japan, especially in the field of Christian Education because Japan was the host nation for the 14th World Convention on Christian Education and 14 other related international or regional conferences. As already reported in the 1958 *Year Book*, we were very busy with the preparation, for this great event.

First of all, I would like to express sincere appreciation and gratitude to all who helped and assisted in various committees and in the services. The delegates who attended the convention, including the representatives from 63 nations, commented on the spirit and remarkable work in a non-Christian country. They have mentioned the wonderful hospitality which was accorded them from arrival until their departure.

We can say that through this convention the Japanese churches have proved that in this 100th year of Christian evangelism, the numbers are small but they are strong. It was also an astonishing fact that the financial campaign for this big scale conference had eager cooperation in and out of the church, stewardship through offerings, and services beyond our expectations.

Secondly, we learned through the convention that if we make the effort and purpose clear with determination—offering our efforts not only spiritually but materially and personally as we did for the Asian delegates—we can expand our work both in and out of the churches.

We held fifteen various conferences last summer prece-

ding and succeeding the convention. They are as follows :

	Members Present	Countries Represented
1. The Joint WCCE Youth Conference	25	15
2. The World Institute on Christian Education	271	58
3. The Laboratory on Group Relations	60	3
4. The Japanese Language Institute	200	5
5. The WCESSA Board of Managers	16	
6. The WCESSA Assembly	110	54
7. Asian Youth Workers Consultation	48	12
8. Seminar on Theological Education	61	20
9. Overseas Chinese Curriculum Conference	28	9
10. Post-Convention Deputation Work	16	different areas and fields
11. THE FOURTEENTH WORLD CONVENTION	4,014	64
12. The Children's Rally	12,000	
13. The Youth Rally	12,000	
14. Asian Mass Communication Conference	68	13
15. Asian Literature Conference	60	14

Through the Convention we saw the reality and conviction of the Japanese churches. We set our goal at ¥7,500,000 and received almost ¥10,000,000. This surely is a good start toward a self-supporting church and paves the way to promoting missionary mindedness, especially a way to share our future work with the people of Southeast Asia. So many have realized that our social tensions are similar to those of the west, but now they may realize that our background and the religious atmosphere are quite similar to those of the Asian countries. Through this convention we must promote the idea of Christian friendship and fellowship among all Asians. Japan is now proud and satisfied because we could do a little good for the Asian delegates. This has been a great challenge and opportunity for the future of the Japanese Church.

One of the highlights of the Convention was the Children's Rally. Almost every local church sent at least one delegate. The Tokyo Church School Association raised funds and entertained these delegates so that it was, in a sense, a small ecumenical movement. Also the children in Japan realized that the Christian Church is a world-wide church. It is the children who are the nucleus of the future churches of Japan. As they gathered at this great meeting they had an experience which they will always remember.

Throughout the Convention, not only church leaders, pastors, and professional workers, but laymen also realized the meaning, task and scope of Christian Education in the church. The best way of evangelism was brought home to them through two outstanding commissions—"Home and Family Life" and "The Christian Laymen's Responsibility." These two Convention commissions gave special stimulation to churches in Japan.

The opening evening of the Convention was inspirational not only because there were distinguished leaders and guests from various offices on the platform. As the delegates from 64 nations ascended the platform carrying the banners bearing the names of their respective countries, there was continuous applause from the audience. Prime Minister Nobusuke Kishi brought the State's welcome message, and Mr. Tokutaro Kitamura presented the *Welcome book*, followed by Dr. Shot Mondol who, with 63 world delegates presented to Reverend Yamakita the World Friendship Book for church school work in Japan. On the platform we saw the world famous evangelist Dr. Toyohiko Kagawa. It was a most beautiful, dynamic unforgettable scene. Throughout the Convention we saw the mingling of the different colors of skin and tongues but we held the name of Jesus in our hearts and spirit, side by side.

The central visual focus of all the meetings held in the



Sports Arena was the gigantic cross in the center of the platform. A variety of spotlights drew the audience's gaze toward this symbol of Christian faith so that no one could be unaware of it. At times it was limned in red. Above the cross stretched a broad banner bearing in English and Japanese the words which were the keynote of the 1958 Institute and Convention. "Jesus Christ, the Way, the Truth, and the Light." The commissions and various discussion groups (168 groups of 5 commissions) met in the morning session until the afternoon at the Aoyama Gakuin University campus, where the convention headquarters was located. There were also 200 interpreters bilingually going between languages. The magnificent exhibitions of Audio-Visual Aids and Literature and Christian Education materials from various countries converging several rooms were available for delegates to enjoy. At the Mitsukoshi Department Store in downtown Tokyo, there was a display of the history of Christian Education in Japan. This specially arranged exhibition was held under the direction of the Reverend Akira Takata. After the Convention 14 areas, including 56 cities, were visited by deputation workers consisting of three overseas delegates and one Japanese leader to a group. The Convention itself made history in Japan, because all who attended realized that evangelism through Christian Education is the most valuable, important, and effective way to spread the gospel.

The aims of the Church School Department after the convention are as follows:

1. Follow-up work. How can we keep the inspiration received from the Convention and how can we continue this world-wide view?

2. Study of Curriculum. The deep comprehensive study of the curriculum, working it out together, outlining the scope, and explanation.

3. Leadership Training. More emphasis to be placed on leadership training on local and national basis. We have been asked by secular educators to give some help in this field with respect to the role of Christian Education in moral education.

4. Closer connection with Koreans, Okinawans, and People in Formosa. By exchanging materials and leadership, closer connection can be established with Christian friends in Korea, Okinawa and Formosa.

5. Stronger link between Church and Home; Faith and Life. There must be a little stronger link between our environment and the church.

After the Convention the most remarkable work was in the field of curriculum. This new unified curriculum was accomplished last year. Now the United Church of Christ in Japan, the Lutheran Church in Japan, and the Japan Episcopal Church have also agreed to use it when writing their own lessons. This means that the majority of Protestant bodies will use this new curriculum, which is a very unusual thing in the world.

The real ecumenical movement is started from church school work in Japan. During the last three years the Church School Department has centralized and worked towards the preparation of the Convention, still carrying out its routine work. After the gigantic gathering was over the work was not only in the follow-up, but in keeping up the spirit of the Convention, putting our feet into the new century. We used the same curriculum together, and went on nation-wide study of leadership training. We now have a 'Four-Year Plan.' This Four-Year Plan is connected with the new curriculum from local level to national level at gatherings and national conventions. We try to put emphasis on non-Christian people of Japan for 'Evangelism through Christian Education' in these three points:

1. Emphasis upon Jesus as a Savior who made clear the one God who is Love and Creator.

2. Comprehensive study about His words, which means the Bible.

3. Real Community is in the Church. We must understand the life of the church—not in an arrogant manner but still be proud. This new curriculum runs from the cradle to the grave. Therefore, Church school work is not limited to youngsters, but is open to all ages. Unless the church becomes educational-minded, it cannot become an evangelistically minded church. Also Christian Education should become more mindful of the ministry. We are going to have 'Church Education Week' and conferences will be held on the local level by local leaders. We also also plan to have more inter-denominational work, putting stronger emphasis on sharing and exchanging ideas and experiences, contributing what we have.

## MASS COMMUNICATION IN JAPAN

*Vern Rossman*

Encompassing as it does the whole realm from radio and television to comic books, and 16 mm. educational film to kamishibai, we can do no more than give a few of the significant figures in this field and then jump to Christian activity.

Japan is rapidly becoming a nation of the world's most avid consumers of the mass media. If not yet the largest at least the most varied diet is offered. The number of books and periodicals published annually jumped between 1946 and 1954 from 2,668 to 21,326. There are about 30 million copies of the over 600 commercial magazines ground out each year, four fifths of which are sold one way or another. The *Yomiuri* and *Mainichi* newspapers have circulations of close to four million each, with *Asahi* numbering close to three million. Often one family takes two or three newspapers and, in addition, snaps up one or more of the weekly news and entertainment magazines. There are story and cartoon magazines for every age, and mother will certainly have *Shufu no Tomo* or another of the women's magazines if the budget permits. For the older teens there are fashion and movie magazines, translations of American favorites, such as *True Romances*, and the ubiquitous *Heibon*. There are a dozen magazines which specialize in pornographic and semi-pornographic literature, sometimes built into *jidai geki stories* and sometimes under the guise of reporting the truth about sex, sex crimes, etc. At least one of these magazines in picture and story emphasizes sadistic-masochistic themes to a degree that could only interest sick minds. These are periodically pruned back by the police.



In 1956, 1,085 *million* movie tickets were sold. That's one show per month for every person in Japan. Japan is the second largest producer of commercial films in the world (U. S., first; India, third). In the field of educational films in 16 mm. there were 64 producers of 233 titles in 1951. By 1956 there were 187 organizations producing 753 titles. The catalogue of education filmstrips is an inch thick.

The field of radio has shown tremendous development both in quantity and quality since 1945. Japan is one of the few countries blessed with both government and private stations in both TV and radio. It is a blessing in the wide variety of programming available. The serious person who wishes to give time to radio and TV in the early mornings and evenings may take systematic courses in languages, mathematics, agriculture and other subjects, purchasing related textbooks at his corner bookstore, and he may hear miscellaneous lectures regularly on everything from fiscal policy of the government to bee culture. Entertainment is irregular in quality, though there are several good family programs. News coverage is quite thorough and at least in Tokyo good classical music is available most of the time by record or live concert. 70% coverage by FM stations is promised within five years and regular stereo broadcasts (for which you need two radios) will be available.

In the field of TV programming the English speaking viewer will find his range of programs limited and rather frustrating. He has *I Love Lucy*, *Highway Patrol* and an occasional movie in English. For *Superman*, *Ivanhoe*, *Father Knows Best*, *Gunsmoke*, *Suspense* and a dozen other US programs, he must suffer through Japanese lip-synch sound. In Tokyo, Walt Disney's *Disneyland* offers an hour of dependable entertainment each week. But the richest fare on TV has been provided by the visiting

cultural groups; e. g. the Leningrad Symphony, the recent Italian Opera troupe, the Bolshoi circus, ballet, etc. On the spot news coverage by film is excellent and improving as an open window onto Japanese society. The coverage of sports is good. There are also many excellent cultural and educational films from embassy cultural centers. If one has crossed the language barrier (or wants help at it) a TV set will bring more helpful knowledge about Japan into the living room than any other medium.

There are now probably over 15,000,000 radio sets in operation with production exceeding a half million sets a year. Three out of four households have one or more radios. NHK's Network I (109 stations) has 99.6% coverage of the population. Network II (educational) with 89 stations has 96.8% coverage. NHK also has 9 TV stations with 10 more planned in the near future.

On August 1, 1958, there were 93 private radio stations (including FM) with nine more planned—(99.6% coverage). There were nine TV stations, with 37 more licences issued. In March and April of 1959 alone 10 private TV stations began broadcasting. By the end of 1959, forty-two stations are to be in operation including at least one in every major city. Co-axial and microwave linkages give prospect of country-wide networks. NHK figures on 80% coverage (TV) within five years.

As of March, 1958 there were 1,070,722 registered TV sets in operation, 45% of them in the Tokyo area. With monthly production then over 50,000 sets a month and allowing for unregistered sets, a conservative estimate of the present number of sets (March, 1959) would be over two million, and the rate of increase will pyramid as new stations begin broadcasting. All these facilities taken together make Japan within two years second only to the U. S. A. in broadcasting facilities and coverage.

Christian groups in Japan have been broadcasting the

Gospel by radio since October, 1951. A survey in the *Japan Harvest* (Winter, 1957) noted twenty programs by fourteen organizations (one Catholic).

Taking the tabulation in the *Christ Weekly* for February 26, 1959 for a current cross-section (probably not complete) we find 23 different programs produced by thirteen organizations. Two of these were daily programs and the rest weekly.

The largest Christian broadcasting operations are those of the Lutheran Hour, the various productions of the Pacific Broadcasting Association and of AVACO (the Audio Visual Activities Commission of the National Christian Council).

AVACO serves as the liaison in providing programming and speakers for NHK Network II, some 180 broadcasts a year on this nation-wide network. Besides Japanese leaders, speakers such as Billy Graham and E. Stanley Jones have been heard. The Lutheran Hour on 65 stations and the eight productions of the P. B. A. (on 60 stations) both cover most of the four islands. AVACO's five programs (including the new Kyodan program, 'Friend of the Heart') are aired on a total of 17 stations. Two are sponsored and three sustaining. All the major organizations conduct follow-up ranging from distribution of Bibles and pamphlets to correspondence Bible courses and follow-up evangelistic services. P. B. A. also serves various groups as agent for purchase of radio time at discount. The Lutheran Hour is supported and sponsored locally by various Lutheran churches and missions in Japan. Likewise the P. B. A. programs often have multiple sponsorship.

The Lutheran Hour uses a modern drama format. The P. B. A. productions largely use choir or quartette, hymn music and sermons. AVACO programs use hymns and talk, interviews and documentary drama. Most other programs use a fairly simple music and talk format with occasional interviews, letter-box features or drama.

In terms of budget and intensive follow-up, the Seventh Day Adventist three programs stand third in scope. The Lutheran Hour is spending upwards of \$140,000 a year on all aspects of their program. There is over \$80,000 being spent by the P. B. A. and related groups. The Adventists are spending almost \$35,000 a year on radio time, production costs and follow-up.

The most concrete and significant figures on results are collected by the Adventists. During the seven years their program has been on the air they have had 256,995 persons enroll in their Bible course. Of these more than 34,000 have completed the course and there are records of 2,786 baptisms. This, of course, does not include persons who attended other churches and were baptized there.

TV evangelism is just beginning and no survey is available. AVACO has televised a Christmas candle-light service in Tokyo for three years. Christmas also saw two other sponsored Christian broadcasts (Lutheran and World Vision) in the Tokyo area. AVACO has a special budget of \$15,000 during 1959 for adapting films and other TV experimental programming. The Lutheran groups are considering the adapting of the American "This is the Life" film series for use on TV in Japan.



THE PRESENT SITUATION AND PROSPECT  
OF CHRISTIAN LITERATURE EVANGELISM  
IN JAPAN

*Shiro Aoyama*

Because Christian activity in Japan is rather desultory when compared to that of Europe and America where the Christian influence is widespread and vigorous, Christian evangelism through books and pamphlets faces many difficulties in Japan and thus presents some special characteristics.

First, since the Christian population is very small, the number of those who read Christian literature is limited. Such literature can therefore hardly be published on an commercial basis. Second, Christianity in Japan has been adopted mostly by the intellectual, educated class of people. This situation has created a demand for a comparatively advanced type of theological literature. For this reason, the publication of this kind of literature has received much emphasis. By contrast, very few good Christian books have been published for the common people. There are many technical books and a good bit of evangelistic literature such as tracts and leaflets, which are distributed free, but there is great lack of literature in the intermediate class. Unattractiveness characterizes even that small amount. Publishing firms in Japan are so progressive that numerous interesting books are within easy reach of the people, whose demands thus are well satisfied. By comparison, Christian literature is less advanced both in quantity and content.

Now let us take a more specific look at Christian publication in Japan.

**A) Evangelistic Literature to Call Out to the Public.**

Large amounts of low-priced literature for the multitudes in the form of leaflets and tracts are being published by all denominations, by the Christian Literature Commission of NCC, and others. Such literature is gradually being improved in contents and appearance by being subjected to the most careful scrutiny. Such literature is sold for from one to four yen per copy. However the buyers of this kind of literature are not Japanese pastors or churches but foreign missionaries, which indicates that missionaries are finding this type of literature effective for their purposes.

In order to do evangelism through leaflets such literature should be edited and published on a systematic basis. At the same time there is a need to establish well-organized methods of distribution. Leaflets that fulfill both of these two prerequisites are hard to find. In order to obtain the desired results from such evangelism, it is first necessary to learn how to promote this type of evangelism. Practical plans must be established and executed. It is a sign of how far the present system has failed to square with this ideal that such leaflets have been published and distributed carelessly and at random, like advertising handbills. Particularly in a country like Japan where heathen influences are widespread and vigorous, such evangelical leaflets should play an important role in propagating our religion. Serious study must be given to this evangelistic medium.

Then there are the evangelistic newspapers. Most of these newspapers are published monthly by the various denominations. A considerable number of copies are purchased and used for evangelistic outreach by the churches. There are also many individual subscribers.

Also many subscribers are either ill or are living in secluded places in the mountains. Even after they are baptized, many of these people continue to subscribe. Such papers are often circulated among many readers. Some copies are also presented as gifts. The text books of Bible correspondence courses published for the purpose of following up the listeners of evangelistic radio broadcasts also have achieved good results. For instance, the Lutheran Hour's correspondence course, comprising 12 lessons, has received about 5,000 new applications each month. Since its start, six years ago the number of those who have finished the course has reached 25,000. It can be said that the seeds of the gospel have been widely and deeply sown all over this country.

#### **B) Ordinary and Common Christian Literature.**

An unexpectedly large number of Christian books for ordinary cultivation are published by secular publishers. In connection with the fact that thousands of Bibles are purchased and read, this indicates that there are many more people than one suspects who are willing to accept Christianity as a cultural subject. Introductory books on the study of the Bible, the works of outstanding theologians and leaders of the Christian church, the works of Christian thinkers and scholars are all quite commonly published by non-Christian publishers, and are widely read. Books published by such secular publishers have much larger circulations than those published by Christian publishers. This would seem to be one of the special characteristics of Christian publication in Japan, would it not?

Most books on the subject of Christianity published by secular publishers seem to be aimed at providing a modicum of culture for those who read them. However, we cannot overlook the fact that they do greatly contribute to Christian evangelism in the broad sense.

So far as Christian novels are concerned, most of them are translations from foreign originals. Few, if any, Christian novels are written by Japanese.

Though the amount of common literature concerning Christianity seems to be gradually increasing to keep pace with evangelistic activity, the contents of such literature is still quite unsatisfactory.

Among the plain Christian literature for instance, *New Age*, a monthly magazine published by NCC, still requires a considerable amount of subsidy for increasing its circulation despite the desperate efforts of its publishers. This indicates that there are still many problems to be solved in the publication of Christian literature in general, in addition to the problem of how to improve its contents.

#### **C) Christian Literature for Laymen.**

The above term includes a wide range of publications. However, speaking of only plain literature for the education of laymen, there seems to be not much, compared with literature in other fields, except some at least necessary literature published by the publication departments of several denominations. There is published much literature like *Daily Devotions*. But it is quite difficult to find suitable literature for laymen if we try to select kinds that are really devotional in character. The fact that most readers in the Christian churches in Japan, after several months or years of their church life, are apt to pick up difficult theological books rather than plain devotional literature, may cause such a tendency.

In a country like Japan where the churches have not yet enjoyed a long history, this lack of experience may be one of the reasons why it is difficult to find good writers of devotional, inspirational books. However, it is absolutely necessary for laymen to cultivate their Christian lives by reading such good literature.

#### **D) Literature for Children.**



Though not yet in sufficient quantity, good literature for church school children is available. However, as mentioned above, Christian literature for common use is still in urgent demand. For instance, it is almost impossible to find really good literature for intermediate school pupils.

In this age when many cartoon books and books of popular interest are flooding the towns and villages, it is very important to publish Christian books which arouse the interest of children. Without doubt, extreme difficulty lies in the publication of this kind of literature.

#### **E) Theological Literature.**

Since Christianity has been adopted mostly by the intellectual class of people, the most adequate of the many kinds of Christian literature is the theological literature. Every theological move or tendency in Europe has had its direct reverberations in Japan, just as fashionable dress modes are immediately transmitted from Paris. Translations of the latest European theological works are immediately published in Tokyo. As mentioned above, those who read such books are not only pastors or theological students, but laymen. But the writer sometimes wonders why Christian classics are rarely read, while many new Western theological books are introduced and published. Thanks are in order for the projected publication of the works of John Wesley, Martin Luther and John Calvin. These will contribute greatly to Japanese theological maturity.

\* \* \* \*

As mentioned above, the present situation of the literature evangelism in Japan is not satisfactory, but it can be said to be very promising. There seem to be two essential aspects to the mission of Christian literature evangelism. One is to publish as many books as possible to meet the needs of those who read them. Another is to make serious effort to publish even those books which may not be so interesting but which are nonetheless indispen-

sable, and let the people read them.

Publication of Christian literature has become considerably active and flourishing in the past few years. The most important subject for us is to study the best means and methods to distribute Christian literature and let the people read them for the purpose of obtaining the most fruitful results from this type of evangelism. Not only must we continue distributing free tracts, but we must promote sales of Christian books by visitation, set up book sales departments in churches and utilize Christian literature for individual evangelism. Many means of literature evangelism remain to be developed.

This year being the Centenary of the Protestant mission in Japan, we hope to make full use of Christian literature, a gift of God, and make its power felt. It is the best weapon of evangelism in the nation. At the same time, however, we must frankly admit that the present situation of Christian literature evangelism is still immature compared with the flourishing activities of other ideological political groups.

## No. 5

# CHRISTIAN SOCIAL WORK

*Shiro Abe*

In this centennial year of the Protestant mission in Japan, Christian evangelism still has many problems to solve. Christian social work is also in a transitory phase, and there is here a need to move in a new direction, on the basis of historical experience.

Ever since Dr. Hepburn initiated Protestant social work in Japan with his work in medicine, endeavors of this character have been prominent and have taken the lead in this field. Since about 1890, Protestant social work has covered a wide area of activity. These include medical care, child welfare, prison reform, probation and parole, leprosy relief, social settlement, welfare of the physically handicapped, etc. It has thus been the leader in every phase of social work, fulfilling everything expected of the pioneer. This traditional leadership is being continued, emphasizing concern for all aspects of social work. However, in accordance with the rapid changes in Japanese society and a notable transition in social concepts, social work itself has been completely transformed from its pre-war status. Problems confronting Christian workers today can be considered from two viewpoints:

First, we can observe some of the problems concerning Christian social work in relation to the whole structure of social work in Japan. That is, we have to decide what position Christian social work should take in the whole scheme of social work, and how it should contribute to the welfare of the people concerned.

In keeping pace with the development of the social security

system in general, the state responsibility for social work is being gradually emphasized. Therefore, social work institutions are also being transformed from the status of voluntary to that of public social work, and this includes the work of the Christian groups. This means not only an increase in the number of public institutions but also an enlargement of public responsibility for voluntary social work. For example, the accommodation of orphans into children's homes should go through the necessary procedure of a public agency. One will realize that Christian social work has been completely transformed from its pre-war status if he considers the fact that more than 60 % of the total expenses of the institutions affiliated with the United Church of Christ (we hereafter call it the Kyodan) are financed from public funds. In the whole structure of social work for which the state responsibility is increasing, what responsibility should Christian social work take? And what role should it play? In accordance with such new developments in the social security system, it seems necessary for Christian social work to take a new form.

Second, we must consider the relationship of Christian social work to the church. Historically speaking, Christian social work has never been very closely tied up with the church. Because of this lack of social concern, and also because of the financial weakness of the church in Japan, most of the Christian social work institutions have been founded by laymen, missionaries or such groups as the Salvation Army, the WCTU, etc. We can hardly find any example in which a church has started social work as a voluntary activity. Therefore, it has been a common concept that the church and social work should be separated. For this reason, these two have never been completely united.

However, among the churchmen there has risen a new



reflection on their old concept concerning the relationship between church and and social work. Today they are realizing that church and social work should be restored to unity. Under this new concept, every social worker should be a person who has been sent from a mother church to practice his faith in a community on a social basis. This is the most fruitful reflection to come to the churchmen since the inception of the idea in 1958. Much talk and prayer took place at many meetings last year between the churchmen and social workers concerning the need for mutual cooperation. That is to say, they became keenly aware of the need for social work in connection with church work, and they also realized that they should exert their best efforts in helping the church accomplish its responsibility in the field of social welfare. These are factors which tend to develop closer cooperation between the church and social workers.

Particularly after the conference held last March inviting some members representing the IBC, there has appeared a positive desire for mutual help between ministers representing all the district conferences of the Kyodan and the Christian social workers. Also at some meetings such as those of the Kyodan Council of Cooperation and of the Christian Social Work League, the attendants have seriously thought in terms of their own past failure to understand the proper relationship between church and social work. The recent publication of the "Handbook of Social Work" by the Departmental Committee on Livelihood of the NCC is one of the signs of this new trend. That a rehabilitation home for prostitutes has been opened by the Deaconess Movement can also be called one of the signs too.

By carefully examining the special characteristics of Christian social work in terms of its relations to other Christian institutions and its various internal problems,

and at the same time by endeavoring to overcome many difficulties which it faces, every Christian social worker may know the principles which Christian social work should adopt and the status which it should take in the future.

In 1958, the Christian Social Work League celebrated its 10th anniversary. Does this mean that it took ten years of the post-war harshness and confusion for Christian social work to be restored to its proper and essential status? The fact that 53 social work groups and institutions affiliated with the Kyodan, are strengthening their mutual cooperation and union through the medium of the Christian Social Work League and trying to compromise with the churches must be a great inspiration to the evangelistic activities in Japan

Though the number of social work institutions affiliated with such denominations as the Episcopal, Baptist, and Lutheran Churches and the Society of Friends is not large, the relationships between these institutions and these churches are rather closer than is the case with the Kyodan. These groups are also rendering outstanding services. It is needless to say that they, together with the Kyodan social work institutions, deserve to be called representative institutions in Japan. All these institutions are constantly cooperating and keeping contact with each other through the media of the Christian Children's Fund and the Japan Church World Service.

At the end of 1958, the International Conference of Social Work, the International Study Conference of Child Welfare and the International Congress of Schools of Social Work, held their respective international meetings in Tokyo, and 800 delegates representing 42 countries took part. These were epoch-making events in the sense that through these conferences social work in Japan was recognized on an international basis, at the same time the

Japanese social workers had their vision widened to encompass the whole world.

During these conferences there also were held three meetings devoted to Christian social work. The first one was by the Episcopalians, the second by the Y. M. C. A. and the third meeting by all the Protestant social workers under the sponsorship of the NCC. Some 80 social workers representing almost every nation and every denomination took part in the third meeting. They shared experiences and encouraged each other. It was a happy and significant occasion.

Special mention should be made of the fact that such Christian schools as Meiji Gakuin, St. Paul's, Doshisha and Kwansei Gakuin Universities played leading roles. These Christian universities are notable for their great emphasis on social work education. In this age when there is a need for as many social workers as possible, it is important to note that such programs of education among the Christian schools contribute greatly to social work.

Social work is a field in which churches, Christian schools and Christian social work institutions can be united in harmonious cooperation. Taking advantage of this year's commemorative centenary of the Protestant mission, all Christian circles should work together in completing and developing Christian social work for the glory of God.

## YOUTH AND YOUTH ORGANIZATIONS IN JAPAN

There are the following non-political national youth organizations in Japan, according to "The Seishonen Haku-sho for 1958" and other publications compiled by the Central Youth Problems Committee of the Prime Minister's Office:

Name of the organization	Affiliated units	Total number of members
1. Boy Scouts of Japan	2, 117	49, 755
2. Girl Scouts of Japan	289	6, 211
3. Sea Scouts of Japan	55	
4. Junior Red Cross of Japan	2, 219	564, 683
5. Japan Seinendan (Youth Associations Council)	17, 661	1, 848, 277
6. National Council Y. M. C. A's of Japan	231	33, 493
7. Japanese Y. M. C. A.	104	12, 000
8. Nippon Kensei-kai		23, 000
9. Yuai Seinen Doshikai	39	50, 000
10. Nippon Seinen Renmei		13, 638
11. Big Brothers & Sisters Federa- tion of Japan	333	7, 685
12. Youth Council of the National Agricultural Cooperative As- sociation		
13. 4-H Club Association	5, 287	404, 249
14. Japan Rural Youth Association		
15. Japan International Youth Coun- cil		4, 000
16. Japan Junior Chamber of Commerce		6, 200



Name of the organization	Affiliated units	Total number of members
17. Japan Working Students' Council		
18. Japan Youth Hostels	16	40,000
19. Japan Catholic Students Federation	45	2,000
20. Catholic Young Workers Federation	150	1,200
21. Japan United Nations Student Clubs in Japan		
22. Japan United Nations Student Federation	53	5,000
23. Japan Pen Friends Association	998	140,000

Among the above, 10 organizations (1, 2, 3, 4, 5, 6, 7, 12, 18, and 23) form the Japanese National Youth Agencies Coordinating Committee, with its office in the National Y.M.C.A. Building, 2, 1-chome, Nishi-Kanda, Chiyoda-ku, Tokyo. This coordinating committee is affiliated with W.A.Y. (World Assembly of Youth) with headquarters in Brussels, Belgium.

Some political and labor youth groups and others inclined to the left are affiliated with W.F.D.Y. (World Federation of Democratic Youth), with its headquarters in Budapest, Hungary.

### Some of the Problems Faced by the Youth Organizations

a) The status of youth organizations has not yet been fully recognized by the community:

It is only recently that the government is beginning to show interest in encouraging youth to participate in suitable youth groups. Consequently the professional status of youth workers is not well established. No university

offers courses in leadership. The Y. M. C. A. is probable the only youth organization with an established one year full time training course for their workers, at the post-graduate level.

b) Difficulty in getting financial support :

In Japan the Community Chest Fund is not made available to youth organizations, except in a very few cases. In the case of the Seinendan, in 1956 they spent on an average Yen 431 per member, mostly in rural communities, while they received only Yen 98.50 as a membership fee, the balance being met by program income, some forms of grants and contributions.

In a recent revision of the Social Education Act, a clause forbidding governmental grants to be given to social education organizations was deleted. Some of the youth groups, backed by the Socialist Party, opposed this on the ground that this will pave the way for governmental control over social education organizations, in spite of the denial of the authorities concerned.

There is no tax exemption for contributions made to youth organizations. The property owned by such organizations is subject to local tax in some prefectures. This is a heavy financial burden for such organizations as the Y. W. C. A., Y. M. C. A. and others, with well-equipped buildings for service to youth in many cities. Continued efforts are being made by voluntary youth organizations to remedy this tax difficulty, with no success to date.

c) Lack of adequate leadership :

Most youth organizations, with the exception of the Y. W. C. A., Y. M. C. A., Boy Scouts and Girl Scouts, have adopted group work methods in their activities, since their reorganization after the war. This has radically changed

their leadership concept, and has made it difficult to secure experienced leaders, which fact is more intensified by a) unstable membership, and b) age limit of members and leaders (24-25 years) in some leading youth organizations like the Seinendan.

d) Unable to find places to meet :

Facilities for various groups to meet are very inadequate. Availability of Kominkan (Public Citizens' Halls) is limited usually to towns and villages. Some groups in Tokyo reported that they had to meet in open parks. The construction of youth centers is now being taken up by national and prefectural governments and other agencies, but at the present moment the Y.W.C.A. and Y.M.C.A. are the only national youth organizations with experienced leadership offering their building facilities for the use of city youth.

e) Difficulty in getting and maintaining members :

According to the survey conducted by the prime minister's office in December, 1957, the percentage of young people of 17-23 years of age with any group affiliation was 25.6 %. As this figure includes youth in rural and urban communities throughout Japan, this percentage is considered much lower in cities where Seinendan activities have not been as active as in rural areas.

This is due to inadequate leadership, lack of funds and facilities, and poor program development, combined with the lack of recognition of the importance of youth work on the part of the most communities.

f) Political involvement :

Any active youth program will arouse social consciousness of the members, and will lead to some forms of social action. But in Japan, where rapid social change is going

on, it is often difficult to draw the line between social action, which is generally accepted as a legitimate activity of non-political youth groups, and political action, left or right. Especially in small rural communities, where extreme conservatism still prevails, any progressive social action by youth groups may cause conflicts with the ruling class, and will be looked on with strong disfavor. Often innocent and sincere youth leaders are branded as "reds".

On the other hand, any action by adults which has even the slightest possibility of encouraging rearmament, or going back to a feudalistic way of life, is almost always met by strong and heated opposition on the part of youth. The abortive attempt by the government to revise the Police Activities Bill last year, was a case in point. The Y. M. C. A. was one of the first to voice its strong protest against this revision, followed by the Y. W. C. A. and many other youth organizations.

Limiting their activities to the realm of religious, cultural or recreational programs often frustrates many social-action-minded members, and causes them to lose interest in their groups.

### **The Role of Youth Organization in Japan**

There are two aspects of youth life in Japan which seem to reveal deeper needs:

**First** is the aggravation of juvenile delinquency. Juvenile penal offences under 20 years of age reached the highest peak in 1951 (166,433 cases), gradually decreasing until 1954 (120,413), but the curve began to show an upward swing again in 1955. Compared with 1956 (127,421), 1957 showed an increase of 13.4 % with 144,506 cases of juvenile crime 25 % of all criminal offences of that year.



Delinquency accounted for 22 % in 1954.

This increase of offences is more marked for lower age groups as is shown in the following rates of increase in the figures for 1956 and 1957: under 14 years—13.3 %, 14-16 years—17.8 %, 16-18 years—26.9 %, 18-20 years—3 %. It is reported that more criminal offences of the type formerly committed by adults and older youths are now committed by younger age groups, with a marked increase in assaults, vandalism and sexual offences.

**Second** is the high rate of suicide among youth. Japan as a nation has a remarkably high rate of suicide cases. This rate is strongly affected by the alarming number of suicides found among youth, as shown in the following table:

**Three Chief Causes of Death Among Younger Age Groups, 1955.**  
(Death rate per 100,000 with % of that age group)

		First	Second	Third
15-19 years	Male	Suicides 37.6 (25%)	Accidents 31.4 (21%)	T. B. 13.5 (10%)
	Female	Suicides 26.4 (24%)	T. B. 21.5 (20%)	Heart Trouble 10.0 (9%)
20-24 years	M.	Suicides 84.3 (31%)	Accidents 59.0 (22%)	T. B. 40.9 (15%)
	F.	Suicides 47.2 (24%)	T. B. 45.7 (24%)	H. T. 15.9 (8%)
25-29 years	M.	T. B. 72.7 (25%)	Accidents 59.7 (21%)	Suicides 54.9 (19%)
	F.	T. B. 70.8 (31%)	Suicides 28.0 (12%)	Pregancy & de- livery 22.4 (10%)
30-34 years	M.	T. B. 87.3 (30%)	Accidents 52.9 (18%)	Suicides 30.3 (10%)
	F.	T. B. 7.58 (30%)	Suicides 24.0 (9%)	Cancer 23.5 (9%)

(From *The Seishonen Hakusho* for 1958, p. 372)

Compared with 1920, the rate of suicides in 1955 rose about 2 times for the 15-19 year age group, and about

2.5 times for the 20-24 year age group.

Many factors contribute to this high rate of juvenile delinquency and suicide, but basically a deep sense of insecurity torments our youth. The conflict between younger and older generations is found in all ages, but this is made more serious as a result of democratic education, which has produced a generation with an entirely new outlook, while older generations remain essentially unchanged. A great measure of freedom, probably unprecedented in our history, was granted to youth in post-war Japan, in spite of their discontent. This freedom is another profound cause of youthful insecurity.

Mr. Junichiro Sako, literary critic and a board member of the Tokyo Y. M. C. A. has said in one of his lectures: "In modern life the bond between person to person has been weakened, or severed, leaving each individual to live a solitary life, forming his own world. Consequently such words as 'uncertainty,' 'loneliness,' and 'despair' have been constantly in the minds of serious youth."

One of the social functions of youth organizations is to help integrate such youth into their homes and community. Their deep spiritual need, which is at the root of all their problems, can only be met by Christian youth organizations, with a relevant and understandable living message.

## WHY I AM GLAD I WAS CALLED TO MISSIONARY WORK IN JAPAN

### A

We often hear it said that Japan is a land of charm and enchanting loveliness. I think it is just that and because I am a person who loves beauty, there has been something deep down inside of me that has responded to this land and to its adoration of the beautiful. Introspection like a quiet spirit has penetrated all the delicate arts of Japan and this, so uniquely different from my own culture, has stimulated a desire to understand and appreciate their susceptibility to aesthetic influences, that I may more effectively witness of a Saviour who transcends all. In spite of imitation and lack of creativity in some areas, I find its colorful history shaping and preparing its people for a new era in discovery and scientific research. I like the feeling of living and working in a growing nation that is bursting at the seams with energy as it fast becomes the industrial giant of Asia. It is inspiring to be a part of a country that is not so entangled in its own domestic scene, but that it can spread itself out into other areas and have sympathy with and interest in other peoples. On my right hand and on my left, I do find conformity—conformity to everything, tradition, local mores and folkways and even Western influences. While at times this can be highly exasperating, I find in it an ironic challenge too—a challenge to live and practice with patience the teachings of our Lord, who could see promising material for the Kingdom of God in every beating heart that he chanced to meet. I am learning to be tolerant of these my brothers and sisters who are not

just like me.

I have come to work with an educated people—a people who are rationalistic in their approach to Christianity. This has been an incentive to do constant research in my own field, and has enriched my faith as I have attempted to make the living Christ real to the Japanese. Those to whom I minister are not content with a surface acceptance. These are people who pry and pry until they raise up that bit of truth that is able to satisfy. This truth, often not easily arrived at, has been used by the Holy Spirit to transform lives. All this helps to keep me intellectually alert, and points to the necessity of having a spiritual vitality that is both sound and practical, for we must banish the old misconception that we are a people who preach what we never practice.

In my own field of work, I selfishly yearn to see progress. When it is forthcoming my heart rejoices that I have been able to have a small share in molding and shaping some life for His use. At the same time, it is consciously sobering because I wonder what God could do if I were always completely and unreservedly yielded to Him. The shine in the eye of a boy or girl who has conquered some seemingly impossible mountain in pronunciation (for I am a teacher), a bit of unexpected kindness shown by a stranger, a helping hand offered in the midst of rush and confusion, the quiet sacrifice made because of faith, the genuine love and fellowship I have experienced in the Japanese church.....all these call for thanksgiving that I am in His place, in His time to help fulfill His purpose. It is when I see "some work of love begun" in a life, as recently at an ordination service when a newly-ordained minister pronounced his first benediction, that a thrill and a warmth grip my heart, and I bow again before my God and rededicate myself anew, while offering up a prayer of thanks for



having been called to be an ambassador of the Good News in Japan.

*Margaret Maiden*

## B

Because I believe that Christianity is not just *A* way of life, but *THE* way of life; and because I had seen the spiritual vacuum in the lives of so many people in this country who do not know *THE* way, I resolved as a young boy to give my life to serving the Lord at "home" in Japan.

It has often been stated that being a missionary in this country is no easy task. Even to one born here that statement holds true. But as long as there are the poor for me to preach to them the good news, captives for me to preach their release, the oppressed whom I am to set at liberty, then I am glad I am called into His service.

I meet people every week in the hospital, schools, churches, and in my travels. Here in Japan the number of those won may seem discouragingly small, but the Lord blesses souls won to Him one by one as well as those who come to Him in great numbers. To me it is one of the greatest pleasures of life to tell of God's love to the owner of the little photo shop down the street or to the university student I met the other day on the train. In little ways, I am able to plant the seed, water it, and then ask the Lord to give the increase. Japan is still a country to be won to Christ, and I'm glad to be here in the service of the King for such a time as this.

*Lardner C. Moore.*

## C

I am glad that God called me to do rural missionary work in Japan. It has been almost two terms now, the

first spent mostly in preparation and study; but the second in putting roots down deep, absorbing some of the rich Japanese culture, and really beginning to share with the people some of their deeper problems and being able to help them.

One of the greatest joys is that of working in the United Church of Christ in Japan, along with Japanese pastors, church school teachers, women's groups, and youth workers, as well as other missionaries. It is with a sense of freedom that is not bound by denominational lines, that we work together in the common cause of evangelism. It is a young, but growing church, and it is a challenge to be working with such fine Christian leaders in local, district, and national levels. We missionaries are learning much from this experience and I hope that we can learn better how to share more adequately our part of the task for Christian evangelism in the years that follow.

Also in areas where there are no churches it is a great privilege to be working with community leaders from schools, village halls, hospitals, village cooperatives, women's and youth organizations and other groups on common community problems. We work together in such things as: community recreation, sanitation projects, home improvements, canning projects, discussion groups, children's clubs, rural gospel schools, etc. Many times they ask me to show educational and Christian movies and slides. I have been deeply impressed by the way people in rural areas have received these services with friendliness and a genuine desire for more help on definite problems.

Because of the ancient culture of Japan, rooted deep in the heart of rural life and its customs, Christian work in Japan is difficult, and very slow at first in rural areas; and often it is necessary to work in an indirect way at first. But it has been most rewarding in several different

areas where I am beginning to see the growth of Christian work on a "rice-roots" level. It is the very impossibility of some situations that have pointed to challenging solutions. For example, as we have studied the poor living conditions in farm homes, and as some of the people have faced their own situations and recognized their own problems, it has led naturally to the next step of their wanting to improve. Then when their neighbors come in groups to see what they have done, many are convinced and want to try it themselves; and so the demonstration way grows! I am so happy to be in this particular rural area of Japan, and am glad to be part of this process that is leading not only to improved living conditions in their homes, but also, I hope, to improved lives that are reaching out for spiritual help!

Above all, I am happiest to be at work in Japan, because I feel that Christian work in rural areas is still in the pioneering stage, and that it has unlimited opportunities for development in all fields of work. Among the children where it is impossible to have a Sunday Church School program, we've been experimenting with "Saturday, Thursday, or Wednesday" Schools, according to the different communities. These are developing and leading into other community contacts. In local Junior High and High Schools we began teaching in English clubs or in regular classes once a week. This led to demands for "English-Camps" in the summer for more practical use of English. Incorporating many principles of Christian Camps into these, this led to the interest of many campers in the Christian way of life; also campfires and "town meetings" with the village people brought a wide community outreach and interest in international problems. Conversation groups with English teachers have led into the study of the Bible as great literature, and discussions of international and world problems in the light of Christian

teachings.

I am glad that God called me to do rural work in Japan! Many times there have been opportunities to serve in other needy places; but above all the call to rural work has been ever-insistent and ever-challenging to do the more difficult where there are so few Christian leaders. And I am glad, for even now I am beginning to see the direction of God's purposes in the lives of people about me who need His help and who have, as yet, no church to turn to. But God is calling some of them into His Kingdom.

*Eleanor Warne*



### III. HISTORICAL SECTION

#### PREFACE

At the time of the Semi-Centennial two members of the Protestant body were recognized as outstanding in their wide knowledge of Japanese Christian history, Professor Ernest W. Clement and my father, Rev. Otis Cary, D. D. Professor Clement, Editor of the 1909 *Christian Movement*, prevailed upon my father to prepare, though absent on furlough, the article, "Progress of Christianity in Japan During Fifty Years" which heads and sets the frame for what I have gathered. In my search for material for this the Centennial Year Book I have found no compact statement to compare with it, hence it is reproduced in full.

Knowing that Dr. Charles W. Iglehart, who came out in 1909, the Semi-Centennial Year, has been working for some time on a survey of the 1859—1958 period, I here have made no attempt to compete with him. His experience of country evangelism, followed and ripened by an educational career in Tokyo; his friendly personality making him a frequent choice for interdenominational committee work; his association as one of the keen minds at New York's Union Seminary while teaching missionary history and policy; these all combine to make him unusually fitted to produce the book worthy to go on the shelf beside my father's so-long-out-of-print two volume "History of Christianity in Japan". Though there have been some recent attempts both by Japanese and missionaries to bring the story up to date in English, I have seen none as yet with the balanced judgment, coupled with a grasp of facts, to fill the need. Careful as was my father I have

discovered two small errors in his work, but neither arose from prejudice, which is the fundamental fault of some recent writing. It needs an understanding heart to write real history, as well as a keen mind to sort fact from fiction or mere apologetic. We all await the Iglehart book with keen anticipation.

The following pages represent only a little of the rich material to be found in the *Japan Evangelist, Christian Movement*, books, magazines, and notes, at my elbow. What cannot be reduced to print is the indelible impression made upon me by knowing as veterans some of the early missionaries, and as colleagues those who followed them, as well as many Japanese leaders of yesteryear. There *were* giants in those days!

Limits of time for research and of space for presentation prevent an adequate balance. I have regretfully passed up many wonderful articles covering the personality and work of Father Nicolai, who interested through reading the Japanese prisoner experiences of Captain Golowin, volunteered and came out in 1861. I have done justice to no one, least of all to the Japanese. Omitted also, in this Protestant Centennial volume, is an adequate picture of the truly remarkable parallel development of the Church of Rome. Many chapters could have gone into what resulted from the stimulus to Japanese missionary spirit through the inclusion, under the flag, of the LooChoos, Formosa, Korea, and the Mandated Islands. Emigration to Hawaii, China, Western and South America, laid a concern for evangelism upon Japanese and American churches; while Chinese and Korean students flocking to Tokyo and other educational centers acted as a stimulant to enlarge both Y. M. C. A. and church efforts in their behalf. The two all-Japan, co-operative evangelistic campaigns of the turn of the century (1901-3) and the Semi-Centennial one (1910) deserve both documentation and study which they do not

here receive.

I have arbitrarily and with regret drawn a line at 1909, though significant, often exciting, developments in all denominations came later. We who lived through most of it, and tried to meet each situation as it arose, know that even now many of the facts that influenced decisions are still unknown to us and appear in no quickly available form. The second half of the hundred years with its tale of persecution will eventually appear. The same man who fanatically held prayer-meetings outside the theatre to try to keep people from entering to hear the Gospel from that rare Christian and devoted evangelist, Dr. Kagawa, could, when war broke, as stubbornly take imprisonment and scorn for not adulterating his view of Deity.

As I have sorted material for these pages I am impressed once more by those words spoken by Him whom, of whatever brand we are denominationally, we look up to as Master: "Whosoever shall do the will of God, the same is my brother, and my sister, and my mother."

Without much appreciated assistance in typing from Mrs. Robert Meyer, Dr. Esther Hibbard and my sister Miss Alice E. Cary this "copy" could not have been ready for the publisher in time.

March 20, 1959

Frank Cary

## THE PROGRESS OF CHRISTIANITY IN JAPAN DURING FIFTY YEARS

(1859—1908)

(CHRISTIAN MOVEMENT—1909 p. 133 ff.)

The official instructions given by the United States Government to Hon. Townsend Harris, who negotiated the first of the treaties by which foreigners were permitted to reside in Japan, contained the following remark: "The intolerance of the Japanese in regard to the Christian religion forbids us to hope that they would consent to any stipulation by which missionaries would be allowed to enter that empire, or Christian worship according to the form of any sect would be permitted". The treaty as ratified provided that "Americans in Japan shall be allowed the free exercise of their religion, and for this purpose shall have the right to erect suitable places of worship." This gave no permission for teaching Christianity to the Japanese, and it is said that endeavors made by foreign ambassadors for obtaining such concessions were persistently resisted. Donker Curtius, the Dutch envoy, told Dr. S. Wells Williams that the Japanese officials said they were willing to allow foreigners all trading privileges if a way could be found to keep opium and Christianity out of the country. Nevertheless, it was the belief of those interested in the spread of the Gospel that, if missionaries availed themselves of the liberty to reside in Japan, they would in time find it possible to teach their religion. The American treaty was to come into effect July 4, 1859; but several months before that date, Dr. S. Wells Williams, Rev. E. W. Syle and Chaplain Wood, U. S. N., met in Nagasaki and agreed to write to the Episcopal, Dutch Reformed, Presbyterian mission boards urging them to



send missionaries to Japan. The response was so prompt that by November, 1859, all three boards had their representatives on the ground. In fact, the first to arrive, Rev. John Liggins of the American Episcopal Church, was in Japan when he received his appointment, having landed May 2, 1859, in Nagasaki, whither he had come from China for his health.

In many respects the existing conditions were unfavorable. The practice of trampling on the cross had indeed been prohibited by the Government, but the hatred of Christianity that the act symbolized was still strong. The edicts against the "evil sect" were still in force, and if a Japanese should become a Christian, he would be in danger of capital punishment. Yet there were some things calculated to inspire hope. Though Mr. Syle was known to be a clergyman, he was urged by the Vice-Governor of Nagasaki to remain in that city as a teacher of English. Chaplain Wood had for some time a class of young men belonging to the Governor's staff; and the occurrence in their books of such words as "church", "pulpit" and "organ" led to their asking one question after another, until, as he says, "Christianity in all its doctrines was expounded *at their own request*." Books on scientific subjects prepared by missionaries in China were being imported and in some cases re-published, by the Japanese, and these had at least a theistic tinge. It was one of these books at just about that time that was being read by Joseph Neesima, until, as he afterwards wrote, "I was wondered so much as my brain would melted out from my head." The ability of educated Japanese to read Chinese made existing translations of the Scriptures available for their instruction. Perhaps Wakasa had by this time obtained from Shanghai the Chinese Bible that the finding of the Dutch Testament floating on the waves had excited his desire to read. What the Roman Church

hoped for, but did not yet know, was that there were thousands of persons who retained many of the prayers, ceremonies, and beliefs that had been handed down generation after generation from the Christians two centuries before.

The early years of the missionaries were largely occupied with study of the language, distributing Christian literature, healing the sick, and teaching western languages. They were surrounded by spies, and at times were in danger of assassination. In 1865 the Roman Catholic Christians were discovered, and soon the existence of some fifty thousand was known, though for a long time more than half of these refused to enter into relations with French priests. In comparing the results of the Roman Catholic missions with those attained by others, it must be remembered that the former had a large number of adherents almost from the beginning, but on the other hand that the prejudices of the past worked more strongly to their disadvantage. The first baptism of a Protestant was in 1864, and up to the spring of 1872 was followed by only nine others. The first Greek Christians were baptized in 1866.

The revolution that led to the restoration of power to the Mikado was accompanied by efforts for the revival of Shintoism, and it was largely for this reason that there was then an outbreak of official opposition to Christianity. The old edicts against it were renewed, and the persecution of the Roman Catholics, which had begun soon after their discovery, became virulent. In 1868 three thousand of them were sent into exile. To the protests made by representatives of the Treaty Powers, the answer given by Prince Iwakura was, that, if Christianity were permitted, the Government, being based on the Shinto religion, could not continue. In 1871 the teacher of a Protestant missionary was arrested, together with his wife, because,

although not baptized, he was suspected of being, as he probably was, a Christian. He died in prison. Other Protestant and Greek converts were imprisoned.

In 1873 the removal of the edicts against Christianity showed that the Government, though not venturing to arouse opposition by their repeal, was ready to let them fall into innocuous desuetude. Even a year before this, the first Protestant church had been organized, and now the change in the policy of the Government encouraged the more open proclamation of the Gospel. The Roman Catholic exiles were returned to their homes. The French mission in 1873 was reinforced by the coming of eleven new priests, and the number of Protestant missionaries was doubled in the same year. Christian schools, of which a few had been opened in a quiet way, entered upon an era of growing prosperity. Through the next fifteen years the reports of the Protestant missions told of a rising tide of influence as shown in the increasing numbers of baptisms, of churches organized, of church buildings erected, of books sold, of invitations to open work in new cities, and of students seeking admission to the schools. The word *rebaiburu* (revival) gained a place in the language because of the religious awakening that quickened the zeal of believers and added to their number. So rapid was the advance made at this time that many persons expressed the belief that by the end of the nineteenth century Japan would be known as a Christian nation. The Greek Church, under the skillful leadership of Pere (now Archbishop) Nicolai was also meeting with great success, especially in north-eastern Honshiu. The Roman Catholic missionaries were largely occupied with the task of training the descendants of the ancient Christians and in trying to win the confidence of those among them who still looked with suspicion on the foreign priests and on the Christians of other villages than their own.

It must not be supposed that all of this advance was made without encountering opposition. Christian converts were often persecuted by relatives, or were cut off from social and business relations with their neighbors. There were some instances of personal violence, and many more in which threats of such violence were made. Buddhist priests preached vigorously against the acceptance of a foreign religion, and had their parishioners sign pledges not to attend Christian meetings. Though the Central Government became increasingly favorable to Christianity, local officials sometimes refused permission to hold meetings, or ordered subordinates and school teachers not to have any connection with the new religion. Some Americans and Europeans, notably certain professors in the Imperial University, delivered public lectures or helped to prepare books against Christianity.

In the last part of this period Christianity experienced both the advantages and the disadvantages of popularity. This rose in part from a recognition of the close connection that Christianity has with that Western civilization whose fruits were greatly desired by progressive Japanese. The large additions to the churches included many that should not have entered them; though it is hard to see how the distinction between the real and counterfeit could then have been made. Newspapers spoke in favor of Christianity. Mr. Fukuzawa, who a short time before had written strongly against it, now urged that it should be nominally adopted, so that Japan might gain a place among the leading nations. He proposed that baptism should be "gradually introduced among the upper and middle classes", and thought that, if one percent of the people became professed believers, the title of "Christian country" could be assumed. There is good reason to believe that at about this time there was real danger that Christianity would be declared the national religion.



Although its limits cannot be sharply defined, the period of reaction following that of popularity may be considered as extending from 1889 to the end of the century. The failure of attempts to secure revision of treaties with foreign nations joined with other untoward events to lower the esteem in which Western civilization had been held; and so what had formerly commended Christianity to many minds now caused a prejudice against it. Converts had lost much of their early fervor. Whereas all of them had once been earnest in telling others about their new faith, the duty of propagating the Gospel was left largely to the ministry. The interest of Protestant leaders was being drawn to theological speculations. Whatever of truth or error there may have been in doctrines that were discussed, the shaking of old beliefs proved chilling to the faith. Some who had been prominent pastors withdrew from the ministry. Many members of the churches, while understanding little of the questions under discussion, were stunned by the defection of their pastors or by being told that much of what they had formerly been taught was false. An exaggerated nationalism led to a call for a Japonicised Christianity; and while it is to be expected that Christianity in different lands will naturally develop in different ways, this is far different from an artificial stimulation of variation for the sake of avoiding resemblance to what has been developed elsewhere. Church members fell away, it was hard to attract new hearers, the number of pupils in Christian schools was greatly lessened, and there were many cases of friction between missionaries and Japanese workers.

Yet even this period was one of growth. The number of additions to the churches exceeded that of defections, work was begun in new centers, and the sifting out of unworthy members from the churches was an advantage. The Constitution of 1889 guaranteed freedom of religious

belief; and though there were cases when there was believed to be official violation of this provision, the Christians were now able to present strong appeals against such injustice. This period was also marked by a great increase in the philanthropic efforts of Protestant Christians, efforts that had barely made a beginning in that which preceded.

The opening of the twentieth century marked the beginning of a new period; but, as it is the one in which we are still living, it is not easy to tell what in the future will be regarded as its chief characteristics. There seems to be shown in the words and writings of the Roman Catholic missionaries a somewhat pessimistic view of the immediate prospects of their church; but they are putting much strength into educational enterprises, and are trying to stir up in America such an interest in their work as will help to offset the pecuniary difficulties arising from conditions in France. The Greek Church also suffers from the falling off in contributions from Russia, so that the number of evangelists has been diminished. The Protestant churches seem to be slowly returning to their former state of prosperity, and in some respects to be far ahead of what they were twenty years ago. There has been a great advance in self-support, in the production of literature, and in general influence. If the question were asked of intelligent Japanese, "Who are the leaders and most earnest workers in philanthropic movements and in efforts for social reform?" the reply must be "the Christians". The Japan Year Book for 1908-9 (p. 303) says: "It is a significant fact that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens, and that the part played by Buddhists in this direction is shamefully out of proportion to their number. As to Shintoists, they are privileged, in popular estimate, to keep aloof from matters of this

kind." A few years ago the chief argument against Christianity was that its followers could not be loyal to the Emperor. In 1905 His Imperial Majesty presented to the Young Men's Christian Association ten thousand yen for its work in the army, and at about the same time he gave large sums to three well known Christian charitable institutions. Persons using the old argument would come very near to reproving the acts of the one whom they profess to honor.

It would now be hard to find a village where there are not persons who know something about Christianity. They read about it in the newspapers, they have bought books from colporters, they received kindness in the Y. M. C. A. tents at the time of the war, as wounded soldiers they were visited in the hospitals, when on the steamer or railroad train they have had conversations with fellow-travellers who were Christians. Under these conditions, have we not reason for hoping that the feeble sparks of knowledge will be sought for by the increased evangelistic earnestness of the churches and breathed upon by the Holy Spirit, until there is kindled in the hearts of the multitudes the flame of living faith. Then will the present period be remembered as that in which Japan was won for Christ. Even now, though Buddhism is in many respects more powerful, it is probably not too much to say that as a *religious* force Christianity is more influential in Japan than any other system. Fifty years have indeed seen great progress.

Otis Cary.

## REV. JAMES H. BALLAGH, D. D.:

### CHRISTIAN PIONEER

I have only one memory of meeting Dr. J. H. Ballagh. He and his son-in-law late at night boarded the second class car at Nagoya. Dr. McAlpine acknowledged my making room for them on the long bench that ran the length of the car by asking my name. Then he introduced me to his distinguished companion. The old gentleman was tired, his voice had a difficult competitor in the noise of the train, so all I caught was his remark that "the war (World War I) was God's judgment on the church for the system of bishops."

As long as he lived nearly every volume of the *Japan Evangelist* had something about him, for he was for many years the oldest veteran turning out at special occasions (and some of those were especially in his honor). He was a minister, a preacher, a big hearted man, and, withal a practical one. In connection with the celebration of the 40th anniversary of his arrival, (1861), many friends gathered at "the old First Church" and sang his praises. Dr. David Thompson in the January 1902 *Japan Evangelist* wrote of Ballagh's early years from which we take the following: (p 9ff) "Mr. Ballagh himself, referring to his arrival in Japan, in a note says. 'From Shanghai we sailed, in a little hermaphrodite brig of 196 tons, the Ida D. Rodgers, for Kanagawa, arriving Monday evening, Nov. 11th, towards the close of the nineteenth day out.' After his arrival he and Mrs. Ballagh lived for nearly two years in Jobutsuji, a temple then occupied by Dr. and Mrs. Hepburn, who shortly afterwards removed to Yokohama, just across the harbor, to which place Mr. and Mrs. Ballagh also moved in June 1863.....One summer, maybe





**Founded 1874**

**President: Masatoshi Matsushita, Ph. D.**

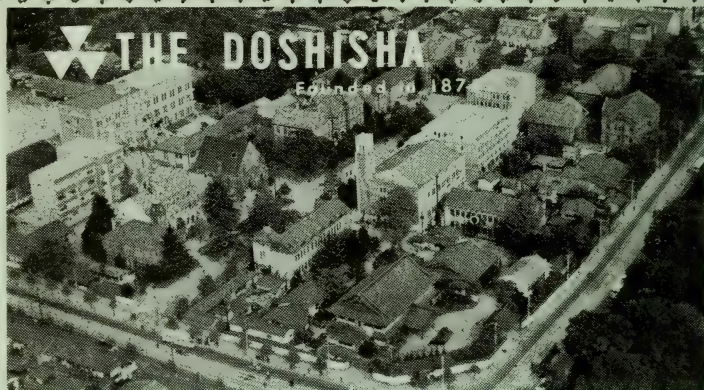
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The Rt. Rev. Channing M. Williams, earliest American Episcopal Missionary, founded a private school with but five students in Tsukiji, Tokyo, in 1874. His purpose was to provide Christian education for Japanese. This small school, after many vicissitudes, has grown into the St. Paul's University of today with nearly 10,000 students enrolled. It will further increase in facilities as well as academic standards in order to better serve "God and country." The recent addition is the College of Law and the next one will be an Atomic Reactor to be donated by the Episcopal Church in the United States.

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**Ikebukuro, Toshima-ku, Tokyo**



Bird's-eye view of The Doshisha, 1959

Joseph Hardy Neesima, founder of the Doshisha, was educated in Phillips Academy (Andover), Amherst College and Andover Theological Seminary in New England. He returned to Japan in 1874, founded the Doshisha with 8 students for the purpose of educating youth to live for God and Christian Brotherhood. Now 83 years later Doshisha has an enrollment of 20,000 students.

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4. Senior High School (Co-ed.) 5. Kori Senior High School (for Boys)
6. Girl's Senior High School
7. Night Commercial High School (Co-ed.)
8. Junior High School (Co-ed.)
9. Kori Junior High School (for Boys)
10. Girl's Junior High School
11. Kindergarten

From the beginning, the Doshisha has been closely related with the Congregational Christian Churches through the American Board of Commissioners for Foreign Missions and also with the Evangelical United Brethren Church, Amherst College and Carleton College as well as the Rockefeller Foundation and the Harvard-Yenching Institute. Many of the Doshisha buildings are the results of donations generously given from abroad.

KYOTO **THE DOSHIHSA** JAPAN

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Shiba Shirokane, Minato-ku, Tokyo

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# KANTO GAKUIN

(Mabie Memorial School)

**Chancellor ; Tasuku Sakata**

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Kanto Gakuin, established under the auspices of the American Baptist Foreign Mission Society, dates back to the establishment of the Yokohama Baptist Bible School, founded in 1884. In 1919 the Kanto Gakuin Middle School was first opened, and out of this school there developed the different elementary, secondary, and undergraduate schools now a part of Kanto Gakuin. Dr. C. B. Tenny was the founder and first president of the Kanto Gakuin.

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College of Economics

Institute of Christian Studies

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**Kanto Gakuin High Schools**  
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## ***For further information write to :***

**Kanto Gakuin**, Mutsuura, Kanazawa-ku, Yokohama (Tel. 7-8281, 7-8282, 7-8283), or **Kanto Gakuin**, Miharadai, Minami-ku, Yokohama (Tel. 3-0234, 3-0305)







# KWANSEI GAKUIN UNIVERSITY

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*Founded September 1889*

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## **The University:**

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*T. Komiya, President*

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*Founded in 1918*

**President: Dr. Sadaji Takagi**

**College of Letters:** Philosophy, Japanese Literature, English and American Literature, Social Sciences, Psychology

**Junior College:** English, Japanese, Mathematics, Physical Education

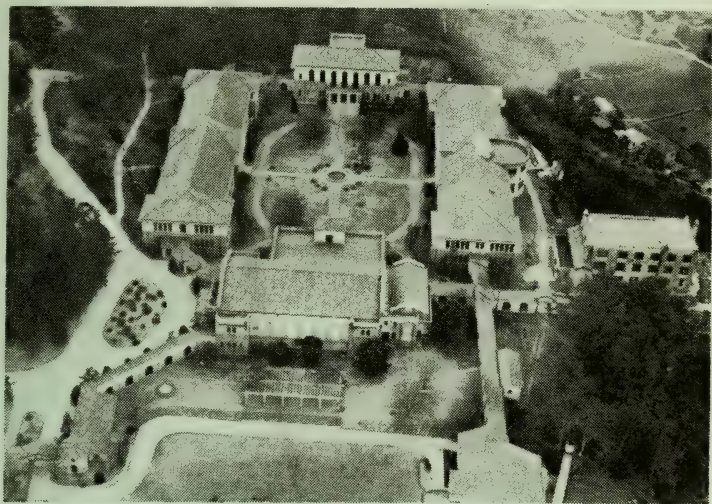
Tokyo Joshi Daigaku is a church-related college founded upon the principles of Christianity. The aim and mission of the College, both in its academic and its spiritual life, are shown in its motto *QUAECUNQUE SUNT VERA* (Philippians iv: 8) and its badge, a cross-shaped SS standing for Sacrifice and Service.

## **TOKYO WOMAN'S CHRISTIAN COLLEGE**

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**Telephone: 398-2251**



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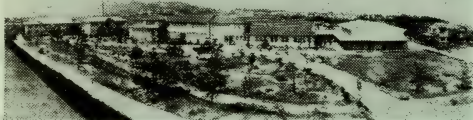


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1864, Mr. Ballagh, Mr. Thomas Hogg, an American tourist, and the writer took a notion that the ten *ri* limit or line within which foreigners were allowed to travel without passports, was, or ought to be about the top of the Oyama range. So we set out with no object but to see the country and, maybe, see the sunrise from the summit of Oyama. On the way we were followed by crowds of men, women and children, from village to village. About dark we reached a town at the foot of the mountain; but all the hotels were crowded full to overflowing with pilgrims on their way to a celebrated shrine on top of the mountain. Many of these continued their way with lanterns and a peculiar song till late at night..... Not wishing to disturb the household we stole quietly out and began the ascent. But before long we were startled to see a number of *Samurai* with lighted lanterns flying past us in the dark, and going on ahead. The movements of these men were unlike the pilgrims that passed on up the previous evening. After proceeding a short distance we found all these *Samurai* with lanterns and swords formed in a line across the road. When we came near, one of the number advanced a few steps from the line and said '*Kore made*' (thus far). This much Japanese we could even then understand fortunately, and so came to a standstill and stood reasoning the case a good while. But the *Samurai* were firm and would not be convinced that the limit of foreign travel was at the top of the mountain. So at length we returned.....Some time after this Mr. Ballagh had another encounter with the guards in which he was not baffled but carried his point triumphantly. It happened in this wise. In those days there were a great many beggars to be met along the Tokaido and in the vicinity of Yokohama. Many boys and comparatively young men were, it seems, allured from their homes in the country by what they had heard was to be seen and gained in the

open ports. Failing to find employment, perhaps, some of them joined the beggars and managed to live by the roadside or in holes and sheds when the weather was warm and pleasant, as was generally the case. But one winter after a protracted spell of fine weather, it turned cold and rainy. A colony of beggars who had their lodging place at night on the bluff under the sky were then found in danger of perishing of cold and hunger. Mr. Ballagh had in his yard an out house that was unoccupied. There was also a large boiler landed from some steamer for repairs lying in the town near the canal. This would hold several. He directed the beggars to go there for shelter. But objections were made. First and foremost they were not allowed by the guards to enter the town any more than the Mito *ronin*. Besides, one of their number was so weak that he could not walk. All the more need then for prompt action. So Mr. Ballagh ordered a strong beggar to take the weak one on his back. The others all followed Mr. Ballagh down the hill. When the group reached the guardhouse, the guards on duty had their livers crushed (*kimo wo tsubushimashita*) for once at least. But there was no alternative, the law and its guardians had both to yield to the force of circumstances, and the beggars were allowed to pass in. The well-to-do merchants of Yokohama were not prepared to approve of such an invasion; but some, when appealed to for rice and old pieces of carpet contributed willingly; one man, a kind of hard case, saying in broken English, when asked to help 'That is the kind of religion I believe in.' The beggars thus befriended continued to occupy their quarters for some time till the warm season came on. Then one forenoon the great fire broke out on the west of the town near the canal. The writer, hearing the alarm of fire, hastened to Mr. Ballagh's house, which was in the line of the conflagration. On arriving he found the grateful



beggars as active as the best, all busy removing Mr. Ballagh's household effects across the street and storing them in a strong *godown*. When all was done, the go-down also took fire and was consumed with all its contents. So were all the buildings on Mr. Ballagh's lot. The boiler, too, was destroyed. The beggars having thus lost their shelter, afterwards dispersed, and so an end came to this benevolent undertaking.....When he finds a thing ought to be done, he undertakes to do it, without consulting long with flesh and blood about the difficulties.....This was the case, too, in the matter of prayer in Japanese with or without fixed form. What kind of words should be used? This was the question some were considering. The Buddhist prayers; 'Namu Amida Butsu,' 'Namu Myoho Rengekyo,' and other prayers recited often from house to house by priests, were often heard, but nobody could tell what the words meant or whether they were fit for use in Christian prayer. The Shinto prayers appeared to be but a list of sacred shrines and places. These afforded no promise of help. At the same time it was painfully evident and felt, that the speech current in Yokohama, containing, as it did, many vulgar words and expressions, would be shocking, if used in any kind of dignified discourse or in prayer. While some were considering what should be done, or how to make a beginning, Mr. Ballagh went on in his own way to break the ice. He began praying extemporarily with his teacher, Yano Riu, when beginning to translate a portion of the Gospels. Later when this teacher was taken sick and was on his death bed, he professed his faith in Christ and was baptized.....Then, too, Mr. Ballagh prayed for and with him, using such common words as he thought best fitted to express his desires. Thus the problem was solved".....

Dr. Thompson went on to tell of the founding of the Kaigan Church, which appears elsewhere in this volume,

told of the fine group of men who took part in the celebration of the day, and concluded: "Mr. Ballagh is to be heartily congratulated on the work which he was largely instrumental in effecting in the first period of preparation and promise, also on what he has since done. He is still vigorous, and we may hope God will continue to use him as an instrument in effecting much good in the future as in the past."

## THE VEN. ARCHDEACON BATCHELOR, D. D.:

### APOSTLE TO AINU

To those who remember Dr. Batchelor as the whitebearded, patriarchal looking, retired missionary, supported as advisor on Ainu affairs by the Hokkaido government, this early tribute by Dr. D. B. Schneder, will recall a vivid character.

(*Japan Evangelist*, October, 1894, p. 45)

"About fifteen years ago the Rev. John Batchelor, missionary of the Church Missionary Society of England, had to leave his post in China on account of sickness. Being too ill with fever to endure the voyage back to England, he was brought to the city of Hakodate on the island of Yezo, the most northerly one of the chief islands of the Japanese group. Finding the climate of this place favorable to his health, he was appointed a missionary to the Japanese. He set to work to learn the language, but meanwhile became interested in the Ainu, the aborigines of Japan, spent his holidays in acquiring their language. In the course of several years he became convinced that he was called to work for the Ainu rather than for the Japanese. He communicated with his society, and re-

ceived permission to become the first missionary to the Ainu.

“The Ainu once inhabited the greater part of Japan..... Their total number is now about sixteen thousand, and they are confined entirely to the island of Hokkaido.

“As they now appear to the observer they are a gentle, inoffensive people, simple and sincere.....In dress, implements of hunting and agriculture, and in household utensils they give evidence of almost the rudest stages of savagery. In their habits they are exceedingly filthy. They have not a trace of a written language, though a large oral vocabulary. In the matter of religion they have many strange peculiarities. They are bear-worshippers. But this fact is to them not incompatible with making the bear the principal object of their hunts, as well as frequently also the victim of their most heartless tortures. Besides the bear they have many other objects of worship. But they have no idols, nor do they worship objects of nature. They worship only spirits, spirits, however, which manifest themselves largely in objects of nature. They also believe in the immortality of the soul. They are, on the whole, in their way quite a religious people.

“It is among these people that the Rev. Mr. Batchelor began to labor in earnest about nine years ago. It was not an easy task. He could not begin work with a written language, grammars, dictionaries and works of literature all ready to hand. Such things had no existence among the Ainu. His only means of acquiring the language was the use of his ear in direct intercourse with the people. He spent his time among the people. For months together he lived with them in their miserable huts. Often the skin of his whole body was made raw with the bites of vermin, though finally he became inoculated with their poison so that now he no longer suffers from them. His throat has been injured and his voice has become quite

weak through speaking and preaching in the smoky huts.

“Learning to use the language of these rude people sufficiently well to preach the gospel to them would have been a large enough task for an ordinary man. But Mr. Batchelor undertook much more. He has made a written language for the people. Using Roman characters, he has made a reader which, if mastered by the Ainu, enables them to read the Bible. And he has made it a part of his work to give, as far as possible, all his converts this amount of education. He has also made an Ainu grammar and an Ainu dictionary. Of the latter he is just issuing a revised edition, which contains the almost incredibly large number of fifteen thousand words, all of which have been collected and translated through the tireless energy of this one man. Moreover, he had translated a part of Genesis, the Psalms, and nearly the whole of the New Testament; has written a large number of hymns and tracts; has studied the anthropology, the psychology, the religion, the traditions, the customs and habits of the people to such an extent as to be by far the best authority on the subject; has written a book and numerous articles for popular and scientific journals; and has, as his most recent piece of literary work, translated the whole of the Book of Common Prayer into Ainu.

“One naturally asks how, amid this large amount of literary work, this missionary has succeeded in the prime object of his mission, namely the making of converts. Considering all things, one may say that here too he has succeeded remarkably well. A year ago, indeed, the results were not reassuring. There were only nine souls brought to Christ. But it seems that the previous years were years of sowing, and that now the time of harvest has come; for within the past year three hundred people have been gathered in, and the prospects are that from now on the work will progress rapidly. The missionary is beloved



by the people. With apparently less fickleness than was manifested by the Jews of old, they seem 'willing to make him a king.' He has their confidence, and is their wise counsellor. Thus has the Lord raised up a faithful man to preach the unsearchable riches of Christ to this obscure and rapidly disappearing race."

## CAPTAIN LUKE W. BICKEL

### MARINER MISSIONARY

The skipper of FUKUIN MARU was a tall, quiet, able, impressive man. For the January 1901 *Japan Evangelist* he wrote of "playing a continual game of hide and seek with the tide between rocks and shoals.....to visit some 70 anchorages and had.....an attendance of 30,000 people. In one island 13 meetings were held in the largest houses available in different villages in a period of only 8 days and we changed our anchorages 4 times in doing it. In one place we had a hard tramp on a dark night over hills of 1,200 feet, and losing our way, we were late in arriving, only to find that a veritable feast of food and fruit, lemonade, beer and *sake* had been prepared for us in the best house in the village. After partaking of the more innocent portion of this, were ushered into a large new school building packed with people, into which little air could come, as the 20 windows and the doors were packed as well. On the way back, we got caught by the tide under a cliff, and, seeing the chance of a long wait and a poor chance even then, I took the whole mission outfit on my shoulders, Katataye San, lamp, umbrellas, picture roll and *furoshiki*, and waded waist deep round the cliff for  $\frac{1}{4}$  mile, reaching the vessel at 1 a. m. after another 4 miles,

of wet clothes."

### **They Trusted Luke Bickel**

"Captain, you have come just in time," said the principal of one of the four Navigation Schools in the Inland Sea. "Five of my students have behaved badly. I am a severe man, as you know, but I want to be just and kind. I shall send them on board. As the Japanese evangelist and you decide after talking with them, so shall it be, they shall be either expelled or kept. The conduct of the students has been completely changed since the coming of the ship. Though it is an unusual thing, I believe I do wisely in putting this case in your hands."

*(Japan Evangelist Sept. 1907 p. 331)*

(My respect for Capt. Bickel has always been so high that, when after the war I was asked to arrange for the straightening up of the fine monument at Kobe's Kasugano Cemetery, I was glad. F. C.)

### **GILBERT BOWLES: APOSTLE OF PEACE**

Inazo Nitobe and Kanzo Uchimura, both students in America that June 28th, 1885, were guest speakers at a parlor gathering of women Friends at Philadelphia. Stirred by these "Sapporo Band" members, the ladies formed a missionary society and that fall sent Joseph and Sarah Ann Cosand to Japan. My purpose is not to write the Friend's Mission history, which Miss Sharpless has made available in "Quakerism in Japan," but to introduce the man whose intellectual caliber and force of personality persistently kept the problem of peace before the con-

science of Christians and a wider public through long years: Gilbert Bowles, Apostle of Peace.

Two Peace Societies had sprung up early but had, by Government order disbanded at the outbreak of the 1894 War with China. Uchimura who at first publicly supported the war as "righteous" later recanted, calling himself a fool. In 1901 Dr. Bowles reached Japan and quietly set about making friends and influencing influential people. Hostilities with Russia once again impressed the public with the high cost of war as an arbiter of international disputes. Early in 1906 he helped word and circulate a call: "Recognizing the beauty of peace, believing in the practicability of arbitration in the settlement of industrial disputes and international differences and desiring to see the principles of peace made known more widely, we the undersigned hereby express our desire to be present at the Council to be held at the Y. M. C. A. Hall, Kanda, on March 4th at 3 o'clock, for the purpose of considering the advisability of organizing a national peace and arbitration society suited to the present needs of Japan." Bowles personally interviewed prominent leaders in Judiciary, Business, Education, Religion, Law and Publishing, securing thirty-five weighty signatures. Lecture and discussion meetings were held. Prominent foreigners were brought to Japan and Japanese were sent to speak abroad. Branch societies were set up. Information and reports were given publicly. All this in the name of the Japan Peace Society organized May 18th, 1906. Just as the success of the Y. M. C. A. has in part depended upon the support of men prominent in the public eye, so, Dr. Bowles sought out leaders to lend their names and voices to the peace movement. One result was that it was the President of the Peace Society who was Prime Minister the next time Japan took up arms to fight. For about half of the hundred years we are commemorating, Gilbert Bowles, like the Master whom

he served, sought to bring in a new age. That the vision of neither has, as yet, been fully realized, should not blind us to man's need of the Kingdom of the Prince of Peace.

## REV. NATHAN BROWN, D. D. : INDIVIDUALIST

At Yokohama, stands a grave with inscription :

IN MEMORY OF  
NATHAN BROWN  
AMERICAN MISSIONARY  
BORN JUNE 22nd, 1807  
DIED JAN. 1st 1886

### “GOD BLESS THE JAPANESE”

A New England boy, member of a Baptist Church at nine, valedictorian of his class at Williams at twenty, school teacher, country editor, so ran his story until ordained, and, with his wife, off, in 1832 for Burmah. From Madras he moved on “as the pioneer missionary to Sudiyo, Assam. He completed his first translation of the New Testament in Assamese in 1847, and labored most diligently and efficiently until 1855 when he went to the States and remained there for 17 years assisting greatly in the emancipation movement and other reforms. On Jan. 6, 1873 he sailed from San Francisco on the *China* and reached Yokohama Feb. 7th. His versified translation of the Lord's Prayer still in extensive use as a Japanese hymn was made three months after his arrival, and his first translation of the Gospel of Mark was completed the following year. The entire New Testament translated by himself with Mr. Kawakatsu's efficient aid was completed July 1879 and in print Aug. 1st of the same year. He died in Yokohama, January 1st 1886, and was buried in the Bluff



Cemetery of the same city.

“Dr. J. C. Hepburn at the meeting in Tokyo, April 1880, to celebrate the completion of the translation of the New Testament by the Committee, magnanimously called attention to the fact that Dr. Brown’s translation was completed and published some months earlier than their own. Dr. Brown’s New Testament, Hymn Book, tracts, etc., were published at the Mission Press of which he was the superintendent”. (A. A Bennett, in *Tokyo Missionary Conference*, p. 634)

In *Japan Evangelist* August '1895 appears Dr. Bennett’s very flowery eulogy where can be found a better picture by this ardent admirer of Dr. Brown. Three points come out clearly. Brown faced hardship, peril, and personal tragedy in Assam. He had a gift for language and hard work. The epitaph on his tombstone well expressing his spirit was of his own choice. Bennett wrote, “He is a man of steel in matters of duty, but tender and affectionate toward those who seek his help.”

Dr. Hepburn in his address in “celebration of the completion of the labors of the Committee on the translation of the New Testament into the Japanese language” told of how the original committee had invited representatives of three missions which had not been at the Yokohama Convention, to meet with them and participate in the work. “Dr. Brown sat with the Committee about 18 months, until January 1876, when he resigned and continued the work of translation alone.....Although we have met to-day more especially to celebrate the completion of the work.....by the Committee acknowledged by all the Protestant Missions in this country, I cannot suffer the occasion to pass without congratulating our Baptist brethren assembled here to-day. They have especial cause also for rejoicing at the completion of their version by that veteran missionary and our friend, Dr. N. Brown,

who having accomplished a similar work for the natives of Assam, has the honor also of having completed the translation of the New Testament into this language, and publishing it some months previous to this committee." (Verbeck-*History of Protestant Missions in Japan*, page 116-7)

(Hepburn was chairman of the committee which had tried hard to please Nathan Brown on translation of the word for baptism. Brown would not accept using the Greek word, dropped off the committee and went ahead independently. Dr. Bennett did well to recall Hepburn's magnanimity. F. C.)

## REV. SAMUEL ROBBINS BROWN, D. D.

### SAINTED TEACHER

"The first of his mission (Reformed Church of America) to land on the shore of Japan, on the 1st of November 1859 at Kanagawa, was eminently fitted both in disposition and training for the position he held during those early days. He was above all else a student and an educator. Inheriting a strong personality and great magnetism, he impressed himself in turn upon his pupils.

"Dr. Brown was a fine musician, a natural linguist, and a careful student of the Japanese language. He was also a thorough teacher, and would not tolerate any half-learned, slipshod recitations in his classes. His critical acumen and fine linguistic attainments were invaluable in the translation of the New Testament, on the translation committee of which he acted as chairman from its incipency till he had to leave Japan on account of his failing health, in July 1879, but a short time before its final

completion.

“He died quietly in sleep, of heart disease in the summer of 1880, in the 70th year of his age, at his old home in Monson, Massachusetts. His wife survived him a few years.”

The above obituary from page 733 *Tokyo Missionary Conference*, covers facts but not the story. For that one must go to W. E. Griffis.

Rev. T. C. Winn in his sketch of Brown in *The Japan Evangelist*, Dec. 1895 p. 67 said, “All who had the pleasure of an acquaintance with Dr. Brown were unanimous in their high regard for him. Those who knew him intimately *loved* him.” He matriculated at Yale with six and a half cents in his pocket. Earning his way by teaching music he graduated with forty dollars to his name. He was accepted by the American Board for service in China, but when asked to wait for his support to be secured he taught in a Deaf and Dumb Institute while waiting. He had an excellent eight year teaching record at Macao and Hong Kong with the Morrison Education Society, before Mrs. Brown’s health brought them back to America.

“During his residence in China his house was one night attacked (as was supposed) by pirates. Hearing a disturbance he went to the door to ascertain its cause, when a sabre was thrust in his side. In some way the family were able to escape into the yard and conceal themselves. There they waited for day, while the wounded father grew faint from the loss of blood and the wife was distracted, not knowing how dangerous the wound might be. Moreover should the babe in her arms cry, their place of hiding would become known, and they would all perish.....It was always difficult to get from Dr. Brown an account of the events of that awful night. He had no disposition to glory even in his infirmities. He was always a *very modest, non-self-asserting man*..... During the twelve years which

intervened between his leaving China and coming to Japan, Dr. Brown's work was of a twofold nature, preaching and teaching.....Dr. Brown thanked God as he was led again to leave his native land and enter an unknown and untried field. Most men would have shrunk from the undertaking as too great for a man of fifty years of age! But he *rejoiced in the privilege*..... He and Dr. Hepburn had been acquaintances and more or less associated as missionaries in China. Without any conference between them they were appointed pioneers of their respective boards in Japan. The years spent in China had been a preparation for life in Japan. A knowledge of Chinese literature meant ability with very little labor to read Japanese also. The study of Chinese in former years now stood him in good stead. As far as my information goes Dr. Brown never did a great deal of preaching in the Japanese language. One of his chief endeavors was to exert an influence over the young men of this land and lead them to the truth.

“He was a born teacher and hence he had no difficulty in gathering around him as many pupils as he could teach. To such young men he gave his very best energies during the time he spent with them. From the work he would turn with equal delight, for the remainder of the day, to the other work that was accepted as his from the earlier years of his life in Japan, viz., the translation of the Holy Scriptures. Before his visit home in 1867-9, he had made a beginning in the translation of the Gospels, when fire destroyed his residence. His loved translations were the things he most prized and sought to save from the devouring flames. In the smoke and danger he was able to put his hand upon one copy only. Thus in an hour the results of many months and years of labor were destroyed.

“Of the results of his training of youths in this land, it is not necessary to speak to anyone who is at all fami-



liar with the history of the 'Church of Christ in Japan.' His pupils have been and are today its leading spirits. Four or five of them are Presidents of Christian educational institutions. These are all ordained ministers of the Gospel. Besides these there are others in the regular work of the ministry. Some have been, or are, occupying high civil positions. I believe these men would agree in saying that one reason why they fill their present posts of honor, was because they sat at Dr. Brown's feet to learn of him, and imbibe his spirit.....In the work of New Testament translation he was one of the three to whom the honor of that work principally belongs. Without in the least detracting from the high praise deserved by others, both Japanese and missionaries, the translation of the New Testament with its excellencies and faults must be assigned to Brown, Hepburn and Greene. Of this committee Dr. Brown was chairman, and his last act as member of that committee was to hand over his translation of Revelation to the others for their revision.....During the last few years Dr. Brown's work in Japan was accomplished while suffering greatly, much of the time, from an acute disease. He bore this with fortitude." (Thomas C. Winn.)

(Other material appears under Mrs. Mary Kidder Miller in her account of her going to Niigata with the Browns. F. C.)

## A PUPIL'S ESTIMATE OF DR. BROWN

*By the Rev. M. Oshikawa*

*Japan Evangelist*, December, 1895, pages 72-3.

“Dr. S. R. Brown was a great man. Of all the missionaries that have come to this country I consider him the most worthy of reverence. I do not think that he was so earnest in direct missionary work, but this was only because he understood so well the true secret of successful missionary effort in Japan, and worked accordingly. He always said to us: ‘I think that the best plan for the evangelization of Japan is to educate Japanese young men. Just think!’ he would say; ‘twenty Japanese preachers educated in my school! that means twenty Browns sent out into the world. How much greater and better a work will they perform than I could. They will understand the habits and customs of the people, and can speak in their mother-tongue, while I have an imperfect knowledge of the people and their language. For these reasons I educate young Japanese.’ The Japan of twenty years ago was much different from the Japan of to-day, and it would have been impossible for Dr. Brown to have seen these things so clearly, if he had not been a truly farsighted man.

“Dr. Brown was very careful in speaking Japanese. He was not fluent in the language, but he took great pains to avoid all mistakes in speaking. This solicitude on his part saved him from offending through the use of awkward or uncouth expressions—a snare into which foreigners using Japanese are so apt to fall. No one who heard him would despise him on account of language.

“He was a man profoundly impressed by the grace of Jesus Christ. As I have said, he was not a fluent preacher, yet his sermons were powerful, and made a deep impression on his audience. Often when he spoke of Christ tears rolled down his cheeks.

“In educational work he was exceedingly earnest and thorough-going. He never neglected to make careful preparation for the lessons he gave in the school-room. He was very painstaking in his teaching, never permitting a mispronounced word to pass until the student could pronounce it correctly. No student was allowed to pass over a lesson without thoroughly understanding it. He appreciated the importance of learning, and endeavored to impress his students with the same idea. Once there was among his students one who was so deeply impressed with the necessity of at once engaging in evangelistic work that he proposed to give up study and go out and take hold of the work. Dr. Brown knew the necessity of work too, but he calmly said to the young man: ‘Do you know what evangelistic work is? It has a deep meaning. It may be compared to the sowing of seed. No farmer who has no seed can sow any. Japan, though small, has thirty-five million souls, and these are the soil for the sower. But an ignorant man like you cannot sow anything on this spiritual soil; you would be like a poor farmer looking upon a fertile soil with an empty basket in his hand. Were he to try to sow without seed in his basket, would he not be a fool? Stay in the school awhile longer. A man who tries to do a great work must have good preparation. I admire your spirit, but your plan is not wise’.

“Dr. Brown was very humble. When I determined to go and work in Niigata, I called on him one day to bid him good-bye, and he gave me many kind parting admonitions. At the conclusion I said to him: ‘You have been

a Christian for a long time, and you must have had many experiences that give you inestimable joy'. 'No', he said, 'you may think so, but I have made only a beginning in the Christian life, and there are many things to be understood and studied yet'. When students went to him with difficult words or expressions in the Bible, he often confessed frankly that he did not understand them either, and did not attempt to explain what he did not know. He would say: 'I do not understand these expressions, but I believe they have a deep meaning which I hope to study with you; moreover, important truths sufficient for salvation are found in the more easy teachings of the Book, so that it is not necessarily important to study the more difficult parts. Please do not give up the study of the whole book because there are difficult things in it'.

"Dr. Brown knew the comparative value of things. Once the supported students determined to decline to receive support any longer. So they went one day to their teacher to make known their request. He told them that their decision was the result of their inexperience and thoughtlessness, and advised them to change their minds. The students were touched by his kindness, but persisted in their request. Then Dr. Brown, with a solemn look and tone, said: If that is your real desire, why do you receive my instruction? If you decline to receive support why do you not decline to receive a greater thing? Which is more important, money or men? If you do not like to be supported by foreign money, why do you receive spiritual instruction from a foreigner?' All were affected by his kind yet solemn words. Yet after knowing our hearts more fully in the matter, he granted our request. His pure and noble character had an unspeakable influence over us."



## REV. BARACLAY F. BUXTON :

### SOUL WINNER

Rev. B. F. Buxton, C. M. S., reached Japan in 1890. My memories of him are largely of summer camping on Mt. Hiei where he was an enthusiastic member of all community enterprises. He was a big, tall, heavy man of ruddy complexion. An outsized watch almost large enough to be called a small alarm clock was carried in a waistcoat pocket and guarded by a long-linked chain. We children had been taught not to throw stones, but Mr. Buxton enjoyed hurling them from the top of the mountain down the grassy slopes toward Lake Biwa, while we delighted in watching them soar far up and out. The knickerbockers he wore were, in Japan, a novelty.

Mr. Buxton was stationed on the West Coast at Matsue, but his experience with the Keswick Conventions brought him to Kobe and other places where missionaries could be gathered for similar periods of Bible study and prayer. To-day they might be called Ashrams ; during Mr. Buxton's service in Japan they were referred to as gatherings "For the Deepening of the Spiritual Life." In *Japan Evangelist*, October 1895, p. 49 we read of one held in Kobe :

"The convention was in charge of Rev. B. F. Buxton, who conducted the services to the eminent satisfaction of all and in a way that made them very helpful spiritually. Mr. Buxton's Bible Readings were both instructive and impressive, and his application of the truths presented cut their way home to the hearts of many of his hearers." People attended from points as distant as Nagasaki and Sendai, and Dr. J. Hudson Taylor was present "speaking five or six times to the great delight and edification

of all who heard him." Just what influences besides that of Hudson Taylor played a part in the organization of the Japan Evangelistic Band, I know not; but for over fifty-five years that faith mission group has been lending assistance, regardless of denomination, to such churches as welcomed help, and to which its members felt drawn. Back in the days when both Japanese and foreigners were wondering what would happen when extraterritoriality ceased, the Buxtons felt the need of visiting England. For fear there might be a hitch about being permitted to return, they left behind, in good hands, one of their children as a sort of hostage to insure greater probability of reentry.

## PRES. WILLIAM S. CLARK

### "BOYS, BE AMBITIOUS"

William Smith Clark, Ph. D., LL. D., President of Massachusetts Agricultural College, Civil War Colonel, 1864 Presidential Electoral College Secretary etc., etc., was the man General Capron advised General Kuroda to invite to help set up an agricultural college in Sapporo. For eight months (1876-7) this energetic man, striking in appearance, unusually tall, a keen botanist, a magnetic teacher, by word and example exerted a Christian influence upon the lucky fifteen boys who formed the first class of what now is Hokkaido University. The story has had many tellers, but as my father's account (*History of Christianity in Japan*, Vol. II, p. 124f) agrees with what I was told many times in Hokkaido, I quote him.

"Among other duties he was expected to teach ethics, and when some of the Japanese officials objected to his

saying anything about religion, he held up a Bible, saying : 'If I am to teach morality, I must insist on having this as a text-book.' Being one of those men who quickly win confidence and are able to carry their own way, he soon overcame opposition. Not only was his teaching in the school permeated with Christian thought, but on Sundays he preached the Gospel directly to those who would come to his house and listen. He gained a great influence over the students, and though he remained in Sapporo only about a year, his whole class, fifteen in number, signed a covenant whose opening paragraph was as follows :

"The undersigned, members of Sapporo Agricultural College, desiring to confess Christ according to His command, and to perform with true fidelity every Christian duty in order to show our love and gratitude to that blessed Savior who has made atonement for our sins by His death on the cross ; and earnestly wishing to advance His Kingdom among men for the promotion of His glory and the salvation of those for whom He died, do solemnly covenant with God and with each other from this time forth to be His faithful disciples and to live in strict compliance with the letter and the spirit of His teachings ; whenever suitable opportunity offers, we promise to present ourselves for examination, baptism, and admission to some evangelical church.'"

An Anglican (Denning of Hakodate) baptized the first convert, but most of the men received that rite from Rev. (later Bishop) M. C. Harris. The upshot of this early experience with Western denominational divisions led to the formation of Sapporo Independent Church and a strong revulsion, on the part of at least one of their number, Kanzo Uchimura, towards formal church organization. Uchimura was not in the famous class of fifteen which studied under Clark and had signed his covenant, but the Second Year boys brought such heavy pressure on his

class when they entered, that they too, in due time took the pledge.

Dr. Inazo Nitobe, author of *Bushido*, internationalist, a Friend and active worker for peace; Katsutake Ito, the first of Clark's converts to be baptized, Hokkaido official, business man, ardent organizer of the Hokkaido Temperance Society, lay preacher; Baron Shosuke Sato, Ph. D., classmate at Johns Hopkins of President Wilson, many years at the helm of Sapporo Agricultural College till it became Hokkaido Imperial University, a loyal member of Sapporo Methodist Church, never letting official duties take precedence over Sunday worship; and Drs. Miyabe and Oshima, educators of note, all entered their Christian life through being early Sapporo students. Clark's parting admonition, "Boys, be ambitious" was amply fulfilled both in its original form and in the recent pseudo-historical version credited to him by pious but misinformed missionaries.

## REV. J. D. DAVIS D. D.:

### STALWART CHRISTIAN

Though I could write of Dr. Davis as I knew him in person and in his son Merle's book, I draw on Dr. D. C. Greene's tribute in the *Japan Evangelist*, Dec. 1910, p. 450ff.

"From the day of his arrival Dr. Davis entered heartily into the life of the Mission. Those were trying days,—not because of physical hardships, for there were and have been none worth mentioning; but there was a heavy draft upon our sympathies. Christianity was still proscribed under severe penalties. The Roman Catholic Christians deported from their homes near Nagasaki were then clo-



sely confined in different parts of the country,—indeed the persecution had come nearer home, for Mr. O. H. Gulick's teacher had been arrested and carried off to prison, we knew not where.

“From certain points of view, it might have seemed a day of small things; but foundations were being laid and the future, in spite of the anxieties of the hour, seemed full of promise; for Kobe like other open ports was thronged by young men eager for contact with the missionaries whom they regarded as the harbingers of Western thought. English classes of various grades were formed and to a limited extent Bible classes also.

“A little more than a year after Mr. Davis' arrival toleration came; the Roman Catholic Christians were returned to their homes and the missionaries were able to meet them and minister to some of them as they rested in the main street of Kobe. The little chapel we had opened on the public thoroughfare was crowded to its utmost capacity by the curious listeners. In another year the Kobe and Osaka churches were organized.

“How intensely exciting this sudden change in affairs was to the missionaries of that time, few in these days can fully understand. To speak for myself, I may say that when I came to Japan in 1869, I was quite prepared to meet the experience of the first missionaries in China and labor my whole life through with little visible result. To find on the contrary, in less than five years of my setting foot on Japanese soil, within our own field alone, two churches fully organized with others in various stages of preparation, created not surprise merely, but a mental revolution. Mr. Davis shared to the full the work which pressed upon his colleagues and the elation with which we witnessed the ever widening opportunities for missionary service.....

“This emphasis upon the years of early manhood may

appear unduly strained but they contain the key to Dr. Davis' entire career. All that followed was but the natural sequence of those years of providential discipline.

"A beginning of systematic educational work had been made in Kobe, but the coming of Dr. Niishima toward the close of 1874, led to plans for the founding of Doshisha in the autumn of the next year. There were many obstacles to be overcome. At first no religious instruction could be given in the school itself, and constant local opposition was made to the increase in the number of foreign instructors, though the Central Government was not unfriendly. But the work prospered and the number of students grew rapidly. This is not the place to review the varied history of the Doshisha and Dr. Davis' part in it, though he was in close relations with it from the first and its history is largely his history. Through thirty five years he gave his best strength on its behalf, and in the minds of its friends he is ever associated with Dr. Niishima as one of the two founders.

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"At that time, not alone the smallness of the Mission, but also the character of our work and our relations to the Japanese people around us, tended to bring us closely together and the family feeling developed rapidly. We gained, as I think I may rightly claim, an insight into one another's character which might not have come to us under other conditions. Writing under the influence of the impressions left by that intimate association, I will indicate certain of the characteristics which stand out boldly before my mind.

"The first of these was Mr. Davis' extraordinary buoyancy of spirit.....

"The second characteristic was his tireless energy. When once his mind was made up, he never faltered, let

the consequences be what they might be.

"The third was his resourcefulness. Whether his purpose was to measure the distance or height of a mountain peak, or to avert a danger which threatened the Doshisha or to his plans for evangelistic work, his active mind could, as the case might be, contrive a rude theodolite, or some measure of defense. He was never at a loss for expedients.

"The fourth was his love of nature.....

"A fifth characteristic was the breadth and heartiness of his sympathy. No one in perplexity or sorrow ever turned to him in vain. As a Japanese friend has said, the Doshisha students looked upon him as a father. Whatever changes might occur in the policy of the Directors or faculty, Dr. Davis never lost the reverent affection of his students.

"The last characteristic I will mention was his strong faith."

## DR. CHARLES E. GARST: TANZEI TARO

Brought up in a Presbyterian home, West Point cadet, Charles E. Garst became convinced through religious journalism and Bible study, that immersion was essential, so joined the Christian Church in Dayton, Ohio. Several years of army life intervened before he was appointed to open the Disciples of Christ Mission in Japan. He liked people. He enjoyed talk. Hard study made him fluent in Japanese. He was a salty character, liked jokes with serious morals to them. Picking a difficult field, Akita, he tramped up and down. It was an exaggeration, but it was said that he visited every village in Tohoku. Suffice it to say that he would have if he could have! Coming with his wife in 1883 he wore himself out in fifteen years

and died in Tokyo at the age of forty-five. It was said of him, "He suffers more for me than I suffer for myself."

Capt. Garst's sympathy for the lot of the tenant farmer made the single tax theory very attractive to him. He received the nickname, "Tanzei Taro", for he was a pioneer pushing for taxes on the fields themselves, shifting the burden from the tenant who worked them, to place it upon the landlord who owned them.

(I knew one of his converts. To him no modern missionary had the stamina of his hero, his father in the Faith. F. C.)

### REV. JONATHAN GOBLE: SUI GENERIS

"Sam Patch", as Sentaro was called, was a sailor rescued at sea who became a hand on the same warship as Marine Jonathan Goble. Goble had joined up with Commodore Perry's squadron on the hope of spying out the missionary possibilities of Japan.

(*Japan Evangelist* April, 1913, p. 182 ff)

"Perry continues to testify that 'Sam had won the good-will of his shipmates by his good nature. All pitied his misfortunes; and one of the marines named Goble, a religious man, had taken a special interest in him.'

"Goble indeed seems to have had a good reputation in Perry's fleet. His faithfulness in all his work 'led Commodore Perry to offer him promotion. Mr. Goble said that, instead of this, he would like to be allowed, on reaching Japan, to go ashore whenever there was an opportunity to do so. His request was granted; and, by simply giving notice to his superior officers he could visit the shore at



almost any time when a boat was going.’”

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Mustered out, Goble took Sam to Hamilton, N. Y., where both studied at the “Institute”, but Sam did not distinguish himself intellectually.

“Mr. Douglas adds that Sam ‘went to the public school and Sunday School, read Sunday School books, learned about Jesus, became a Christian and was baptized by Rev. H. Harvey, then (acting) pastor of the church, in the Chenango River, with three others.....He did not want to die now, but to go back to his people and tell them of Jesus.’

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“The scene now shifts back to Japan. Goble and his wife, under appointment of the American Free Baptist Mission Society, arrived in Yokohama, April 1. 1860. Although I have found no specific statement to that effect, yet it is naturally to be presumed that Sentaro returned with them; at any rate he returned at some time to his native land. He did not, however, prove to be of great service in evangelistic work; became a cook, and not a first-class one, in missionary houses. It is possible that he was the one Japanese reported a member of the ‘First Reformed Protestant Dutch church’, organized in 1863 in Yokohama.”

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Sam worked for the Ballaghs for a time, wound up as cook and general factotum at Shizuoka and Tokyo with E. Warren Clark and died in Tokyo in 1874.

“The Gobles received poor support in their missionary career and encountered a great deal of poverty and suffering. They were detained in San Francisco on their way out over two months and had to work with their own

hands to keep themselves from want. They fared better in Honolulu, where they found warm friends who assisted them. They lived first in Kanagawa where they were 'much in debt' and in deep poverty, so that the chief support came from cobbling. And Mrs. Goble suffered a great deal from illness.

"In 1867 Goble went to Nagasaki and entered the service of the Prince of Tosa. He himself wrote: 'I am as busy as can be, teaching school, editing a native paper, and doing a little at translating.....We are getting a font of Japanese type cast, and expect soon to be able to print Bibles, tracts, and books and papers, with press and movable types.'

"Goble returned to Yokohama in 1868; in 1871 his edition of Matthew was printed from wooden blocks. He said of it: 'I tried in Yokohama to get the blocks cut for printing, but all seemed afraid to undertake it; and I was only able to get it done in Tokyo by a man who, I think, did not know the nature of the book he was working upon.' This work holds the honor of being the first portion of the Bible to be translated and published in Japanese in Japan proper.

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"In 1871, Goble returned to America; and in 1873, he came out to Japan again in company with Dr. Nathan Brown, under the auspices of the American Baptist Missionary Union, which had taken over the work in Japan. But Goble's connection with this mission did not last long; and he soon became an independent missionary again. For a time, about 1880, he was in the employ of the Bible Society, as a colporteur, and was quite successful in that work. Cary says: '(He) had a small hand cart made, which he stocked with books, and sold them through the streets of Tokyo, and in different parts of the country.

In the first month he sold about 5,500 portions of the Bible. Not only did he himself affect these large sales, but he proved to the Japanese that people were ready to buy, if approached in the right way; and many of the colporteurs who had been too dignified to push their business, learned from him how to do successful work.’”

After burying his wife at Yokohama in 1882 Goble returned to the States, dying at St. Louis in 1898.

One of the earliest and most colorful of the missionaries, many tales are told of him. He studied the roadside *yoso* (story-tellers) and adapted their style for *robodendo* (street preaching).

“Goble was a Christian of the militant type, and often reverted to physical compulsion rather than to moral suasion.

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“In one case it is said that, when some carpenters who were busy building a house, paid no heed to his preaching of the sinfulness of breaking the Sabbath by working on Sunday, Goble ‘seizing a heavy bamboo pole, smote them hip and thigh,’ so that ‘several were laid senseless’. For this physical method of moral reform, he was tried before the U. S. Consul-General and ‘put under bonds to keep the peace’. Another case was in connection with the fence of bamboo palings around his house on the Bluff. The boys naturally enjoyed rattling sticks against that fence as they passed by. And when Goble once rushed out to catch a boy and punish him, his victim proved to be the British Admiral’s orderly, whom Goble duly ‘licked’.

“Goble’s besetting sin was his hot temper with the accompanying belief in the virtue of corporal punishment. One of his victims, as we have seen, was his Japanese protege. Another was a horse, which was pulling his cart when he was selling Bibles, and which he is said to

have beaten so hard that it dropped dead. On one Bible selling trip he got into a squabble at Okayama, so that Dr. J. C. Berry had to go down as a peacemaker. One Japanese, in describing the matter, said the first foreigner was like a devil, but Dr. Berry was like an angel. And Goble, having been brought before the Baptist Church in Yokohama for having beaten the native assistant, withdrew from the church to escape being expelled.

"But, while it is not possible to speak in unlimited praise of Mr. Goble, whose mental and moral weaknesses were too prominent to be unnoticed, yet he seems to have been a man of varied talents. Most of the shoemakers in Yokohama in those days learned their trade from him. And undoubtedly to him belongs the credit of the *jinriki-sha* which was invented by him to provide a comfortable vehicle in which his invalid wife might be taken out to ride. It was modeled after a baby-carriage in *Godey's Lady's Book*."

**REV. DANIEL CROSBY GREENE, D. D., LL. D.:**

### **ELDER STATESMAN**

Among the remarkably able men who at the time of the Yokohama Convention of 1872 represented the Protestant cause in Japan was Daniel Crosby Greene. He landed at Yokohama Nov. 30, 1869, spent but a few weeks in Tokyo, but long enough to start the English language services from which Tokyo Union Church took its start, and moved, in March 1870 to Kobe where he began the Kobe Union Church. He believed in union, going so far at Kobe as to read the Anglican ritual alternate Sundays. When serving at Yokohama on the first New Testament



Translation Committee, instead of starting his own Japanese church (as he had in Kobe) he helped with what later was known as Shiloh Church, cooperating there with Henry Loomis, his Presbyterian brother-in-law. The following paragraphs are lifted from Greene's obituary written by my father for the *Japan Evangelist* of October, 1913, p. 439ff.

"Little by little the ability to help the Japanese increased. In the letter just quoted Dr. Greene said that his teacher and his cook 'have both been reading their Chinese Testament with a good deal of interest, and I am inclined to think they are beginning to see the truth and am longing to talk more plainly to them.' The teaching of English gave opportunity for gaining an influence over some young men. Among these who came a little later to receive such instruction was a young *samurai* in whom he became so deeply interested that in 1872 he made arrangements for the young man to go to America and to live in the house of one of Dr. Greene's brothers. Had nothing else been accomplished in the few years spent at Kobe than the winning of this person it would have been an ample reward, for when as Paul Sawayama he returned in 1876 to Japan it was to lead that life of consecration and usefulness that made him such a blessing to his own and other churches.

"Dr. and Mrs. Greene began very early to have morning prayers with their teacher and servants. After a while they thought that the former (who after being with them for a year, was Rev. O. H. Gulick's teacher) was a Christian at heart and might soon openly acknowledge himself as such; but on the night of June 30th, 1871, he was arrested under suspicion of being a follower of the proscribed religion. A few months later he died in prison, and thus Ichikawa Einosuke, Dr. Greene's first convert, was also the first and only martyr of Protestant Christianity

in Japan. For some time after this servants did not dare attend morning prayers.

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“Ere long the results of these efforts began to appear. In the winter of 1873-4 the first prayer-meeting in the Japanese language ever held in Kobe met at Dr. Greene’s house. Seven or eight men and one woman were then heard to pray for the first time. April 19, 1874, a church of eleven members was organized.

“Two months later Dr. Greene removed to Yokohama in order to serve upon the committee that had been formed for the translation of the New Testament.

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“The completion of the translation of the New Testament was followed by a furlough in America, and on his return to Japan in 1881 Dr. Greene went to Kyoto where for six years he occupied the chair of Old Testament Exegesis in the Doshisha Theological School.....Then, after another furlough, he went to Tokyo, which except during his absences in America was his residence through the remainder of his life. There he engaged in general missionary work, represented his Mission on many important committees, and in recent years gave much time to his work as a member of the committee engaged in the revision of the Japanese version of the Scriptures.

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“He naturally had the chief influence in fixing the early policy of his Mission—a policy that in its main features has been retained until the present time. He believed in throwing the responsibility upon the Japanese churches from the time of their establishment; and though this policy was carried to an extent that to some other missions

seemed unwise and dangerous, he believed that in the long run it was justified by its results.

“Dr. Greene was a man of diverse talents. He took important part in evangelistic, educational, and literary undertakings of his Mission. As President or holder of other offices in the Asiatic Society of Japan he was prominent in its meetings, and he contributed valuable papers to its Transactions. He also took a leading part in the Conference of Federated Missions, the Tokyo School for Foreign Children, the American Peace Society, the Association Concordia, and many other societies and movements. As the editor of the earlier issues of *The Christian Movement in Japan* he fixed the general nature of that publication and set an example that has been followed by similar year-books in China and India.

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“His versatility was shown also in more material concerns. He would not have been of true Yankee birth if he had been without inventive skill and ability to turn his hand to many kinds of work. Stationed successively in four different cities, he planned the houses in which he lived, and was also architect for several of the Doshisha buildings. Some of the latter were constructed of brick, and as the workmen were without experience in buildings of that kind it was necessary for him to instruct them and to exercise close supervision over their operations. Once when he wished a stove for his house he contrived a way in which one could be made from the iron cans in which certain oils were imported; and afterwards the artisan whom he employed gained no little profit by making hundreds of others after the same pattern.

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“The family life of the Greene household made a deep impression on the Japanese that were acquainted with it. Perhaps nothing else in what might be called practical apologetics has had such influence with the Japanese as has the Christian home. Many have spoken of what they saw in Dr. Greene’s home, the interest the parents took in all the activities of their children, the help given to them in their studies, and the ways adopted for inspiring them with high ideals.”

## **JAMES CURTIS HEPBURN M. D., LL. D.**

### **LOCKSMITH TO LANGUAGE**

Dr. J. C. Hepburn, who arrived at Kanagawa (Yokohama) October 18, 1859, was the right man, at the right time, and, by treaty, at the right place. It was his to unlock closed doors. His coming as an experienced medical man assured his being sought out by people needing help. His coming after missionary experience in China gave him ability to use and translate into Japanese from Chinese Bibles and tracts. His devotion to the Scriptures made him hasten the day when they could be read in Japanese. His willingness to search out word meanings through reading difficult Japanese books, painstakingly filing his findings, made possible first his word list and then the Dictionary which added immeasurably to the effectiveness of missionaries of his day. His dictionary spawned dictionaries and the end is not yet. Their line is gone out through all the earth. W. E. Griffis wrote Hepburn’s biography. Recently his life has been sketched in the *Japan Christian Quarterly*. Again and again the *Japan Evangelist* wrote of him. Professor Takaya, of Meiji Gakuin, has put us all



in his debt by collecting for publication many of Hepburn's letters and papers. (Tokyo, Toshin Shobo, 1955, ¥850.) These letters reveal him as a very human man. He found Japanese a difficult language to acquire. He saw God's plans working out even when the international tension following Richardson's death meant packing up to be ready to leave on a moment's notice. He assisted Ballagh in examining for baptism the first brave Japanese in Japan to request that rite at Protestant hands. He felt and wrote strongly on missionary policy. He believed in strict rules and oversight, having his doubts about the wisdom of the freedom given the so-called "union" churches of the Osaka-Kobe area. Though he was half way through his 97th year when death took him, much of his life he was in poor health. To him Japan's regeneration would come through Japanese preachers—though women could, if diligent in home visitation, also serve a useful purpose. He begrudged mission funds being eaten into for girls' schools when to him more and better boys' schools, which turned out Christian leaders and preachers, were needed. He highly valued missionary wives but did not have the same welcome for single ladies. His generosity extended widely. In medical work he accepted nothing from Japanese patients, and from foreigners only if they insisted would he take money, which was given not to him but to his Board. We get from Prof. Takaya's compilation all these insights as well as his reactions to fellow missionaries, and to the tragedy of losing child after child. Even the custody of the babe orphaned by the boiler explosion which wiped out the other three members of a fellow Presbyterian family, the Cornes was denied him. By all means obtain and read that book! A Methodist pastor, Rev. M. Kobayashi, gives us a glimpse of Hepburn in the early days. (See *Japan Evangelist* October 1899 p. 293) As a result of cramming for entrance examination to the Naval Academy, Kobayashi injured his

eyes. Hearing of Hepburn he went seeking help. The good doctor prayed for him before the treatment, then following it gave medicine and a translation, on paper, of the Lord's Prayer with instructions to use both. At first Kobayashi scorned the prayer, but on coming for his second treatment he was met with such courtesy, plus the information that the doctor had been praying for him, that he was deeply impressed. Hepburn's sincerity coupled with improvement in vision resulted in Kobayashi coming into a belief in God which eventuated, under Dr. Eby's influence, in bringing him into the Christian ministry.

### REV. JOHN LIGGINS: "THE FIRST"

To Rev. A. A. Bennett of the American Baptist Mission we are indebted for an article in *Japan Evangelist*, March 1904, on Rev. John Liggins, the first Protestant missionary to reach Japan in 1859. Born not far from Rugby, England, 1829, he was only a few weeks older than his colleague in both Japan and China, Bishop Williams. With an uncle he went to live in Philadelphia, studied at the Episcopal Theological Seminary at Alexandria, Virginia, was graduated in 1855, and in November of that year sailed with Williams for China. Language study, Bible teaching at a Chinese Boys' Boarding School and acting as correspondent for the Mission occupied his first months. After some success at learning to speak he and Williams went on preaching tours and then were located 100 miles back from the coast. Zangzok was a city of 200,000. They opened a preaching place and distributed tracts, but after two years, suffering badly from intermittent fever, he accepted the advice of the doctor and went to Nagasaki to recuperate. The port was to be opened in July so

Liggins was not sure when he arrived May 2, 1859, that he could go ashore.

*Japan Evangelist*, March 1904, p. 80-82.

"But before the vessel which brought him had fairly dropped anchor in Nagasaki Harbor, she was boarded by officials connected with the Custom-house, and other departments, who were eager to learn English, and who secured from the governor of the province permission for him to reside in Nagasaki if he would teach them. A house was given to him, rent free, in the part of the city which he preferred. Here, for eight months he taught, and had among his pupils men who afterwards became government interpreters in Yedo (now Tokyo) and in Nagasaki. At the close of his term of teaching, Mr. Liggins was visited by the Lieutenant Governor of Nagasaki, accompanied by a large retinue, and was thanked in the name of both the Governor and Lieutenant for the service he had rendered to the students, and through them to the government. Here he entertained Dr. Verbeck when the latter first set foot upon Japan.

"A few days after he was settled and at work in Nagasaki, he received a letter in which it was stated that he and Mr. Williams had been appointed as missionaries to Japan by the Mission Board in New York. The members of the Board made this appointment while Mr. Liggins was still at Zangzok, and previous to their learning that the physician of the Mission had advised his going to Japan.

"Soon after his arrival, Mr. Liggins commenced the study of Japanese language. During his first six months he could not find a book of any kind to help him. Then his native teacher brought him a phrase book in Japanese and Chinese. Through the Chinese he was able to understand, and translate into English, the Japanese expressions. Not content to do this for himself alone, but desiring to render a service to those who after him should become

Japanese students of English or English students of Japanese, he prepared and published the results of his work in a little book entitled 'One Thousand Familiar Phrases in English and Japanese.' This was the first Anglo-Japanese book of any kind prepared in Japan and met with a ready sale.

"At first Mr. Liggins' health did not improve at Nagasaki, but the malaria contracted in China was in his system, and in nine months it broke out again in the fever, which completely incapacitated him from work, and in another month he returned home, after trying a health resort in England. He had become deeply interested in the work in Japan and left it with great regret.

"Though his stay was so short it was not uneventful. During its continuance, he naturally had many callers, who drawn by curiosity, were eager to find out what they could about all things foreign.....Indirectly efforts were made to lodge the truth. Mr. Liggins would often and gladly point out the differences between the Jesuit and the Protestant, and would palliate the horror and allay the fears of guests who discovered that they were talking with a '*Kiris'tan*' (Christian) by frankly avowing his own disagreements with the erroneous doctrines, and disgust at the crafty methods ascribed to missionaries of the seventeenth century. Mr. Liggins imported a number of books from China for the Japanese, and endeavored to select them and dispose of them for the spiritual as well as the intellectual good of the people. Not only were works on medicine, astronomy, and natural history imported, four of which, though written by Christian missionaries, were afterwards republished by some Japanese with the authority of the Japanese government; but the Bible and other Christian books in Chinese were always exposed in the room where guests commonly assembled, and were for sale if anybody wanted them. In this course he was



justified and protected by a clause that U. S. Minister Townsend Harris had caused to be inserted in the Treaty, and which read:—‘Americans may freely buy from Japanese and sell to them any articles that either may have for sale without the intervention of any Japanese officer, in such purchase or sale, or in making or receiving payment for the same, and all classes of the Japanese may purchase, sell, keep, or use any articles sold to them by the Americans.’”

Liggins’ letter to *The Spirit of Missions*, summer of 1861, was an informative answer to those who felt the time was not ripe for missionaries to go to Japan.

“As some persons, because Japan is not open to missionary labours to the extent they wish it was, speak as if it were not opened at all, it seems necessary to state what missionaries can do at the present time in that country.

“1. They can procure native books and native teachers, by which to acquire the language, and of course the acquisition of the language is, during the first few years, a principal part of their duty.

“2. They can, as they are able, prepare philological works, to enable subsequent missionaries and others to acquire the language with much less labour and in much less time than they themselves have to give to it, and each, in the course of a few years, may make his contribution toward a complete version of the Holy Scriptures in the Japanese language.

“3. They can furnish the Japanese, who are anxious to learn English, with suitable books in that language, and thus greatly facilitate social and friendly intercourse between the two races.

“4. They can dispose by sale of a large number of historical, geographical, and scientific works prepared by the Protestant missionaries in China.

“Faithful histories of Christian countries tend to disarm prejudice, and to recommend the religion of the Bible; while works on true science are very useful in a country where astrology, geomancy, and many false teachings on scientific subjects generally, are so interwoven with their religious beliefs.

“5. They can sell the Scriptures, and religious books and tracts, in the Chinese language, and thus engage in *direct* missionary work. As books in this language are understood by every educated Japanese, and as the sale of them is provided for by an article of the treaty, we have here a very available means of at once conveying religious truth to the minds of the Japanese.

“6. They can, by their Christian work and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all, weaken and dispel the prejudices against them, and convince the observant Japanese that true Christianity is something very different from what intriguing Jesuits of former days, and unprincipled traders and profane sailors of the present day, would lead them to think it is.

“*Living epistles* of Christianity are as much needed in Japan as written ones; and it would be very sad if either were withheld through a mistaken idea that Japan ‘is not open to missionary labour.’

“Just after the signing of the Treaties, the statement of some was,—‘Japan is fully opened to the spread of Christianity.’ This the writer opposed at the time as contrary to the facts of the case; and he has now endeavored to show that it is equally erroneous to assert, as some do, that it is not opened at all. What the writer has said on the subject is not the result of hearsay, or of a flying visit to Japan, but of an experience in the work during the ten months that he resided in the country. This experience convinces him, that if missionaries faith-

fully embrace the openings which there are already, others will speedily be made; and the time will soon come when it may be said with truth, 'Japan is fully opened to the spread of Christianity.'

"But perhaps it may be asked, 'Is it not still a law that a native who professes Christianity shall be put to death?' To this an affirmative answer must be given: but it should be remembered that another law was passed at the same time, which declared that any Japanese who returned to his native country, after having been for any cause whatever in any foreign country, should be put to death. As this latter law, though unrepealed, is not executed, so it is believed that the law against professing Christianity will in like manner not be enforced.

"In conversing with Mr. Harris, the United States' Minister at Yedo, on this subject, he stated that he used every endeavor to have this obnoxious law repealed, but without success; a principal reason being that the Government feared that it would form a pretext for the old conservative party to overthrow the government, and again get into power.

"'I do not believe,' said Mr. Harris, 'after all that the other foreign Ministers and myself have said on the subject, that this law will ever be enforced; but if it should be, even in a single instance, there will come such an earnest protest from myself and the Representatives of the other Western Powers, that there will not likely be a repetition of it.'

"The non-repeal of this law, therefore, while a matter of regret, is nevertheless not to be adduced as a proof that Japan is still closed to missionary effort, but only as a reason for a prudent course of procedure on the part of the missionaries."

**REV. HENRY LOOMIS, D. D.: GENTLEMAN**

One of the early Presbyterian missionaries who brought to Japan both devotion and scholarly attainments, was Rev. Henry Loomis. Shiloh Church, Yokohama, was the result in part of his early evangelistic efforts. For many years he was the American Bible Society Agent and he gave himself to enlarging the distribution both personally and through colporteurs. In the war with China and that with Russia he visited both soldiers and prisoners. Many stories resulted which he printed in pamphlets relating the power to change lives, by the printed Word. Yearly he attempted to chart the growth of the Christian movement, but met the fate common to all statisticians dependent upon compilation of data furnished by inaccurate third parties. No one today has unchallenged figures for either the past or the present.

Mr. Loomis had the joy of seeing his daughter distinguish herself in missionary educational work. He was, withal, a modest man. His D. D. came late in life. For many years he had always taken pains quietly to disavow his right to the title when addressed as, "Dr. Loomis." The following self-explanatory letter shows that he looked into more problems than those of widening distribution of the Scriptures.

(Copy)

American Consulate General  
Yokohama, Japan  
June 12th, 1908.

Rev. Dr. H. Loomis, Yokohama, Japan.

Dear Sir,—It is my pleasure to inform you that I have been instructed by the Secretary of State, U. S. A., to present to you the thanks and high appreciation of the



Government of the United States for valuable services you have rendered to the Department of Agriculture in your investigations and reports concerning the parasite that holds in check the Gypsy Moth in Japan.

The persistence with which you have followed up your observations in this matter, and the earnestness with which you have pressed upon the officials of the United States Government the importance of making a study of the enemies of the Gypsy Moth in Japan, are indicative of the best spirit and type of Americanism and entitle you to the highest consideration of all interested parties and to the especial thanks of the Commonwealth of Massachusetts and the people generally of the United States, as well as the commendation of our Government.

I enclose a copy of the letter of James Wilson, Secretary of Agriculture, to the Department of State on this subject.

I take this occasion to express to you my personal appreciation of your service and the high regard I hold of you.

I am, dear sir, Very truly yours,  
HENRY B. MILLER  
American Consul-General  
Yokohama, Japan

**REV. DAVIDSON MACDONALD, M. D.:**

**FAITHFUL SERVANT**

When word of the death of Dr. Macdonald reached Japan a memorial service was arranged at Azabu (Tokyo) Methodist Church at which Bishop M. C. Harris among other things said: "In the life of this man Christ was incarnate to an unusual degree. Negatively, there was

no fault to be found in him. Positively, the Spirit of Christ was manifest always. It was well known that he would shrink from no duty, listen to no selfish voice, nor withhold his services in behalf of the suffering."

The leading German doctor of the community, Dr. E. Baelz, said of him: "I as a member of his own profession, have a right to say that he was a credit to that profession, that he was a good, reliable, and conscientious physician, a man who took the highest and loftiest view of the work to which he gave his life, and for that very reason he may be held up as a model to his professional brethren."

The *Japan Evangelist*, March 1905 p72 ff tells us much more than the little quoted below:

"Davidson Macdonald entered the ministry of the Methodist Church in 1859, was ordained in 1864, graduated in medicine in 1872. When in 1873 the Canadian Methodist Church decided to open a mission in Japan, there was anxious discussion as to who should be chosen to lead the way. It was the church's first venture in the regions beyond, and much depended upon the selection about to be made. It was seen that great tact and wisdom would be needed in an undertaking that many regarded as almost a forlorn hope, and by common consent the Board turned to Rev. George Cochran, whose well-balanced judgment, devoted piety and scholarly attainments pointed him out as the man for the hour. Of equal importance was the selection of a colleague. Finally the choice fell on Dr. Macdonald. Had the Board been gifted with prescience, it could not have made a better choice. I have read the address delivered at a farewell meeting tendered the missionaries elect on the eve of their departure, by Dr. Macdonald, and it impressed me as the product of a strong mind and of a heart fully consecrated to the Christ he was going forth to proclaim.

"These pioneer missionaries landed at Yokohama in the summer of 1873 and for a little while were located there. In April of the next year, in response to an invitation Dr. and Mrs. Macdonald went to live and labor in Shizuoka. They were the first foreigners to gain a foothold there." (E. Warren Clark, a Government school teacher had lived there earlier. F. C.) They found a home in a Buddhist temple, and the doctor began his work of teaching, practicing medicine and preaching the Gospel. "His labors were attended with such success that when he left there in 1878 to return to Canada for a short visit, he had gathered 118 baptized believers and organized a Church. This Church to the present day is the strongest of the Methodist Churches. While in Canada, he visited different parts in the interest of the Japan work.....

"On his return to Japan in 1879, he took up his residence in Tsukiji. He devoted his energies to the development of the work of the Mission he had planted and to the practice of medicine. The success which attended his direct missionary work may be seen from the fact that he saw the single church which he had organized in the seventies develop into a Conference in 1889. The place he held in the esteem of his Japanese associates in the work is indicated by the fact that he was elected President of the first Annual Conference and subsequently for eight years. This honor he would doubtless have enjoyed as long as he was in the country, had he not declined it.

"His characteristic politeness, his winning courtesy and sense of honour taught the people among whom he labored that he was a man to be trusted under all circumstances and *they trusted him as no other.*"

## REV. ROBERT S. MACLAY, D. D.

### DOOR OPENER

There have been many of the Japan missionaries who had a preliminary experience in China. This was true of Robert S. Maclay who, in 1872, opened the Methodist Episcopal Mission in Japan. Born in Pennsylvania in 1824, graduating from Dickinson College at the age of twenty one, he was appointed and sent to Foochow, China, to help open, in 1848, his Board's first station east of the Cape of Good Hope. A gift for language and an earnestness in study resulted in his helping in a dictionary of the Foochow dialect undertaken jointly with Dr. Baldwin of the American Board. He also served on the translation committee for the Foochow New Testament. It was while on his second furlough that, at the request of the Foochow Mission for work to be opened in Japan, he was appointed its first Superintendent. We shall let Dr. J. O. Spencer, in the *Japan Evangelist* of October, 1896, pick up the story of a colleague still in harness. (pages 14-16)

"He landed in Yokohama June 11th, 1873, the date which may be fixed as the natal day of the Japan Mission of the Methodist Episcopal Church. The next two years were spent getting a start in the language, in acquiring suitable sites for stations opened in Yokohama, Nagasaki, and Hakodate. The Superintendent was ably seconded in his efforts by such devoted and successful workers as I. H. Correll in Yokohama, J. Soper in Tokyo, M. C. Harris in Hakodate, and J. C. Davidson in Nagasaki. These for several years were the only stations opened and the only missionaries under Dr. Maclay's supervision.

"Soon after entering Japan Dr. Maclay was invited to



become a member of the committee to translate the Bible into Japanese. He accepted the invitation and entered at once upon the duties of examining the translations, a duty for which his training in the use of the Chinese characters peculiarly fitted him. He continued a member of the Committee until 1879, when the translation of the New Testament was completed.

“The missionaries engaged with Dr. Maclay early felt the need of some suitable training school for the Japanese helpers who felt called to the work of the ministry. In 1876 Dr. Maclay as Superintendent forwarded to his Society an appeal for the establishment of a training school. The Society soon responded, established the first school at 221 Bluff, Yokohama, and sent out Rev. M. S. Vail in due time to have special charge of this work. In the year 1878 Rev. John F. Goucher, D. D. of Baltimore, inquired of Dr. Maclay how the sum of \$10,000 could best be used in carrying forward Christian work. After some correspondence it was decided by Dr. Goucher that he would give the sum mentioned as a special endowment the proceeds of which should be used for the support of theological students and of a theological library. At a later date the same generous benefactor purchased the plot of ground formerly used as a government station at Aoyama, Tokyo, to be henceforward used as the home of the chief educational work of the Mission. In all the negotiations for the centralization and development of the educational work in Tokyo and Yokohama under the M. E. Mission, the counsels and direction of Dr. Maclay were invaluable. His long experience in dealing with just such problems made him a safe guide. Moreover he had special advantages in consultation with the Missionary authorities and the chief supporters of Missions, while in the United States in 1882, whither he had gone after participating in the First Ecumenical Methodist Conference, held in

London, September 7th—20th, 1881. Dr. Maclay presented an able paper which appears in the proceedings of the Conference.

“The educational work was finally fixed in Tokyo, at Aoyama, in 1883 with Dr. Maclay as General Director.

\* \* \* \*

“In 1884 Bishop Wiley organized the Japan Annual Conference and in accordance with the law of the Church the office of Superintendent ceased to exist. The missionaries, however, in grateful recognition of Dr. Maclay's services elected him Corresponding Secretary and later at two different times in the absence of the Bishop he was elected President of Annual Conference.

“In the year 1884 Dr. Goucher asked Dr. Maclay to make a trip to Korea for the purpose of looking over the situation and locating a new Mission which the Society was then contemplating. Accordingly arrangements were made and Dr. Maclay accompanied by Mrs. Maclay proceeded to Seoul the Capital of Korea and after consultation with the U. S. Legation secured property for the use of the new Mission.

\* \* \* \*

“It is fitting that with this we draw our brief and inadequate sketch to a close. Dr. Maclay had been able to impress himself upon three great oriental peoples. He had been instrumental in the early work of the Foochow Mission, a mission that has been singularly successful in China. He had been the pioneer and founder of the Japan Mission, a work which speaks for itself. Now he had pried open the very gates of the capital of the most exclusive of nations, to Christian work. Any one of these achievements would be sufficient to mark a man as a leader and all of them taken together give us a record

that few men can duplicate.

"Much more might be said of Dr. Maclay in his work in Japan, in the school room, in translation committees, in travels in different sections of the country. So too we might mention with commendable pride his distinguished services before the General Conference of the Methodist Episcopal Church in New York in 1888, when rising above narrow sectarianism, he advocated successfully the union of all Methodist bodies at work in Japan, a union that will be one day an accomplished fact.

"Mention might also be made of his services as Dean of the Maclay School of Theology in California, but this falls outside the scope of this paper.

"Whether we view him as a missionary, educator, translator, the impression always persists that he was a careful, cautious, painstaking man. Indeed his caution was proverbial, so much so that to some of a later, more active age he seemed timid. Often however later events proved the wisdom of going slowly in dealing with oriental people and problems."

## **REV. GEORGE M. MEACHAM, D. D.**

### **GIFTED PREACHER**

The Canadian Methodist Mission was but three years old when in 1876, after twenty years of fruitful ministry, Rev. and Mrs. George M. Meacham came out. Ebara (Soroku) had organized a middle school in Numazu, had been unfortunate in the moral character of the foreign teacher he had hired for English conversation, so he asked a missionary to recommend a good man. "The Meachams were met in Tokyo by a delegation, including

the mayor of Numazu and the principal of the school, who escorted them one day's journey to the foot of the Hakone hills, that night by torchlight procession over the Hakone pass, and the next day to Numazu, the students of the school having come out six miles to welcome the foreigners and accompany them to their town. The family lived the first three months in a Buddhist temple, and could hear the Buddhist ritual in the adjoining room, while the priests could not help hearing the Christian services in the foreigner's room.....It would not be expected that earnest effort to lead men to Christ could continue without opposition. A paper was circulated calling upon Buddhist believers to write in their own blood a promise that they would have nothing to do with the Jesus religion. At last, one night, the beautiful stone school building was burned, and in less than two years the ministry in Numazu came to a close, leaving behind, however, more than forty professed believers, among them the principal of the school, the Hon. S. Ebara." (*Japan Evangelist* July 1902 p. 214 f.) Meacham served in Tokyo and later for five years as an effective pastor of Yokohama Union Church, winding up his career as Dean of the School of Theology at Toriizaka.

## EARLY MISSIONARY LIFE IN JAPAN

*By Mrs. Mary Eddy Miller*

***Japan Evangelist*, August, 1895, p. 321 ff.**

"In the summer of 1869 just before Dr. and Mrs. S. R. Brown were to leave New York on their return to Japan by the new Pacific Railroad, then but a month old, Dr. Brown received a message from the Japanese Government asking him to take charge of a boys' school at Niigata.



With the advice of the Board of Foreign Missions of the Reformed Church in America he accepted the position, receiving his salary from the Japanese Government instead of from the Board, and yet being on the ground for mission work when the time should come when direct evangelistic work could be done,—as the Board put it. The same Board having decided to try the experiment of sending the first unmarried lady missionary to Japan, I was under appointment to accompany them.

“The old Pacific Mail Steamer Oregonian, now the Nagoya Maru, brought us to Yokohama, where we dropped anchor, August 27th. The steamer was a fearful roller, and glad were we to reach land. The Yokohama community was very small; Dr. and Mrs. Hepburn and Mr. and Mrs. Goble were the only missionaries there at that time, Mr. and Mrs. Ballagh having gone to America. Mr. and Mrs. Almand, kind friends to missionaries and then people of wealth living at No. 1 Bluff, invited us to stay with them while the Government was preparing to send us overland to Niigata. Time was not money in those days to the Japanese; in fact it was of no account whatever, and it was not till the morning of the 6th of October that the arrangements were completed.

“We left Yokohama by one of Cobb’s stages for Shinagawa. Under the beautiful cryptomeria and pine trees which lined the way, beggars were abundant and followed us calling out, “Tempō shinjō, tempō shinjō” (present me with a copper), an absurd use of the word shinjo copied from the Yokohama merchants, and used by the beggars to this day. After a time beggars disappeared, and it was said that they went to sea and never returned.

“Large square kago (palanquin), the *hon kago* (great palanquin), waited for us at Shinagawa, and a guard of nine officials called *bettei* accompanied us, each wearing two swords, as all *samurai* were required to do in those days.

One *bettei* walked on either side of each *kago* and the other three were a guard for the luggage. After we left the suburbs of Yedo, as Tokyo was then called, a *saki-barai* (runner before a high official to clear the way) preceded our train calling out, "Shita ni iro, shita ni iro" (get down! get down!), whether we were in the mountains or in the plains, whether there was a human habitation in sight or not; and whether we were in the towns or in the mountains, every person in sight obeyed the call and squatted in silence on the ground till the train passed. All this ceremony was not because we were foreigners, but it was because we were travelling under Government escort, and the train carried Government banners, and our guard were the "O Samurai," and the people must get down to them. Those were days of ceremony, and to hasten was to be vulgar. Sixteen days were to be consumed in the journey from Yedo to Niigata, and every ten o'clock resting-place, every noon resting-place, every three o'clock resting-place, and the lodging places for the night were fixed before-hand. So that we were everywhere expected and arrangements made for our comfort.

"Our first noon resting—place out of Tokyo was Itabashi, to which place we were followed by a mounted guard, but from there were given in charge to the nine *bettei*. Our first night was spent at Omiya, the next noon we were at Konosu, and spent the night at Kumagai; then dined at Honjo, and spent the night at Takasaki. And so we went leisurely on our way, walking several miles every day for our own comfort. It was ideal travelling if one had nothing else in life to do, with no care to take, no arrangements to make, no bargaining with coolies, and no bills to pay. The country was beautiful and the weather generally fine, but if it rained we had only to make ourselves comfortable in our silk cushions and

read our books, or try to imbibe some Japanese phrase. I remember very well practising for hours by myself in the *kago* the phrase, *Watakushi wa aruki-tai*, *Watakushi wa aruki-tai*, (I wish to walk, I wish to walk) which Dr. Brown had given me, and then putting my head out and saying it to the *bettei* by my side, who looked at me in blank surprise, doubtless thinking that I was speaking English. It took a good deal of courage to try that again; my American tongue had not gotten the correct twist.

“As we approached a town or village some one would be on the look-out to inform the officials that we were coming, and as we entered the gate-way the officials in their winged robes were squatting on either side in a row, and after bowing their heads to the ground rose and preceded us to our resting-place. As we left a town or village the same ceremony was repeated. Since foreign women had never crossed the country before, we were of course objects of great curiosity, and at the *honjin* (the hotels where the *daimyo* stopped in travelling), where we always stopped, we were taken to the most retired rooms, Dr. Brown taking the outside one; and although there might be no sound, if we raised our eyes, the *shoji* (paper doors) were sure to be open a crack, and a row of eyes from the bottom to the top. At first this curiosity was very amusing, but soon it became very trying to feel that wherever we were eyes were upon us. It became necessary very soon after we started on our journey that, for respectability's sake, I must bear some fixed relation to Dr. and Mrs. Brown; so I was known as their daughter, according to Japanese style, as long as we remained at Niigata.

“We stopped one day for dinner at the *honjin* at Annaka, Joseph Niishima's birthplace.” (Actually born in Yedo. F. C.) “while we were at dinner a photograph was

brought to us, which proved to be that of Amherst College, where Niishima then was; his brother had brought the photograph to the *honjin* as an introduction, Niishima's family having already become reconciled to him. Later his grandfather, a venerable old gentleman, with snow-white hair dressed in soft gray silk and white socks, came to see us, and when Dr. Brown told him that I knew his grandson, and that he had taken tea at my father's house the night before I left home, he was quite overcome and the tears streamed down his cheeks. The father was absent from home, but he was sent for and running after us overtook us just as we were leaving the avenue of cryptomeria trees beyond the town. The perspiration was pouring down his face and mingling with his tears as he spoke a little with Dr. Brown about his son.

"We spent a night at Nagano, where the great Zenkoji temples are. The town was thronged with people, and we were told that some of them had come twenty miles to see us. We entered the town early and after resting, went with our guard and the town officials to visit the temples. I have it in my journal that the *bettei* were obliged to use stern authority with their hands upon their swords, the crowds were so great and so anxious to see us. My journal also says that they rang chimes for us, but just what that means I do not now remember. I do not know if the Japanese have chimes. The next morning, as we were leaving the town, the *bettei* asked if we would not walk from the *honjin* out of town, as the people very much desired to see us; so to gratify them we made an exhibition of ourselves; and you can imagine how small we felt when I tell you that the broad street was one mass of human beings squatting in absolute silence on the ground, leaving only a pathway wide enough for us and our *bettei* to walk through the midst. We were told that there were twenty thousand people in the crowd.



“On the 24th of October, Sunday morning, we entered Niigata, and on the following Wednesday removed to a very comfortable Japanese house near a pine grove at one side of the town. The house required few changes, but a high board fence enclosing the whole place with a locked gate was a necessity, if anything was to be accomplished in the way of work or study; and this was immediately attended to. We had taken a cook from Yokohama, but having no other efficient servant we were all very busy for days unpacking, cleaning, and putting our house in order.

“Perhaps you think it would be impossible to be placed in such circumstances that you would not know when Sunday came, but Dr. Brown, and myself all made the same mistake and thought one Sunday was Saturday, and did not discover the mistake till I came to write in my journal in the afternoon; and even then Dr. and Mrs. Brown would hardly believe it till some Japanese officers came in who had a holiday because it was Sunday. It came about in this way: in the midst of our unpacking one of the foreign merchants sent us word that a messenger was to be sent to Yokohama with letters for the foreign mail, so we spent an entire day writing letters, and this day dropped from our calendar of work. Soon Dr. Brown began regular school work during the week and a Bible class at our own house on Sundays; so of course there was no more trouble about keeping the order of the days.

“We had so many visitors that we had to make it a rule that the gate should be locked when Dr. Brown went to school and kept locked till noon in order that we might study. Sometimes there was quite a crowd collected outside the gate waiting to enter. In the afternoon the gate was opened and all were admitted. People came many miles to see the wonderful strangers and the wonder-

ful house; from 50 to 100 visitors in one afternoon was not unusual. I did not appreciate my privileges at the time, as is so often the case, but I was always in the afternoon a show or a showman, and was obliged to use every word of Japanese as fast as I had learned it, which was not bad training.

“In the morning from nine till twelve I faithfully studied with the few helps I had,—Hepburn’s Dictionary, first edition, Brown’s Grammar, and a very small pamphlet of Aston’s, I do not remember the title, and the help of a young girl who came to me to learn English. A regular teacher was not to be found. I was very zealous, like all young missionaries, and zealous for others as well as myself, which is perhaps a mistake. It hurt my feelings very much to have Dr. Brown coolly turn away young men who came to the house to learn English, and tell them he could not attend to them unless they would come to the school; in my zeal I thought we ought to be ready to do anything at any time for these people, whose souls we had come to save; so I quietly told some of the cast-off would-be pupils, that I would teach them, and made an appointment for the next day at two o’clock. But the next day came and no pupils, and the next, and so on for a week, when finally one young man came at four o’clock to be taught, as if that were the hour appointed. When asked about it, he replied that he had *yo* (business), so another appointment was made and the same thing was repeated, no attention being paid to time; then I too became hardhearted and was no longer zealous for others. “Although our foreign community was small, consisting of only seventeen persons, of six different nationalities, yet we were not without our sociabilities. On December 17th, we were invited by the Kuge, the nominal governor, to a dinner party consisting of the highest Japanese officials and the various acting consuls,—there were no full

consuls at Niigata. Mr. Troup was the acting English consul. Mrs. Brown and I were promised that we should meet the Kuge's wife and so accepted the invitation, but when we arrived at the house, the *okusama* (wife) was said to be ill and we did not see her; but we had a very pleasant evening. On Christmas Mrs. Brown gave a dinner party inviting the English, Dutch, and Prussian consuls, the Japanese Kuge and his vice-governor; it was very home-like and the guests seemed to enjoy it. The climax of the gay season was a dinner party given on New Year's eve in an old temple where the English and Dutch consuls lived together. The seventeen foreigners were all invited, including 'the butcher, the baker, and candlestickmaker.' Thirteen guests were present representing six nationalities, but all could speak English except one Frenchman: it seemed as if all nations were but one family. The various flags were beautifully draped to form a ceiling and abundant evergreens ornamented the walls. The dinner was of many courses and of many speeches, continuing until the new year was ushered in by a cannon fired outside in the grounds.

"The official New Year's holidays continued for a month, and visiting and conviviality were the order of the day and night among the Japanese. To have a good time it was necessary to get drunk, and no one thought anything of it. The officials, most of whom we knew, called some time during the month, generally in a semi-intoxicated condition, and really some of the young men seemed to have aged five years in that one month of dissipation.

"The cold season at Niigata was peculiar, and I have learned since that time, that the winter we spent there was not exceptional. From the early part of December till the end of February it snowed or rained a part or the whole of every day, and had not the snow constantly melted at the bottom, we should have been buried. As

it was, the snow was three feet deep on a level. However bright the sun might be shining in the morning when Dr. Brown went to school, he always took an umbrella and rain coat with him and wore India-rubber boots; it was sure to storm before his return. The Government regularly sent a posse of prisoners with a wooden snow-plow, which Dr. Brown invented, to break the path to school before him in the morning, and again when he returned. A large sand-bar lies at the mouth of the river off Niigata, which with the frequent storms makes it unsafe for a steamer to come into Niigata from the beginning of November to the end of March. On November 5th, a vessel stopped outside of the bar and the captain and eight others came in a small boat; the English consul urged them to remain and not try to return to the ship that night, but they did not realize the danger, and fearing worse weather for the following day, set off for their ship. The boat was upset and eight out of the nine were drowned, one man succeeding in swimming ashore. Five of the bodies were washed ashore, and, after a funeral at the English Consulate, were buried in the pine grove at some distance back of our house. This pine grove, which extended along the side of the hill to some old temples called Hakusan was our favorite walk. Many times in my loneliness I thought my bones too would sometime lie there; which seems very foolish now, but was very real then.

"A *metsuke*, Government spy, was placed over us, who was our daily visitor and through whom alone we held intercourse with the business world of Niigata. Several young *samurai* lived in a part of our house and were our attendants whenever we went out. I have no doubt it was necessary for our safety; however, we had no fear at the time. Our *metsuke* informed us that it was necessary to have a night watchman, and that as old men



were always selected for this position, he would bring a suitable person. We found the old man a very useful person, but only useful in indicating when the way was clear for all comers. He was to walk around the house every hour, clapping sticks together to show that he was on duty, and also, it would seem, to warn away any interloper who might be in his path. He always carried a lighted lantern, even when the bright moonlight and the glistening snow made it invisible, and after his round turned into the kitchen and was sound asleep again in five minutes. The next hour began when he happened to awake. His habits were soon generally understood, but the cunning foxes were the first to take advantage of his dreams, and came for our ducks, taking eight out of nine of them and arousing the whole family, while the old watchman slept peacefully in the kitchen. A few nights after, a man came and tried the *amado* (outer doors) ; Dr. Brown hearing him left the watchman asleep, but quietly aroused the young *samurai*, who ran out and seeing the robber at the corner of the house, one of them fired a pistol, but fortunately missed him. They seized him and bound him to a tree in a most cruel manner ; they kicked him with their *geta* (clogs), and would no doubt have killed him had not Dr. Brown interfered ; so free was the hand of a *samurai* and so little was thought of human life. The thief wore a pair of Dr. Brown's boots, which had disappeared about a week before. Our *metsuke* was sent for, who assured Dr. Brown that if the robber was given up to the authorities he would be beheaded which was too dreadful to be thought of ; so a brother was called, who promised if he were let off he should never appear on the place again. So that was the end of our robber."

*The Christian Movement in Japan* 1909, pp. 126-127)

"Near the end of June, we took a walking trip to Shibata, accepting an invitation from a country gentleman to spend a few days at his place. Everything was new to me, so that I enjoyed it exceedingly. I seemed to be living in the days of Abraham. Families of servants lived about the place and had continued to do so for nine generations. The master, with his kindly paternal face and manner, when seated by the great open fireplace in the center of the living room, was like a patriarch returned to earth, especially when the servants, one after another, bowing their heads to the floor, brought a message or simply bade their master good-night.

"The books used in the Japanese schools at that time were the ordinary American school books and casual references were frequently made in them to God and Christianity. The pupils being lively boys frequently asked Dr. Brown what these meant; to which he replied that he could not teach them in school hours, but, if they would come to his house on Sundays, he would gladly open a Bible class. This was for a time well attended and there was no open opposition."

"Dr. Brown had a three years' engagement with the Japanese, but the last of June, when we had been only eight months in Niigata he was told that they found it difficult to pay his salary and the general Government wished him to return to Yokohama, where he would be given another position. So on the 6th of July, 1870, to the disappointment of Dr. and Mrs. Brown and to my great joy, we left Niigata. It was not true that Dr. Brown's dismissal was a question of salary; it was doubtless because he taught the Bible on Sunday, to which the vice-governor of Niigata was very much opposed. The same bettei who accompanied us on our return to Tokyo

escorted a Mr. King back to Niigata, an Englishman who had already been engaged at nearly an equal salary to take the place left vacant by Dr. Brown. This Mr. King, who had the misfortune of being very unpopular with his pupils, was afterward attacked in the night and very much mutilated. The English minister sent a surgeon to his help and his life was saved, but he immediately returned to England. During the eight months we had been in Niigata, changes had been rife in the Government methods at Tokyo; among them extreme ceremonies were being laid aside, the *sakibarai* was no longer necessary, and the law requiring the squatting down in public places in the presence of high personages, even in the presence of the Emperor, was annulled. We accomplished the return journey to Tokyo in nine days, instead of sixteen, and were accompanied by only four bettei instead of nine as on the previous occasion.

“Mr. Maki, now a minister of the gospel in Aomori, whom some here may know, was then a young man, a pupil of Dr. Brown at Niigata. When we were leaving, he begged Dr. Brown to take him with him in any capacity. Dr. Brown, who had a very large warm heart, could not refuse him, and so Mr. Maki left Niigata and Old Japan and started with us for Tokyo and New Japan. He wore a beautiful pale blue gauze *haori* (coat) for travelling and the *samurai* regulation two swords; the long one was very long and worn with a pride which was well expressed when he told Dr. Brown that he would part with the last article of clothing rather than with that sword. Afterward, when he came to understand the meaning of an education in New Japan, he presented his sword to Dr. Brown as a thank-offering for what he had done for him.

“The change from life and surroundings in Niigata to that of Yokohama seemed to me like a change to New

York City, and when I review those experiences of only twenty-six years ago in the light of the present time, they seem like something I met with in a dream or in quite another country than the Japan of today."

## CONSECRATION OF BISHOP PARTRIDGE

"A very important and interesting event in the history of the work of the American Episcopal Mission in Japan was the consecration of Rev. S. C. Partridge, D. D., as Bishop of the Kyoto Diocese. This service took place on Friday, Feb. 2, 1900, in Trinity Cathedral, Tsukiji, Tokyo, and was very largely attended by both Japanese and foreigners. This service was the first of its kind in Japan and also the first case, in the history of the American Episcopal Church, in which a bishop has been consecrated among the people whom he is to serve and by a service in their language.....It was a cause of general regret that the Rt. Rev. Dr. Williams, of Kyoto, the first Bishop of the Church in Japan, but now retired from the Episcopate, was unable to be present." (*Japan Evangelist* 1900 p. 85.)

## MRS. LOUISE H. PIERSON

Mrs. Pierson was of French-American parentage, a member of the Reformed Episcopal Church of America. After 11 years of married life she was widowed at 28, taught 11 years and then volunteered to go to Japan under the "Woman's Union Missionary Society of America for Hea-



then Lands" as teacher of Eurasians and Japanese children. Together with Mrs. Pruyn and Miss Crosby she helped found the American Mission Home, 212 Bluff, Yokohama. Arriving in 1871 she took no furlough, and except for two weeks illness with varioloid, and the final four days on her death bed, she cut no classes nor evangelistic responsibilities. She gave herself largely to the Bible Women's Training department of the work that developed at Kyoritsu. She was truly one of the faithful. Dr. Ballagh (*Japan Evangelist* 1900 p. 15) "bore grateful testimony to the important part Mrs. Pierson had performed in the organization and support of both the Foreign Yokohama Union Church and the First Church of Christ in Japan. The former in which her two colleagues were possibly more active and influential, owed much to her large and warm catholicity of spirit: the organization of the Church itself, took place in the parlors of the Home, and here for years its Sunday and Week-night meetings were held. She was present, as were all the ladies of the Home, at the organization of the first Japanese Church of Christ, March 10, 1872, and the weekly night meetings of the same were also held in the Mission Home for many years thereafter.....Her chief labors were most efficiently given to gathering in and building up souls in connection with the Church of Christ in Japan. It is in this connection as well as in educational and evangelistic work, that one of the speakers said it had been asserted no one single missionary's life in Japan had been more abundant in labors and more successful in results! This strong testimony seems substantially true."

## REV. HENRY STOUT, D. D.: ANSWER MAN

Dr. Stout was another of the galaxy of interesting Rutgers graduates who came to Japan. Dr. H. V. S. Peake wrote his colleague's obituary for the *Japan Evangelist* April, 1912, p. 151, from which these lines are taken.

"He arrived at Nagasaki in 1869 before the departure of Dr. Verbeck for Tokyo, and for twenty years he was, to all intents and purposes, the Mission. Other missionaries came and went, but it was not until after a score of years that he had colleagues of experience and of acquaintance with the language and Japanese customs such as would make it possible for them to really relieve him of the main weight of responsibility.

"These were years of anxiety, and of considerable disappointment, but at their close the Nagasaki Mission, or Dr. Stout's Mission, as it was called, had struck its roots deep and its continuance was assured. Dr. Stout believed in education, and by that time there were in Nagasaki a Boy's School and a Theological Seminary, besides a fair amount of evangelistic work in Nagasaki and other Kyushu cities.

"He insisted constantly that the great end of our presence in the country was evangelism, and he would never have hesitated an instant if necessary to sacrifice every school interest in the Mission to preaching of the Gospel to whomever would hear.

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"His policies were always perfectly clear in his own mind, his ability to state and defend them was that which an unusually able lawyer might covet, and there was no limit to his courage in standing by his views. He was

singularly resourceful. Never did his Mission find itself in such straits but he could suggest a number of possible solutions of the trouble. When a difficult matter arose, it was his custom to join freely in the general discussion, and when everyone had had his say, he would present what he thought after all would answer best under the circumstances, often drawing from his pocket a carefully drawn letter or resolution, which it was generally very easy for all to agree upon.

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“Once the writer proposed to an English class in the Academy as an exercise, a biographical sketch of Dr. Stout. One pupil, himself a strong character, borrowed bodily a paragraph descriptive of an African lion that he had found in a reader. It closed with the idea that so stern and dignified was his mien that no base character could stand unabashed in its presence. It was evident that Dr. Stout had made a strong impression on this youth.

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“We well remember his returning from a country trip and telling with much amusement how he had seen one of his boys teach a Bible class. Said he, ‘He stood like I do, held his book like I do, bent over as I do, and seemed to picture me even in his gestures and tone of voice.’”

It is interesting to note that most of the Reformed work centering in Eastern Japan, and with the American Board effort at keeping the spirit shown at the Yokohama Conference of 1872 alive, Dr. Stout was invited to transfer to the American Board, Nagasaki to become an American Board station. The offer was declined.

## MEMORIES OF FIFTY YEARS AGO IN JAPAN

*Rev. David Thompson*

*Japan Evangelist* July 1913 p. 318

“These” (the Hepburns, S. R. Browns, Gobles, Simmonses and Ballagh family) “all had recently come to Yokohama, most of them having barely become settled after their removal from Kanagawa. Dr. Hepburn was busy building his first dispensary and attending to patients six days in the week. The rest were all prosecuting the work of their choice in the way that seemed to each one best. Already a Catholic chapel had been built on the Main Street and two other churches, one of the English church, and the other perhaps Dutch Reformed at first, but however then organized, essentially a Union Church as it is to-day. The foreign community was extremely well guarded and cared for by the Shogun’s *de facto* government. Two-sworded men filled guard-houses that had to be passed by all entering the town from any quarter. Foreigners with all the valor of ignorance did not see any reason for this care, and yet there was reason. It was the day of assassinations. The new cemetery at Yokohama at first contained a large proportion of monuments of victims of assassinations,—Dutch, Russian, French and English. All the same the ordinary foreigner never saw the much talked of Mito *ronin* and was not at all afraid when he took his walks over the hills into the country. Sometimes the mounted governor with his heralds was to be seen, and we would hear of a *daimyo* and his train, or a *Chokushisama*, (Imperial messenger,) and his train passing along the Tokaido through Kanagawa; but everything was



quiet and all felt safe in Yokohama, guarded by the Shogun's *samurai* and a company, or a regiment, of French or English soldiers on the Bluff, to say nothing about men-of-war in the harbor.

"In such an environment I became acquainted with my associates and as far as possible cooperated with them. ....So we continued our labor, learning the language, organizing and teaching classes in English, teaching the Bible to individuals, translating portions of Scripture, helping the needy and such works. In 1864 Mr. Ballagh baptized his first convert, Yano Ryu. In 1866 we heard that Dr. Verbeck had baptized two members of his Bible class at Nagasaki. Bishop Williams also baptized one the same year. In May, 1868, Mr. Ballagh baptized Awadzu Kawai and Suzuki Kanichi. In February of the following year 1869, I baptized Ogawa Yoshiyasu, Kojiro Suzuki and an old lady named Toriya Dai. All these confessed Christ without urging, apparently disregarding the law of the land. This set us thinking. What should we do if perchance the dead letter should revive and be enforced against our converts? We missionaries could expect no help under the circumstances from Christian governments that as a rule do not support their citizens or subjects in acting against unrepealed laws. What kind of a church home should we provide for our converts and how protect them from the danger that threatened them and us. Problems such as these two occupied our minds and largely determined our actions during this first period. It was apparent to all of us as a first duty, to do what we could to have the obnoxious laws repealed. In this good work I think it is fair to say Dr. S. R. Brown was acknowledged leader. I think.....it was he who after a meeting of missionaries when the question was discussed and decided upon in 1866, wrote and sent out the appeal to the Christian world given in full in Dr. Verbeck's 'History of Protestant

Missions in Japan,' p.p. 47-50.....Besides this serious danger to our missionary work from the Japanese side, some newspapers of the day, in the vein of Dean Swift or Sydney Smith, faithfully kept telling us and all the world how preposterous it was for missionaries from obscure sects to go about the world trying to ram down the throats of people their peculiar views and build up each one his own separate establishment. In such an atmosphere, Mr. Ballagh and I concluded we would if possible build a common church-home for our growing flock and not give more occasion for such reproach. We thought that, though in the opinion of some in the territorial bounds of the bodies that had ordained us and charged us to go and do the work of evangelists in a distant land where we had no recognized authority over us, we would be sustained by reason and Scripture in going on and organizing fully a union Church of Christ in Japan. This we resolved to do when the time came.....

“In the summer of 1870 I went with Yoshiyasu Ogawa and his wife to live in Tokyo, where the same year, I was employed by the authorities of the Kaiseijo to fill out the unexpired time, six months, of Mr. Cornes, who with his wife and one child, was killed in a steamboat explosion in the bay at Tsukiji. Having finished this engagement, I next, in the spring of 1871, on invitation, went with Messrs. Ogawa and Kondo, son-in-law of Father Okuno, to visit the castle city of Wakayama. There we found an interesting state of affairs. We were entertained in a house and yard surrounded by an imposing curtain and every day for a week I went with a guard into the castle for an interview with a high official who asked me many questions about foreign governments, and at last, after giving me a unique feast with appropriate music, and a present of a fine musical instrument, a sho, dismissed us.....In all this we had a vivid picture of a country in

transition from Feudal to modern times. Having also learned much about the condition of the Roman Catholic Christians then confined in Wakayama, we returned to Tokyo.

"I had resolved to carry out a cherished plan to go home for my vacation via Siberia and was armed with a second appeal to the Christian world in behalf of religious liberty in Japan. This too was written by Dr. S. R. Brown and signed by most of the missionaries then in Japan. When on the point of setting out I was invited to join an embassy of Japanese young men sent by the Government to Europe and America six months before the great Embassy was sent. I therefore changed my plan and went with them, presenting the appeal which I carried in influential quarters on the way, among others to the Board of the C. M. S. when in session in London and to Prince Bismark in Berlin.

"When I returned to Japan in the summer of 1872, I found that Mr. Ballagh had gone on according to our program and had organized the first Protestant Union Church, March 10th that year, nearly a full year before the edicts were removed from sight, Feb. 24, 1873." (Decree for removal was dated Feb. 19th. F. C.)

"On Sept. 20th of 1873 the first church of Tokyo was organized in union with the one in Yokohama, as approved by the Yokohama Convention the previous year. I continued to have the oversight of this church for some years, acting at the same time as interpreter to the United States Legation under Mr. Bingham.

"Since that time my life has been devoted to different forms of church work in city and country. All this time, in my home and in my work, I have enjoyed the sympathetic help of my wife who first reached Japan as a missionary April 27th, 1873."

(*Japan Evangelist*—August, 1898, p. 231ff)

Dr. David Thompson—"on his arrival in Japan, *Month of May*, 1863, was domiciled with Dr. and Mrs. Hepburn in their comfortable house, No. 39, Yokohama. He began at once to take part in the pulpit ministrations of the American Missionaries for the foreign community, held at that time in the American Consulate rooms, Yokohama, and chiefly under the acceptable supervision of the Rev. S. R. Brown of the Reformed Church Mission who had maintained these services from the first arrival in Nov. 1859, with Dr. Hepburn's and other brethren's hearty assistance. Mr. Thompson's originality and forcefulness as a speaker and teacher, soon induced some of his friends and advisers in Mission work to counsel him to start an independent work—or Sabbath service in Dr. Hepburn's Dispensary. He made trial of the experiment through his marked spirit of conciliatoriness till he satisfied himself it would not be to the general interest of the cause of Christ, nor be other than interference with his duties primarily in the acquisition of the language, and the hope to render service to the Japanese.

"This first stand of the youthful Missionary was significant of others that were to follow. Union work of the Representatives of the Reformed and Presbyterian Missions at Yokohama in religious services, soon led to similar united work in education.

"An Interpreters' School for the Custom House officials, was started by the chief interpreter, Mr. Ishibashi, and Drs. Brown and Hepburn, and Messers Thompson and Ballagh were teachers therein. No salaries were paid but an occasional package of silver ichibu kin 100 in a package, were given till declined by the Missionaries. The disastrous fire of Nov. 26th, 1866, soon cut short the history of that school; though not without several of the pupils



becoming distinguished teachers and officials of the Government. H. E. Ando Taro was one of that number.

From the beginning, the younger members of the Presbyterian and Reformed Church Missions working together in all Japanese work foresaw that the organization of the native church would likely devolve upon them, so they agreed that so far as they were concerned there should be no Reformed nor Presbyterian Church in Japan, as such, and in connection with the Home-land, but a single Church of Christ in Japan with presbyterial government and of a Scriptural Calvinistic faith. When the first converts were baptized there was the same union of interest and responsibility. Dr. Hepburn, long an elder of the Presbyterian Church in America, took part in the examination of the first convert baptized in Nov., 1864, and he and Mr. Thompson in the examinations of Messers Ajiki (Awazu) and Suzuki baptized in May, 1868. They would both have been invited to participate in the organization of the first native church March 10th, 1872, but both were at the time absent from the field. Their wishes however were respected and their interest regarded in the choice of Mr. Ogawa Toshiyasu, for elder, who had been baptized by Mr. Thompson in 1869. That this union of interests was meant to extend beyond the two denominations and missions chiefly concerned was manifest in the presence of the three pioneer Missionary ladies of the Woman's Union Missionary Society of America, and the admission or incorporation into the church of a convert of Rev. Mr. Ensor's of the C. M. S., baptized at Nagasaki in 1871, and who had suffered persecution and imprisonment, it was alleged, for his faith. He had been shortly before released from imprisonment and was made deacon of this first Church of Christ in Japan. The name was of the church members' own selection as voiced by their elder Mr. Ogawa. The Church had been organized in the school

or lecture room of the present Kaigan Church, Yokohama. But on Dr. Hepburn's return and that of Mr. Thompson, for greater usefulness it was transferred to Dr. Hepburn's dispensary and, owing to Mr. Ballagh's illness Mr. Thompson took charge of the services, till a new church of seven members was set off for Tokyo with Mr. Ogawa for their elder and Mr. Thompson for their pastor in 1873, or eighteen months from the first organization at Yokohama.

"It was the important part this second church organization was to effect in accomplishing the future union of the two missions hitherto cooperating, and in securing the future cooperation of all Missions holding the Presbyterian polity, as also the results of the Reformed Episcopal Church work in Japan, that its history and that of its first pastor, Dr. Thompson, becomes "Newly illustrious," as its name *Shin Sakae* would apparently indicate. Owing to the increase of clerical representatives of the American Presbyterian Mission, its Board instructed its missionaries to form a Presbytery of that Church in Japan, of which Mr. Thompson, as all its representatives, became a member. A church organization on those lines had already been affected at Tsukiji, Tokyo, and one followed later at Yokohama, and it was expected on the part of the promoters of this denominational scheme, that Mr. Thompson and the Shin Sakae Church would fall in line, and abandon the Union with the churches organized on undenominational lines by the Reformed Church Mission at Yokohama and Nagasaki. This was a time that tried both native and foreign constancy, but as might have been anticipated of the man of Scotch-Irish stock he was equal to the emergency. He declined to bring his church under the Presbytery, and on the threat of being recalled or cut off from Mission support, he bravely replied that he was no Jesuit. He had taken neither a vow of poverty, obedience, or celibacy, and that for the present he would secure his

own support, which he did by his most satisfactory services to the U. S. Legation as Interpreter, which at that time was represented by his distinguished townsman, Judge Bingham, long a Senator to the U. S. Congress.

“The prosperity of this Second Church with its numerous offshoots in Tokyo as of the other Churches of Christ soon led to wiser councils on the part of the members of the Presbyterian Mission and suggested a union of their churches with those of the Church of Christ in Japan, which union was happily effected October 3rd, 1877; and owing to the union of the churches in connection with the Presbytery with the churches under the Chiu Kwai of the Church of Christ in Japan, a new name was adopted viz., that of: “The United Church of Christ in Japan”. This also served to record the fact that a third Mission, that of the United Presbyterian Church of Scotland joined the Council of Missions to labor for a common church. Rev. Mr. Thompson as Moderator of the United Church preached an appropriate sermon on the text, Acts 9: 31 ‘Then had all the churches rest’ etc.

“This was indeed a triumph of peace and tranquility that augured much for the future of the church in Japan. The two oldest elders of the Shin Sakaye and Kaigan Churches, and one of the Tsukiji Church, viz. Messrs. Okuno, Ogawa, and Sasukawa were ordained that day to the Gospel Ministry. The two former, venerable and faithful, are still efficient ministers of the Word. Since then the adhesion of the Southern Presbyterian Church and the Reformed (German) U. S. A., and the Cumberland Presbyterian, together with the former enrollment of the Woman’s Union Mission makes a union of seven Missions, or representatives of seven different denominations in Great Britain and the United States, all combined in labor for the one Church of Christ in Japan—to which glad consummation one man’s constancy contributed so much.

“Of Mr. Thompson’s labors in educational circles, in private classes, and at times in Governmental Institutions, as a translator of Old Testament portions from the original, in a knowledge of which he made commendable attainments, and his knowledge of the Japanese written as well as spoken language obtained while acting as interpreter for the U. S. Legation, I need not speak; nor of his weighty and powerful utterances of the truths of revelation whether in English or in Japanese. They are too well known to need comment. In approach to the throne of Heavenly Grace, whether in his own tongue or the Japanese he was always reverential and made the hearer feel what is recorded of Bossuet or Massillon’s preaching that ‘God alone was great’. This was due to his own deep piety and reverential spirit, as also to his intimate and familiar knowledge of the Scriptures of truth in which he found utterance for the loftiest and holiest emotions of the heart. Mr. Thompson’s peacefulness of disposition, his extreme gentleness, and consideration of others, and his readiness to help all men, and sympathy with the lowly, has made him a wise counsellor of individuals and churches, in which latter capacity as superintending Evangelist he has devoted much of his time and energy during recent years,—and while entailing much labor, and some privations they have been cheerfully bestowed. The one anxiety that has haunted his mind is the tendency to aberration observable ever and anon, on the part of Japanese brethren as exhibited in their teachings and in the press. In no case as much as when the Dai Kai deliberately set aside its accepted standards of faith, viz: of the shorter and Heidelberg Catechisms, the Westminster Confession of Faith and the Canons of the Synod of Dort, and substituted for them an abbreviated creed, concentrated simply upon that of the Universal Church and called the Apostles’ Creed. That this was



done as a preparatory step to a wider union of Christian Churches did not mitigate the disappointment at the readiness displayed to set aside the tried and well-known, for the untried, and unknown, and especially in the churches' infancy, and the temptations to loose doctrines, and lax practices that are so general in society and insidiously at work in the churches."

### REV. THEODOSIUS TYNG OF ST. TIMOTHY'S

An American Episcopalian with both Law School and Divinity training, coupled with pastoral experience, Rev. T. S. Tyng came to Japan in 1878 and left his mark on those Japanese who became the leaders of the Seikokai. Rev. J. Dooman wrote of him in connection with the celebration of Tyng's then 25 years in Japan:

*(Japan Evangelist, December 1903, p. 383 f)*

"As an Evangelist, besides directly and indirectly helping the different Osaka churches, he has opened new work in the province of Kii, in Kyoto (the present diocesan see), in Tsuruga and Fukui in the province of Echizen, and in many other minor places where the work is still going on.

"In the line of education as president of St. Timothy's School, Osaka, (now defunct), he brought in and trained most of our present day leading workers: Such well-known educators as Dr. Motoda and the Rev. Mr. Kobayashi of Tokyo, pastors Seita of the same city and Naide of Osaka, and many others not less prominent.

"In 1891 Bishop Hare, then in temporary charge of the Mission, removed Mr. Tyng from Osaka to Tokyo, 'in order to devote more time to the preparation of young

men for the ministry and general evangelistic work.'

"Mr. Tyng is more of a parliamentary debater, than a platform orator. On the floor of the different assemblies of the Nippon-Sei-Kokwai he is far the best foreign speaker. Indeed, if it were left solely to my opinion, I would say both foreign and Japanese. His wonderful mastery of the intricacies of the Japanese language, his facile flow of words, his affluent imagery, above all his undisturbed calm and perfect self-control in a boisterous sea of debate and conflict of ideas, contrive to make his speeches a veritable treat to the listener."

## REV. GUIDO FRIDOLIN VERBECK, D. D.

### CITIZEN OF HEAVEN

Dr. Verbeck "was born in Zeist, Province of Utrecht, Netherlands on January 23, 1830. He landed in Nagasaki on November 7, 1859, and passed away in Tokyo on March 10, 1898,—the 26th birthday of the first Protestant church in Japan—in his 69th year, after having labored in Japan for nearly forty years.

"The first ten years of Dr. Verbeck's Japanese life were spent in Nagasaki largely in teaching in different schools and classes. He came to Tokyo, then called Yedo, in 1869, at the invitation of the Central Government to establish a college on Western lines, which afterwards developed into the present Imperial University. For ten years he remained in the employ of the government, at first as president of the College, and afterwards in various capacities in the Educational Department, and as adviser of the Privy Council of State, and later as lecturer in the Nobles' School. At a time when interpreters were few

and dictionaries rare, his linguistic attainments made his advice for consultation and reference most valuable, for the doctor wrote and spoke English, German, Dutch, and French, besides reading Latin, Greek, and Hebrew.

“On his retiring from the government service, and returning to California for a well earned rest, he was presented with the decoration of the Third Class of the Rising Sun, and at the same time was made the recipient of such tokens of esteem and admiration from all classes of the Japanese, as have rarely been accorded to any one in Japan.

“Returning to Japan, he once more rejoined the mission ranks, and took part in work congenial to his tastes. He taught in the theological school at different times, but always relinquished his chair whenever he could do so without detriment to the interests of the school, so as to leave himself more leisure for evangelistic work which he so much loved. He was on the revising committee of the translation of the Old Testament; and the translation of the Psalms is largely his work, the style of which is peculiarly beautiful and idiomatic.”

“The work, however, for which Dr. Verbeck was peculiarly fitted, and in which he took especial pleasure, and for which he will be held in grateful remembrance among Christians in Japan, was lecturing and preaching. His excellent linguistic powers no doubt helped him in the study of the Japanese language, and his long and close intercourse with the people, at times almost to the exclusion of intercourse with foreigners, enabled him to perfect himself in the colloquial, until his mastery of this was a cause of wonder and delight to those who had the pleasure of listening to him.

“Though the doctor was very dear to all the members of his mission, and most loyal to his mission’s standards both from conviction and affection, yet all missionaries

seemed to think that he belonged to the church at large, and he was not only cordially welcomed at all kinds of meetings, but was eagerly sought for as a speaker by both foreigners and Japanese alike. Wherever he went throughout the country he gladly helped all churches, preaching a pure gospel for all who would hear it. As the great Japanese Preacher and the model Christian Gentleman he will long remain our pattern and our guide. To have known him intimately was indeed an inspiration and a cherished memory." (E. R. Miller, a fellow Reformed (Dutch) missionary in the Obituaries in the *Tokyo Missionary Conference* 1900, p 734. In that same volume will be found the reprint of Verbeck's *History of Protestant Missions in Japan*, which owes its inclusion to Dr. J. M. T. Winther's plea. F. C.)

It was logical for Dr. J. H. Ballagh to deliver Verbeck's funeral address. (*Japan Evangelist* April 1898) from which we cull a few sentences. "It was when he was completing his course in the Theological Seminary.....at Auburn, New York, that the call came through one of his beloved professors to obtain his consent to go to Japan to open up Mission work at Nagasaki.....A student myself in New Brunswick, N. J. had I been ready, or had the requisite knowledge of the Holland tongue for which his services were particularly sought as a colleague for the Rev. Dr. S. R. Brown, I would have gladly offered myself.....How well I remember the sailing of the good ship 'Surprise' May 13 or 15, 1869 from New York Harbor with flags flying, and amid firing of cannon when the first missionaries to Japan, three men and their wives, set sail on an embassy of mercy to the far famed *Zipangu*! ..... 'Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.' Dr. Verbeck was a man of true reverence and humility of spirit; yet he never cringed or played the



part of a sycophant. Everything of that nature was particularly abhorrent to his spirit. Nor did he seek honor, or place, or preferment. He was always sought unto..... The second lesson of Dr. Verbeck's life and death is a manifestation of the honor God puts upon fidelity, upon faithful service rendered unto Him and to His Kingdom. Dr. Verbeck's labors as a Bible translator, and especially of the Book of Psalms, a joint labor of love with his life-long companion and esteemed friend Rt. Rev. Bishop Williams, and as a compiler of hymns, and several other important compilations, as the History of Protestant Missions in Japan presented at the Osaka General Conference of Missionaries in 1883, and, we might add, as author of a plan for harmonious conduct of foreign Missions acting independently of, and yet in heartiest cooperation with the Native Church that augurs a new era for comprehensive and scientific conduct of foreign missionary operation."

"C. N." (internal evidence indicates Christopher Noss) in the June 1898 *Japan Evangelist* p 137 says: "Dr. Verbeck had a healthy German taste for music. He had studied harmony in his youth and could improvise on the piano to the delight of his hearers. On occasion he could sing well, but in this regard had all the instincts of a thorough musician and would never venture to render anything without adequate preparation. In his speeches he showed great dramatic power."

Verbeck was, in youth, confirmed in the Lutheran Church; he was ordained by the Presbytery of Cayuga, a Presbyterian, the next day being transferred to the Classis of Cayuga, so becoming a good Reformed Church of America clergyman!

In reporting his death the *Independent*, March 17, 1898, said in part: "Dr. Verbeck has impressed his stamp on the whole future history of renovated Japan. The country

which will give impress and direction to all Eastern Asia will feel his influence and will hold his name in reverence through all the centuries of its future history. This plain, modest, forceful, learned, devoted missionary will be remembered as are Saint Augustine in England, St. Patrick in Ireland, and Ulfilas, the missionary to the Goths. The race of Christian heroes does not fail, nor the opportunity to serve the world."

Dr. J. A. B. Scherer who started the American Lutheran work in Kyushu was advised by his board "When in need of advice, consult men like Verbeck." He did so. Verbeck believed that the plan of work should be to plant missionaries at intervals, near enough together that the intervening space would come up with Christian growth, and so the whole field be fruitful, rather than a single hill. For it is possible to overdo a policy of "concentration" with missionaries as with seeds. "When I asked him what was the most important thing for our mission to do at first, he said: 'Get three men, so you can vote.'" Certainly Verbeck spoke wise words there!

Again Verbeck showed wisdom in his pamphlet on language study. "To the caution of being sparing in the use of Chinese words I would make one occasional exception. When you perceive among your audience a few regular pedants, put in, at or near the beginning of your discourse, a dozen or so hard Chinese compounds, such as the greatest pedant among them cannot possibly make out—it is the easiest thing to be done—and you will probably find these very men your most attentive listeners to the end, although in the rest of your discourse there may be a minimum of Chinese. Simply showing such men at the start that you are not unacquainted with the trick they themselves continually use to mystify and astonish their hearers will usually make them docile to the end of your chapter."

Among tributes in the Japanese press was one from

Baron Ishiguro in *Tenchijin*: "Although I was not in any way an intimate friend, yet I felt much regret when a paper informed me of Dr. Verbeck's death. I was not invited to attend the funeral, but I went to the church and attended anyhow. Toward the year 1870 or so, many agreed to the opinion that Japanese education should be English and American, and that English and American teachers should be employed. In those times, Drs. Iwasa, Sagara, Hasegawa and I held the view that the science of medicine should be German. How we were ridiculed and criticised by the public! Dr. Verbeck was already at that time respected and believed in by the people. One day, Dr. Sagara got an interview with him, and talked about the necessity of enforcing our opinion about the science of medicine. With our view this American teacher expressed his sympathy. It was through his advice to the Government that German professors of science came to be employed. The present prosperity of science owes a great deal to the deceased Doctor. This is the reason why I attended his funeral."

Dr. E. R. Miller contributed this Reminiscence (*Japan Evangelist*, June 1898 p 185): "He was expected to lecture in one of the large towns in Shinano, and the lecture had been advertized as widely as possible. The Doctor, according to his wont, was taking a morning walk.....While wandering about, he came to the center of the town and saw there a large poster with the notice of the lecture. Almost unconsciously he stopped to read it, when, to his chagrin, he saw, in very large characters, that Berubeki Hakase, who had been decorated by the Emperor with the third class of the order of the Rising Sun, was to deliver such a lecture at such a time, etc. He went back immediately to the hotel and, looking up the young Japanese who was making all the arrangements for the meeting, told him that, if those posters were not

all taken down immediately, he would absolutely refuse to speak: that the fact of his being decorated by the Emperor had nothing to do with his speaking as a Christian missionary; and that, although he considered the decoration a great honor and appreciated it greatly, still it was not given because he was a missionary, and he did not speak of Christianity because he had been decorated by the Emperor: that he was there that day to preach because he was a minister of Jesus Christ, and those who came to hear him must come with that understanding."

Dr. David Thompson (*idem* p 189) recalled: "The first church of Tokyo-the Shinsakai, was organized with eight original members. This number rapidly grew, and in a short time for various reasons it became imperatively necessary to erect a house of worship. Dr. Verbeck was one of the first to see this necessity, and the first to suggest the possibility of securing one. He called at our house one evening and spoke to me, then acting pastor of the church, of a plan that he had thought of for raising funds. A few days after this he had set the plan to work. He brought me a subscription paper headed: 'G. F. Verbeck \$50.' Then followed, 'A friend \$50.' A third fifty was put down under another device, so that every one who saw the paper thought that Dr. Verbeck had given fifty instead of one hundred and fifty dollars. Such was his modesty."

Like all "old timers" he was often called upon to tell of things as they were in the early days of his residence. Notes taken from an address he made to students at Aoyama Gakuin were made up into an article in the *Gokyo* and transposed into English. (*Idem* p 92) "How difficult it was for priests and women to pass the Hakone Barrier, when missionaries landed on the shore of this Empire of the Rising Sun!.....Generally speaking, the people in those times seemed not to know anything of patriotism, so much



spoken of at present. The word *chugi* was always on the mouth of the then warriors, by which they meant fealty to their lords, self—surrender to the cause of their masters. Those *samurai* knew of the existence of their clan, but nothing about Japan. Let me here tell a story. It was when I came to Nagasaki for the first time that the warriors of different clans were so curious to see me, that I was exposed, as if I were a show, to the inspection of many callers. On a certain day, a *samurai* of a certain clan called on me, and a conversation was going on between us, when another warrior of the Higo clan came to see me. How strange was it that these two guests of mine never exchanged their words of salutation, but seemed to be afraid of each other! Meanwhile another warrior of the Kagoshima Clan came, unfortunately enough, to see me. And what did these three guests do? Why, they stared at one another seriously and suspiciously, without a word! One of them escaped from the room, in spite of my kind request to stay a little longer." After remarking on the difficulty of living where time was not accurately measured and appointments met punctually, he continued, "There was still another thing, so cheaply estimated, that is, the life of the *heimin* (common people). It was not so serious a matter for a *samurai* to despatch a merchant, a farmer, or an artizan with his sword. Of course this was not done without reason, and yet this took place very often. Suppose a young *samurai* procured a new costly sword, and you will see him taking a walk with his friends, when a poor beggar comes to him and asks for alms, and all at once the new blade glitters upon the beggar's head! When I lived at Hitotsubashi, Tokyo, I walked out of my house early in the morning and found a dead body on the ground, upon which doubtless a new sword was tried. After a little while, a certain official came to examine the corpse, and let two coolies bind the

limbs and carry it with a pole running through the rope. They seemed as if they were going to bury a dead dog! But suppose that one of your Cabinet-Ministers at present hurt a certain part of your finger, what then? He should be at once arrested and taken to court. The life of the earlier people was just as cheap as water." With a wealth of illustrations he contrasted life as he had known it with that of his student audience. He wound up with, "It was when I lived at Surugadai, Tokyo, that a nice gentleman came to me and asked me to shave off his top-knot. Wondering somewhat about his queer request, I seized my scissors and began to shear it a little, when he offered that he would shear the rest himself. I asked him what he meant by all this, and got the answer that no one dare help him in cutting the top-knot, for they feared divine punishment, in case they should do that, and that I was asked to! But it is now a matter of congratulation that such funny things are gone forever."

For one who has access to a file of the *Japan Evangelist* Volume II p 252-58 has an excellent sketch of Dr. Verbeck's life by a colleague, Prof. M. N. Wyckoff, as does Vol. XVI p 330-338. From the latter we cull this choice recollection of a generous man: "I have known of his gifts from those who have received them, and once I caught him so nearly in the act that he could not conceal it. I called at his house and found him talking with a young foreigner who was out of employment and unable to get any. It was a cold day and the young man had on only a single coat. I passed on into the house and a few minutes later Dr. Verbeck came in coatless and explained his condition by saying that he had taken advantage of the chance to 'get rid of an old coat as the man was too thinly clad'."

**REV. HUGH WADDELL:**  
**TYPICAL EARLY KOGISHO**

In the obituary of United Presbyterian Church of Scotland missionary, Rev. Hugh Waddell, the *Japan Evangelist*, Oct. 1901 gives us this glimpse of a preaching place of 1877.

“Late in the evening we closed a very happy day by accompanying our host, one of the kindest-hearted and most self-denying of mission workers, to his final service. It is rather a free talk than a service, and is held in a low room that opens off a crowded and, as usual, narrow street. A lamp hung above the door bears on one of its sides an invitation to enter. The room could hold about sixty people. They squatted on the matted floor as they entered — men from their work (for except in Government offices there is no Sabbath in Japan), and women with children at the breast. They filled up all the space, and then a crowd of figures, just visible through the semi-darkness, filled up all the space about the door. Some would move away, but others always took their place. First the catechist spoke, and then the missionary. All listened, though in the gloom there could sometimes be seen little but the sparkle of dark eyes. One old man of eighty-two, clearly seen under the light of the lamp, was absorbed and happy. He had been a physician and a keen student of Confucius, and after a struggle had yielded to Christ, and was baptized the Sabbath previous.” How often a large Japanese lantern marking the entrance to a *kogisho* has tempted, to his everlasting good, a chance stroller after dark! Incidentally Mr. Waddell “was a staunch advocate of ‘*Ki*’ for the word Spirit, instead of

'*Rei*,' the word commonly used in Bible translation. He would say *Sei-ki*, instead of *Sei-rei*, for Holy Spirit. He held that *Rei* taught pantheism while the *Ki* was the personal spirit, and impersonal as well."

When the anti-foreign emotions were strong, Rev. N. Tamura, who had studied abroad wrote a small book in English, "The Japanese Bride." As the book was in places somewhat critical of Japanese customs, it was attacked by Japanese press and public and led to his being deposed from his position in the *Nihon Kiristo Kyokai*. "This, Mr. Waddell, in common with many others, thought altogether unwarranted and even subversive of all Presbyterial government. He tried patiently to induce the prosecuting parties to retrace their steps, but failing to secure this, he quietly withdrew from all connection officially with the Presbytery and Synod."

Pastor Tamura (Naomi) was baptized by Rev. C. Carrothers in 1875, but he took twenty five other disgruntled members with him in 1876 and formed his own church, independent of foreign control. Later the church joined the *Itchi Kyokai*, but when their pastor was deposed, resumed an independent career. Quite early Pastor Tamura became interested in helping students and organized an Industrial Home.

## THE VENERABLE ARCHDEACON WARREN CO-OPERATOR

Charles Frederick Warren was born in England in 1841, ordained deacon by the Bishop of London in 1864, proceeded to the C. M. S. work at Hongkong, admitted to priest's orders by Bishop Alford in 1867, and broke down in



health. It was said of him that "he had acquired more Chinese in three years than any man could with impunity!" After four years recuperation he was assigned to Osaka arriving in December 1873. He attended the organization of the non-Episcopal Japanese Kobe Church the next spring, pronouncing the benediction, a courtesy much appreciated by Rev. D. C. Greene the acting pastor. "After about twelve months hard study of the language he was able to begin preaching to a few people in his own house on the Osaka Concession. On May 30th, 1875, a little chapel or mission-room was opened at the back of his house where evangelistic work was carried on for many years. The first converts here were baptized on June 25th, 1876, when six were admitted into the Church of Christ. From that little beginning he saw the mission and the church grow.....As Secretary of the whole of the C. M. S. Japan Mission for so many years, he was intimately acquainted with the work in every part of the country." (*Japan Evangelist* 1899 p.223.)

Rt. Rev. Bishop Foss wrote (idem 225): "In the preparation of our Prayer-book, not only was he one of the first committee of translation, but long before that he had published a scholarly translation of the collects, which was used throughout the Church and in a measure formed the basis of the style in which the book as a whole was after-wards translated. The first hymn-book too, published in this part of Japan, was the tiny book of 32 hymns which was printed for his church, all the hymns, whether translations or originals, being prepared by himself."

The Ven. Archdeacon Shaw wrote (idem 228): "It was in the earlier days of our life in Japan that the writer, together with Bishop Williams, was for some time associated with the Archdeacon in translating and preparing for publication the first version of the Japanese Prayer Book. We were of course all new to the task,

nor were there in those days, many Japanese to be found, of sufficient literary ability, to be of very much assistance, and it was no uncommon thing, in questions of dispute, for the Japanese helpers to side first with one and then with the other. But the Archdeacon had already begun to display that grasp of the language and scholarship which afterwards so greatly distinguished him, and his quickness of apprehension and firmness of decision were of great assistance in forwarding the progress of our work."

Warren was on several of the committees which set up and carried through the Osaka Missionary Conference of 1883, was also co-chairman of the conference itself, along with Drs. Hepburn and Maclay. (One wishing further light on this genial but earnest soul should turn to his address before said Conference, "Should the Number of Foreign Missionaries in Japan be Increased?" *Report* p 420. F.C.)

## THE RT. REV. CHANNING MOORE WILLIAMS,

### D. D.: THE MEEK

Three Christian stalwart' obituaries appear in the December, 1910 *Japan Evangelist*, Rev. Masatsuna Okuno, (pioneer, preacher, poet, and pastor), Dr. J. D. Davis (ardent advocate, educator, preacher), and Bishop C. M. Williams (unobtrusive, earnest, teacher and pathfinder). A cenotaph on Higashi Yama, Kyoto, erected by the Bishop's Japanese friends is annually the scene of a memorial service. Though both Williams and Liggins were appointed to Japan to open Episcopal work here, Liggins was already at Nagasaki in search of health prior to his knowing of the Board's assignment. Williams landed at Nagasaki in late

June, 1859. A native of Richmond, Va., a graduate of William and Mary College, and of Virginia Theological Seminary, he was sent in 1855 to Shanghai. After two years on the coast and two in the interior he was appointed with Liggins to open work in Japan. In 1865 the General Convention elected him to the Bishopric of China and Japan. He returned to the States for consecration (Oct. 3, 1866) before taking up his duties. In 1874 he was relieved of the Chinese responsibility and was assigned to Japan with the title Bishop of Yedo. St. Paul's and Trinity Divinity schools were institutions of his planning. He never married. Resigning the bishopric, he took a short furlough and then returned to missionary labors until impaired health led him back to his childhood home in 1908.

I knew Bishop Williams slightly, for I was a boy in Kyoto where he was a white-bearded old man. We never had anything but greetings in passing, but three incidents of his life have come down to me. A student, later to become Bishop Naide, complained to the bishop of his cold, bleak dormitory room. Assured that an adjustment would be made, he was amazed to find the adjustment was a swapping of rooms between Williams and himself.

When St. John's Church in Kyoto was to be dedicated, Bishop Williams left a note with Bishop McKim requesting that the name Williams should not be used in connection with the occasion. Bishop Williams, whose efforts had made the building possible, had quietly slipped across the hills to Otsu lest attention be diverted from centering upon God, to Williams, His instrument.

When Williams, in 1908, decided to leave Japan it has been said that he mailed his front door key back to Kyoto, the first intimation the Kyoto housekeeper and friends had they would never see the old gentleman again.

Bishop Williams attended neither the Osaka nor the

Tokyo conference, so we lack a chance to study his opinions as they would have appeared in the reports. Following the Williams obituary in the 1911 *Christian Movement* is a translation of a eulogy by Rev. J. H. Kobayashi from which we take four paragraphs: (*Christian Movement*, 1911, p. 415f)

"To him it was always as if God were present before him. When in the pulpit he spoke the words 'God' or 'Lord Jesus' and pointed to heaven, how his finger trembled, how his silvery white beard shook! How much power and dignity there was in his voice! Yet when he prayed how sincere and reverent he was. If there were ever prayers which were a real communion with God, his were those prayers. With the Bishop every word and act was a real prayer.

"He always humbled and effaced himself, never liking to be praised. This was not only due to his natural disposition, but it was also because in his loyalty he lost himself in Christ and would give Him all the glory. The sun's rays pass through the transparent glass and light the room; men rejoice in the light and yet forget the glass. While the Bishop truly revealed to men the glory of the Sun of Righteousness, like the glass he wished to be himself forgotten.

"In his manner of life, self-denying to the verge of asceticism, he followed in the steps of Him who had not where to lay His head showing little desire for the pleasures of the body and was content with the joy of serving his Lord. All his life he was satisfied with poor food and clothes, and never once took a holiday in the summer. Even when he was in a place where he had many of his own country men he preferred the simple fish and vegetables of his Japanese Christian friends.

"Though at first glance he seemed so gentle and mild he was really a man of high spirit, but by prayer and



strong will he always kept himself under control. If insulted, he shut his lips and uttered not a word. Like his Lord, when reviled, reviled not again, he forgave the insult at the moment. His patience and generosity of spirit reached the bounds of the sublime."

## THOSE EARLY COMRADES

### I

Founded by the Osaka and Kobe missionaries in 1874 the Central Japan Missionary Association celebrated in 1914 its 40th anniversary. In time missionaries as far east as Nagoya, and west as Hiroshima, came to attend the meetings of this the oldest regular non-denominational missionary conference. Though Dr. A. D. Hail reached Japan four years after the inauguration of the meetings, he knew all the early members and had been asked to speak on "The Work and Influence of the Early Missionaries." We cull from the *Japan Evangelist*, December 1914, p. 482ff, parts of that address:

"Our subject has doubtless been suggested by the beloved physician (Dr. Henry M. Laning) who has held the continuous secretaryship of this body for two score years, and who is now our senior missionary, our 'Doyen'. His modesty is only exceeded by his merits, while his works and not his own lips 'praise him'.

\* \* \* \*

"I have a little book given me in the latter part of Dec. 1869, when I was going down the Monongahela River to the city of Pittsburg, Pa. The giver was then a middler in the Andover Theological Seminary. He was one with

whom an intimate growing friendship sprang up, strengthened by common church and college ties, (Dr. M. L. Gordon). He imparted to me in the intimacy of friendship, that he expected to go to Japan as a missionary. He had been in the Union Army and felt that his experiences in 'roughing it', accustoming him to inconveniences was one of his providential preparations for missionary life. We talked on till midnight, when he took the train for the east, but in parting gave me a well thumbed book, written by his own teacher of Homiletics. The warm brotherly feeling extending through several years of the past in Presbyterian and other relations, made me realize that this little book, 'The Still Hour', was a portrait of his own inner convictions concerning his own prayer life.

\* \* \* \*

"When Dr. DeForest lived in Osaka, a usual afternoon walk and mountain climb, or some other form of recreation, was a privilege I enjoyed in his ever companionable society. In those days when things began to swing indiscriminately toward the reception of everything supposed to be western, those missionary homes were thronged with visitors who wished to inquire about the 'western' religion. One day, I specially remember, when Dr. DeForest came around for his usual outing, he seemed in an unusual hurry. He explained it all with a statement so sincere and sorrowful, that the pathos of it is one of life's unforgettable things. He said: 'Hail! I can't go far to-day, I've got to get back home. The fact is the Japanese began calling before breakfast to-day, and I have hardly had time to eat. To tell you the truth, I haven't had time even to pray to-day.' That day the walk was shortened and this distinguished servant of God went home early to have his 'Still Hour' with the Father. Back of all his multifold activities was his resolute deter-

mination to take time to pray.

“Nor can anyone who ever heard it forget the praying of Archdeacon Warren of the C. M. S. The spontaneity of deep feeling, the warmth and glow of heart, the sincerity of soul, and the sense of absorption in the presence of the Master, the tenderness and touching tone, the sincerity of soul as a means of unstopping springs of spirituality in those who heard him in supplication, was a rich benediction.

“To hear Bishop Williams, a man ‘great in his goodness and good in his greatness’, read the Episcopal service was helpful because of his godly sincerity. He was one whose Epitaph might well be written in the words recorded in Acts concerning Barnabas:—‘For he was a good man full of faith and the Holy Ghost.’ When he read the service, he gave you time to follow him in prayer and sense the meaning of what we were uttering. There is a measured beauty and rhythm in the *Book of Common Prayer*, so impressive that when a leader rushes you through it like a race horse in order to get around to his sermon, one comes in weak on the ‘Amens’. But when the good Bishop took it in hand you felt instinctively that here was a man of God, whose heart prayers were mirrored in the Prayer Book.

“Another, a fellow soldier in the civil war, to whom came a peculiarly painful bereavement, wrote me just on the eve of his steamer leaving for America, when one would naturally think of his deep engrossment in the supreme sorrow of his life. He wrote in substance:—‘What a privilege to go to the God of all comfort in this hour, for He has vouchsafed unto me an inconceivable sustaining power. It is of this I wish to testify in this hour of the saddest of trials’, (Dr. J. D. Davis, after the tragic death of his first wife’)

\* \* \* \*

“Whether those earlier workers went to America, or the seashore, or Mt. Hieizan they could always be traced in their summerings by three things. These were,—a chapel, lawn tennis grounds, and arrangements for perfecting themselves in language study and in a knowledge of the people and the religions of the country. They took with them, too, a beautiful community life which was maintained by the contribution of each to the good of the whole. Its present day counterpart on a larger scale is the Karuizawa summer school and other activities of that kind in other summering places. Some of the lives of these workers seem to have been prematurely ended, and yet we know that they were prolonged beyond expectation because they made recreation a religious duty, for such it is and such we ought to esteem it.

\* \* \* \*

“Dr. DeForest made it a point to memorize his early sermons from text to application. His first evangelistic tour was taken when he had only one memorized sermon as his stock in trade. His first trip was made with a Japanese evangelist then in charge of the little group of Japanese Christians that became the influential present Osaka Church. The first night, according to Japanese custom, Mr. Kajuro preached and the good Doctor followed. The next night was the same procedure, the evangelist however preached Mr. DeForest’s sermon leaving the good Doctor to flounder around the best he could and with a determination to increase his stock of sermons before another venture.

“At the Osaka Conference in 1883, language study was one of the burning questions. Dr. Verbeck led the way and was heartily supported by all our leading older



missionaries, dividing the missionary body into two groups, student and active missionaries. Dr. Verbeck, who had then been a quarter of a century in the country, being asked at what period in missionary life he would draw the line between the two replied, 'At about twenty-five years.' It was finally unanimously decided that young missionaries should have at least three years, without responsible work, in which their strength could be given to language study.

"Equally conscientious were they in studying the customs of the people. Dr. Berry wrote a brochure on the subject of 'Japanese Etiquette', which ought never to become out of date. They both felt and earnestly taught, that no matter what a saving gospel a missionary may have, no matter what may be his good intentions, he may defeat the whole object of his coming to Japan by neglecting the little courtesies of life, upon which the Japanese put such stress. One element of Dr. Berry's great success was his gentlemanly bearing before the Japanese as well as before his own nationals. He was a Christian gentleman.

\* \* \* \*

"Another burning question in those days for the conscience, was that of doing mission work in the interior on travelling passports. They then felt they could not conscientiously do so on passports granted only on the basis of health or science. When afterwards it was understood and explained by the proper Cabinet Officer, that these phrases were used only to deter from trade in the interior, and that they knew why missionaries used them and were glad to have them so used, the embargo for some was removed. Bishop Williams never used such passports for missionary purposes at all. In the Japanese eulogies on his character in their memorial service this fact was one of the things that won the admiration of the

Japanese speakers.

\* \* \* \*

"Forty years ago missions as a science was in its infancy. These pioneers had to make a way for themselves and blaze it for others. What about the use of money in missions? Rev. Horace Leavitt favored radical self-support, and he seemed to make good. Others took other views, and they also made good. In fact it seems to have been God's way from the very beginning that honest discussion of differing views should be a part of the program for mission enterprises. When the first great Council sat in Jerusalem, it was only after 'long discussion' as one translation has it, that they came to a decision.

\* \* \* \*

"Those were trying days. Pupils were withdrawn from Christian schools, and even many Christians themselves became unsympathetic, and ceased comparatively speaking from fellowship with missionaries, and were embarrassed, even if not ashamed, to be seen in company with them. These two qualities kept them also from being theological 'faddists'. Although they came to Japan at about the time that the process of evolution was beginning to be applied to and worked out along religious, doctrinal, social, and comparative religion lines yet they stood firm by all the essentials of the Gospel. By this we do not mean that they were narrow men and non-progressive. But we do mean that their growth was along Christic lines and not away from Him as the Divine-human Savior. One of the last conversations I had with one of these men wound up with this statement:—'God means more to me, and Christ is a greater Christ than when I first came to Japan,'

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“Dr. Verbeck, in an address in the Osaka Y. M. C. A. declared it as his opinion that it was Christianity that introduced the words, ‘patriotism’ and ‘patriot’ into the Japanese language. He had examined many vocabularies and dictionaries but had not been able to discover the terms in pre-Christian days. They transformed and transfigured ‘love’ with the glory of Christian altruism. They believed in the possibilities of the Japanese people and greatly influenced public opinion of the West in favor of treaty revision. They believed that the golden rule was for the government of nations as well as of individuals, and acted accordingly. They were pioneers in the work of women’s education. To them was largely due the development of new branches of domestic science and art. This development demanded crochet hooks, cotton and woolen yarns, and healthier methods of household hygienics. They promoted the study of science and the endowment of science halls, and introduced modern medical science with dispensaries, hospitals, and nurses’ training schools. They were consulted on matters pertaining to Japan by Hon. John G. Foster, Secretary of State and other influential officials. The Buddhist learned to duplicate their methods, and to tinge Buddhist teaching with Christian concepts. Their pupils became leaders in social reforms, in development of institutions for delinquents, dependents, and the defectives of society. They have given a wholesome shape to the principles underlying the work of their successors.”

## THOSE EARLY COMRADES

### II

The afternoon paper at the 40th anniversary celebration of the Central Japan Missionary Association was by Dr. J. H. Pettee and appears in the February 1915 *Japan Evangelist*, p. 73ff, from which we cull some paragraphs:

"In March 1873, just a few months before our forty year period opens, Bishop Petitjean sent from Nagasaki to Hongkong this message to be transmitted by telegraph to the Missionary Society in Paris.

"'Edicts against Christians removed. Prisoners freed. Inform Rome. Propagation of Faith, Holy Infancy. Need immediately fifteen Missionaries.' This incident marks in a dramatic way the close of the long period in Japan of martyrdom for the faith, of persistent persecution of Christians by the government under the sanction of law. Its term of severest cruelty in modern times was from 1867 to 1873.

"Some of the Kyushu Christians had been deported to Koriyama near Nara, and there effort was made, but unsuccessfully, by the authorities and the Buddhist priests to induce them to recant. Some sixty others were confined in Kochi and it was the strength of their faith that deeply imprest Kataoka Kenkichi the Christian president during five terms of Japan's national Diet, and led him to write years later in the *Fukuin Shimpo*, 'To them I attribute my first leaning toward Christianity and subsequent Christian belief.' 'In outward demeanor they were quite undemonstrative but deep down in their hearts there was religious fervor which no amount of persecution could quench.'

\* \* \* \*

"The first meeting of our association (known then as



the Osaka and Kobe Missionary Association) was held at the residence of Rev. (later Ven. Archdeacon) C. F. Warren, Osaka, October 20, 1874. There were present sixteen persons, representing three Missions.

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"Historians generally agree that the period from 1873 to 1882 (or 3) marked the real opening of Japan in modern times to Christian work. Forty years ago to-day, as nearly as I can figure it out, there were just one hundred Protestant missionaries including wives in Japan representing 12 different missions. Amer. Epis. 10, Amer. Presbyt. 12, Amer. Reformed 10, Amer. Board 21, Amer. Baptist 7, S. P. G. 2, Amer. Meth. 10, Edin. Med. Miss. 2, U. P. C. of Scotland 6, and the Woman's Union 5, Total 100. About forty of these were located in Central Japan. By central Japan I mean the portion from Nagoya to Hiroshima. Today there are 290 in this same section. There were five churches in all Japan, two in Yokohama, and one each in Tokyo, Kobe, and Osaka, with a total membership of 85. Possibly there were 100 baptized Japanese in all the Far East, one fifth of these in Central Japan. And this after fifteen years of missionary activity in the Tokyo and Nagasaki sections, and five in Central Japan.

"Here are a few glimpses at missionary life and conditions in Japan nearly four decades ago. Wrote Mrs. DeForest in 1910, 'In those days, on account of Dr. Gordon's eyes, the prayer meetings were held for some weeks without a lamp, but when the report was circulated that we Christians worshipped idols when we were in the dark, we lighted the lamps though we had to meet without him.'

"Wrote Dr. Davis the same year, 'We moved to Kyoto Oct. 19, 1875, eleven days before our eldest son Merle

was born. As soon as it was known that Mr. Neesima and my family had entered the city to open a Christian school a storm of opposition arose on the part of Buddhist and Shinto priests, with the result that the governor turned against us so that for six years 'To be or not to be was the question.'

Wrote Miss Barrows, 'There was a small hymn book which did not furnish suitable hymns for all occasions'. We may suppose this was the reason why 'Destruction is near' was sometimes sung at weddings. Miss Julia Gulick thus describes her first experience as a Sunday School teacher. She was substituting for her sister-in-law, Mrs. O. H. Gulick with a class of small boys before her. Reading the names in Romaji she started off nimbly, O Bun San, O Jun San, till the third boy, now Rev. S. Murakami, pastor of Suma Kumiai church, looked up and said quietly, 'We don't put O into boys' names.' That lesson was never forgotten.

"Pioneer Enterprises. As missionary work was opened in Yokohama-Tokyo and Nagasaki districts ten years earlier than in Central Japan we naturally and rightly expect to find the beginnings of different enterprises in these eastern or western rather than in our own district, but we have a creditable showing after all. Here are some that have occurred to me. A few of them of course slightly antedate our forty year period under review but the list as a whole is germane to our subject.

"First mission station opened in other than treaty ports, Kyoto 1875. First really interior mission stations opened Okayama and Kanazawa 1879. First permission obtained from the central government to teach anatomy by dissection. This was in 1873 by Dr. Berry at the Hyogo-Ken Hospital. He had a class of ten students." (Without Central Government permission there had been a dissection by the Dutch at Nagasaki in 1771. F. C.)

“Prison reform inaugurated through the efforts of Dr. Berry 1873-4. First Training School for Nurses opened at Kyoto by Dr. Berry and Miss Linda Richards.

“First original tract in Japanese (there had been one translation earlier at Yokohama) *Chika Michi* by Dr. Davis.

“The first permission given to Japanese pastors to address convicts regularly on Sunday on Morals and Religion. This was in Hyogo Prison in September 1880. Probably, but not certainly, the first printed hymnbook in Japanese (in the spring of 1874). Possibly a small one by Mr. Loomis antedated the Kobe one by a few months but the exact date of the Yokohama publication is unknown.

“First propagation of the principle of self-support (by Mr. Leavitt and Mr. Sawayama) and the first organization of self-supporting churches.

“First ordination in Japan of a Japanese to the Christian ministry.

“First Sunday School conducted in Japanese. In Kobe, Dr. Berry, Supt.

“First C. E. Societies formed (among the children of missionaries in 1885 by Dr. Davis at Kyoto and among Japanese students by Miss Gill (later Mrs. Severance) at Okayama in 1888, and a little later at Kobe and Kanagawa Girls' schools).

“First Protestant Orphanage opened 1887 by Juji Ishii.

“First Social Service work undertaken by a lady missionary for the very poor, by Miss Adams-

“First Factory Girls' Home opened by Christians-at Matsuyama.

“First girl rescued by purchase from a house of illfame. It was here in Osaka in 1892 and cost yen 75, of which the brothel keeper himself contributed one yen. Mr. Murphy's campaign in Nagoya which was the first of its particular kind was in 1897. Some twenty years before

this Mr. O. H. Gulick wrote of the conversion of a brothel keeper in Hikone who voluntarily freed all the young women in his service.

"First successful experiments in Girls' schools away from treaty ports, (Kyoto and Hiroshima).

"First Kindergarten Training School-at Kobe.

"First Grant-in-Aid from the Emperor for a Christian institution, yen 2,000 for Okayama Orphanage.

"The first 'Keswick' missionary, Mr. Buxton, with his Interdenominational Evangelistic Band.

"The first organized work of Missions, Presbyterian 1885, Methodist 1886, and Baptist 1889 from the South Land in the United States.

"The first Mission work to be opened by a Japanese. I refer to the Free Methodists. Their first missionaries came in 1903, but a Japanese named Kakihara began their work in 1895.

"The first Inter-island Mission by plucky devoted Capt. Bickle and his wonderful *Fukuin Maru*."

## "I WAS SICK AND YE VISITED ME"

In the Centennial Year much has and will be written about Dr. Hepburn, and rightly, for he was a great man (though strongly opposed to giving women the vote in mission matters). In *Japan Evangelist* April 1905 p 114 ff Dr. John C. Berry tells us of the early missionary physicians.

"Dr. James C. Hepburn, now living at East Orange, New Jersey, in his ninetieth year, was the first medical missionary to Japan. He had labored at Singapore in 1840, and at Amoy from 1841 to 1846, laying the foundations of a work that has since spread over the entire



Fukien province. Compelled to return to this country" (Dr. Berry had retired and wrote from America) "by the ill-health of Mrs. Hepburn, he settled in New York, where he soon built up a lucrative practice, which he conducted for thirteen years. With this thorough preparation for effective work, he reached Kanagawa in October, 1859, as the representative of the Presbyterian Church.....Unable, however, because of the opposition of the Japanese authorities, to establish a hospital and dispensary at Kanagawa, he purchased property in Yokohama in 1862. Here, on the foreign concession, he was able to conduct his work without opposition.

"In 1863, at the earnest request of a Japanese physician, who wished an education for his grand-daughter, Mrs. Hepburn began a school for girls.....

"For fifteen years Dr. Hepburn continued in active medical work, performing many surgical operations till then unknown in Japan. As an oculist, he attained a high degree of skill, while his gentle manner and kindly sympathy made him a most valuable worker in those early days of strong anti-foreign prejudice and bitter hatred of Christianity. He had the full confidence of the foreign community, who contributed liberally toward the support of his dispensary. He would never take any remuneration for his work, holding, wisely, that this was given in Christ's name as a ministry of service to the people, and was above pecuniary reward. At the age of sixty years, he withdrew from active medical practice and devoted his time to literary and evangelistic work. He prepared the first English-Japanese Dictionary, a work of superior excellence, took a leading part in the translation of the New Testament Scriptures, and prepared a Japanese Bible Dictionary. For forty years he labored as physician, evangelist, translator and lexicographer. His eminent service for Japan has been highly esteemed by her people,

and she still remains immensely his debtor. Some day may there be a monument erected to the memory of Japan's first Medical Missionary!" (There was. F. C.)

"In November, 1859, the Reformed Church of America (Dutch) sent to Kanagawa Dr. D. B. Simmons, the second medical missionary to reach Japan. After a year of effort, Dr. Simmons resigned from the service of his Board and engaged in private practice. He was a most agreeable and lovable character, and exerted a refining influence among the Japanese, by whom he was greatly loved and respected.

"In May, 1872, the writer was sent by the American Board as its first medical missionary in Japan. He was cordially welcomed by the Mission, who, during all the years of his service, loyally cooperated with him in every possible way to make his work a success. A few months after reaching Kobe, he accepted, with the advice of the Mission, the position of Director of the International Hospital, where he was also permitted to have a dispensary for the Japanese and wards for in-patients. A year later he resigned and accepted the position of Foreign Director of the Prefectural Hospital, in connection with which service, and with the cooperation of Japanese physicians, he established dispensaries in Akashi, Kaku-gawa, Himeji, Sanda, Arima and Hyogo. In these dispensary buildings Christian services were held, thus constituting the beginnings of Christian interest and of Christian organization in these localities. Christian physicians connected with these medical services became officers and leading members of the churches later organized. About this time a Government regulation provided that no licenses should be granted to physicians to practice after the Chinese system of medicine, but that all new applicants for medical practice would be required to pass an examination in Western medical science. This popul-

arized at once our system of medicine, and sent to the hospitals and dispensaries throngs of men, young and old, eager to learn, who, at every dispensary service would bring their difficult cases for consultation and treatment.

"Five years later the writer became similarly connected with the Okayama Prefectural Hospital, and there established, as at Kobe, and with like results, dispensary stations in the surrounding towns, and five years later still, established the Doshisha Hospital and Training School for Nurses at Kyoto.....

"Miss Linda Richards" (America's first trained nurse. F. C.), "now of the Training School of Worcester Insane Hospital, was the first superintendent, and Dr. Sara Buckley medical associate. This was the first nurse's school proposed for Japan, and the first established under missionary auspices. It is one of the highest and most productive forms of missionary service and should have a place in every mission where there is medical work.

"Of this medical work and its influence during the seventies and eighties, Rev. J. H. DeForest writes: 'It is like a dream in these days of absolute freedom of travel and work to look back only a few years and see how medical men were in the vanguard of the missionaries, going before them, allaying the apprehensions, and changing prejudices of the people, and thus preparing the way for the wide proclamation of the Gospel. They were the ones who made it possible to hire houses and open preaching places, where otherwise it would not have been done for long years.....

"Dr. Henry Laning was the next medical missionary to reach Japan coming under the auspices of the American Episcopal Church, July 4, 1873. After three months he secured room in a Japanese house near the Foreign Concession, Osaka, for a dispensary, where his work was carried on until the spring of 1880, when the St. Barnabas Hospital

was built and occupied. He is still connected with his hospital, which, under his skill and management, has become self-supporting." (Dr. Laning had the joy of being joined in 1910 by his son, Dr. George Laning, who for some years continued his father's work.)

"Dr. R. B. Teusler, a later appointment under the same Board, is in charge of St. Luke's Hospital, in Tokyo. This is one of the largest of the present mission hospitals in Japan. Located at the capital, it has a large field of operations, and does a most acceptable work for both Japanese and foreigners." (Dr. Teusler was not only a skilled surgeon but that rare combination, a man with a dream and with ability to make the dream come true. The present St. Luke's is everything Dr. Berry says of the old one, "and then some". F. C.) "The Episcopal Church gives increasing attention to medical work, having seven dispensaries and hospitals out of a total of fourteen now in the country.

"Dr. Wallace Taylor, of Oberlin, was the second physician to reach the field under the American Board. He came both as an ordained clergyman and graduate in medicine.....On reaching Kobe he accompanied the writer on a medical tour to Akashi, Kakugawa and Himeji. On the third day of this service, being recalled to Osaka on account of illness in the Mission, he remained to carry on the service, Mrs. Berry acting as interpreter. So impressed was he with the opportunities for medical work at that stage of missionary effort, that he decided to devote his time wholly to it. He is still on the field where for thirty years he has, with signal ability as a surgeon, conducted work of magnitude. He also visits Hyogo once a week, and, in company with Japanese physicians, carries on the work at the Hyogo dispensary.

"Dr. Arthur H. Adams, of Sandusky, Ohio, reached Japan, under the American Board, November 1875. A



graduate of Wesleyan University, of Yale College (1867), of Yale Seminary (1872), and of Yale Medical School (1874), he brought to his work rare gifts and accomplishments. Tactful in his cooperation with the Japanese, magnanimous and self-sacrificing, he soon won a place in the hearts of his friends, who cherish for him still the highest regard and fondest recollection. In connection with Japanese physicians in Osaka, he established there a well organized work, which is now carried on by Dr. Taylor. He died of typhoid fever, Nov. 23, 1878".....

In 1874 "the United Presbyterian Church of Scotland sent to the field Dr. H. Faulds, to be located at Tokyo. He was the first physician to be sent out of Great Britain. He was a man of exceptional ability, an easy writer, a good speaker, and of scientific attainments. He established a promising work, but soon retired from the field.

In 1874 "Edinburgh Medical Missionary Society sent out Dr. Palm. He was an ideal missionary. Of exceptional ability as a physician and surgeon, he established, and for about ten years conducted a large work at Niigata. He was a forceful speaker, and his large capacity for work enabled him to do much to carry forward both the religious and medical work of his station. He needed help, however, and in its absence he was forced to retire from the field when the station passed under the care of the American Board. An active and consecrated body of Christians, and a wide-spread influence for good, were the result of Dr. Palm's successful work in the populous and wealthy province of Niigata.

"Dr. Macdonald, of Canada, next came, under the auspices of the Canadian Methodist Board of Missions. For several years he resided at Shizuoka, and later in Tokyo. He is an impressive personality, is a physician of unusual ability, renders most acceptable service to missionaries and others, and has the full confidence of all

who know him. He is highly respected by the Japanese.” (Macdonald had died before this article appeared.)

“I cannot close this personal reference to the medical missionary force of Japan without mentioning another who is unconnected with any mission board — Dr. W. Norton Whitney. Inheriting from his sainted mother a strong love for the Japanese people, he sought and obtained from Washington an appointment as interpreter to the United States Legation at Tokyo. He early established a Christian hospital and dispensary for the Japanese, and invited to his aid native Christian associates. It was soon found that the hospital work would not permit a divided strength, and so, in a spirit of heroic self-sacrifice, he resigned his official post at the Legation and gave himself entirely to this medical service. From his work in Tokyo an influence has radiated to the most distant portion of the realm. For seventeen years this work has been carried on, during which time about twenty thousand people have received medical help, and learned as well of the preciousness of the Gospel of Christ. Dr. Whitney is widely recognized as an oculist of ability, and he is a most devout Bible student. In this noble work of consecration Dr. Whitney is ably supported by his wife, an English lady of refinement and great intelligence. His work is chiefly supported by the Friends in England and America, and by gifts in Japan.”

(I presume it is because Dr. M. L. Gordon practiced only his first two or three years and then gave full time to teaching and evangelism that Dr. Berry neglects mention of that truly saintly man. F. C.)

## GENERAL MISSIONARY CONFERENCES

**Yokohama 1872, Osaka, 1883 Tokyo 1900**

Three general missionary conferences of major significance were held in Japan prior to the organization of the Standing Committee of Missions (which became the Federation of Missions, which was transformed into the Fellowship of Christian Missionaries).

### **Yokohama**

The Yokohama Convention of September 20-25, 1872, brought together "most of those connected with the Presbyterian, Reformed, and American Board missions..... Neither the American Episcopal Mission nor that of the Church Missionary Society thought it best to send delegates: but Rev. Mr. Syle, acting chaplain of the British Consulate at Yokohama, and Rev. Mr. Nelson of the American Episcopal Mission in Shanghai, sat at the convention; as did Captain (later Admiral) Watson of the United States Navy, Dr. W. St. G. Elliott, and Mr. W. E. Griffis (the last three being elders in Union churches that had been formed by foreigners residing in Yokohama and Tokyo) and also the elder (Ogawa) of the Japanese church that had recently been formed in Yokohama. Father Nicolai of the Russo-Greek Church was invited, but did not attend. The chief business was to arrange for a translation of the Scriptures. It was decided that the work should be entrusted to a committee consisting of one member from each mission desirous of cooperating. The American Protestant Episcopal, the English Church Mission, and Father Nicolai were invited to assist in the

work. Resolutions were passed upon the importance of educating a native ministry, and upon providing for the publication of Christian literature. The following resolution concerning the organization of the Japanese churches was adopted:

“Whereas the Church of Christ is one in Him and the diversities among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom, and much more in pagan lands where the history of divisions cannot be understood; and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity afforded by the Convention to agree that we will use our influence to secure, as far as possible, identity of name and organization in the native churches in the formation of which we may be called to assist, that name being as catholic as the Church of Christ; and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren.” (Otis Cary-*History of Christianity in Japan* II 78-9)

Verbeck's History gives us the names of those present, fourteen missionaries, Presbyterians, Hepburn, Thompson, Carrothers, Loomis, Miller; Dutch Reformed, Brown, Ballagh, Wolff, Stout; American Board, Greene, Gulick, Davis, Berry and Gordon. Invited guests: Syle, Nelson, Watson, Elliott, Griffis, and Ogawa “were constituted members and sat with the convention. Mrs. Pruyn, Miss Crosby, Mrs. Pierson, Miss Kidder, and the wives of the married missionaries also attended.” Interestingly the women had no vote! (Mrs. Gordon once told me of attending this meeting as a bride just landed with her husband at Yokohama. Her recollection was of the



curtains being drawn and a certain sense of secrecy pervading the sessions. The edict boards had not yet been withdrawn. The atmosphere was tense with earnestness and possibilities for good and harm. F. C.)

### Osaka

“Memo of a Union Meeting held Friday P. M. May 13th” (1881) “per invitation of our mission. Dr. Gordon, Chairman. There were present representatives of the Eng. Ch. Mission and the Am. Epis. Mission; also the full membership of the Evang. Assoc. of N. A. the Cumberland Presb, and the Soc. for the Propagation of the Gospel. As the Ch. Mission were holding their Annual Meeting in Osaka, a large number from that body, including several from their other mission fields, were present. The meeting was a very cordial one. Resolutions were passed relating to Amer. Bible Society’s translation of the New Testament, and a Com. was appointed to confer in regard to the desirability of holding a general convention of all missionaries in Japan. An excellent colation was served by the ladies,” (American Board Japan Mission *Minutes* p 314f)

The whole Protestant missionary constituency was circularized in regard to the desire for a convention and where it might be held. “All preliminary arrangements having been made, the Conference met at the City of Osaka, in the municipal hall of the foreign concession.” (We knew said hall as the Police Station, for it also served that function. F. C.) “The sessions of the Conference were held from Monday April 16th, to Saturday, April 21st, 1883. The first hour every morning was spent in devotiona[ exercises. Arrangements were made by which the Conference was enabled to take lunch together, so that the Osaka ladies could be present at all the sessions.”

(*Report* page v) All but one of the 22 societies expected attended. From Osaka came 34, Tokyo 20, Yokohama 17, Kobe 13, Kyoto 8, Okayama 5, Nagasaki 4, Kanazawa 3, and Hakodate 2. By societies the attendance ran American Board 35, American Presbyterian 12, Methodist Episcopal 10, Church Missionary Society 9, American Protestant Episcopal 8, Reformed (Dutch) Church of America 8, Cumberland Presbyterian 6, American Baptist 4, the rest scattered,

Dr. Ballagh preached the opening sermon on "The Need and Promise of the Holy Ghost in our Work as Missionaries," Dr. Hepburn, Dr. Maclay and Rev. Mr. Warren were elected cochairmen. In contrast to the Yokohama Convention of 1872, missionary wives were, at Osaka, listed as "members of the conference." A study of the statistics indicates that, counting wives, 106 of 150 missionaries present in Japan attended. Though Neesima was an associate member of the American Board and joined in the discussion on one day, he was not listed officially as a member, nor were the Japanese pastors who presented papers (the Reverend Messrs. T. Matsuyama, J. T. Ise, P. Sawayama and P. Kanamori). The statistical table prepared and published in the Report (a copy of which is included in the pocket of the Tokyo Conference Report of 1900 as well) illuminates the difference up to the end of 1882, in missionary methods. Only 13 churches were listed as "paying the full salary of a pastor and all other expenses, these had all developed from work started by the American Board. 8 churches were in a column of "Churches partially self-supporting but receiving no foreign aid." "That is churches without pastors or supporting a pastor only in part." (American Presbyterian 1, Reformed Church of America 2, Church Missionary Society 2, Cumberland Presbyterian 1, Independent 2) 61 Churches fell into the class of being partially self-supporting but

receiving foreign aid.

The value of the conference at the time was in its knitting together in fellowship over two thirds of the missionaries (including wives), then in Japan, and giving them the opportunity to exchange opinions upon matters of moment. The value of the conference for our day lay in Verbeck's History, and the decision to urge upon the boards the strengthening of all branches of the work in personnel, physical fitness, and in language ability. Any one having access to the Report is urged to read Verbeck's historical address, the papers and discussion on Self-Support, then to skim the articles on Missionary Health, Sunday Schools, Women's Work. But not to overlook getting acquainted with the Japanese and the missionaries by looking over the addresses of the former and the discussion periods full of revelation of the latter.

### Tokyo

With the approach of the 20th Century there was widespread desire for another missionary conference. To give thanks for the past, take counsel on problems of the then present, and plan for the future, some 379 missionaries of the 723 reported in the statistical tables of that year 1900, met at the Tokyo Y. M. C. A. for the Oct. 24th to 31st conference. Six of them had been enrolled members, and at least three more unenrolled observers at the 1872 Yokohama Convention. Thirty five of them had attended the Osaka Conference of 1883. The dates of arrival in Japan of six are unknown to me, but of those who came 1859 — 1868 there were three in attendance; 1869 — 1878, forty; 1879 — 1888, ninety-six; 1889 — 1898, one hundred seventy one; and 1899 — 1900, sixty-three. (Of all on the roster I know of three now living, one of them still being in active service in Japan, Dr. J. M. T. Winther. F. C.)

Twenty Japanese leaders and fifty-one foreigners were made honorary members.

This was the third and last of the important *general missionary* conferences, for one of the significant actions taken was to arrange for setting up a Standing Committee of Missions which in turn evolved into the Federation of Christian Missions. The Semi-Centennial Celebration of 1909 was a joint Japanese Church and Foreign Missionary occasion. The Fellowship of Christian Missionary gatherings are consultative and inspirational rather than legislative or conferences initiating movements. The Federation of Christian Missions was a representative body subsidized by the mission boards carrying on many activities on a cooperative basis. This outgrowth of the Tokyo Conference of 1900 is responsible among other things for that remarkable series of Christian yearbooks which are a storehouse of historical material.

Sympathy with and financial support for the nation-wide evangelistic campaign projected by the Japanese Evangelical Christian Association was provided by two of the fourteen resolutions passed. The Taikyo Dendo which resulted was perhaps the most successful, to date, of any large scale united seed-sowing effort. (I am not forgetting the Kingdom of God Campaign which in its turn combined the efforts of most groups, but did not carry the sustained popular interest of the earlier one.)

If ever the man, the existing circumstances, and the occasion met, it was Rev. George Allchin, a fumbling reaching after improved Christian hymns, and a mass of missionaries with an appreciation of what music could mean in formal or informal worship. It was Allchin's plea that put a committee to work upon standardizing and improving 100 key hymns; and eventually resulted in the long series of Union Hymnals.



## NEW TESTAMENT TRANSLATION TEAM

### TESTIMONY

Those wishing to know the inside story of the production of the first "Standard" Japanese New Testament can find the facts in Dr. D. C. Greene's article *Japan Evangelist*, August, 1906, p. 261 ff. Herewith only a few of them:

Dr. S. R. Brown. "He always had the tastes of a scholar and was deeply interested in the latest New Testament scholarship.....He had already reached the age of sixty-four; but his constant association with young people had kept his mind fresh and his sympathy with new thoughts was always warm.....His attendance upon the Committee meetings was, after the first year, irregular, but his services were of great value."

Dr. Nathan Brown. "He was sixty-seven years of age and had been in Japan less than two years. Naturally his knowledge of Japanese was meagre, but he had had much experience as a translator of the Scriptures into several of the dialects of Farther India and this enabled him to give valuable counsel regarding certain fundamental questions. He left the Committee early in the year 1876."

Dr. J. C. Hepburn. "As regards questions of lexicography, he was *facile princeps*. He had also been engaged for several years.....in the translation of the Gospels into Japanese; in fact nearly four-fifths of the drafts, or tentative versions, submitted to the Committee were from his hands. He was fifty-nine years of age when he entered the Committee."

Rev. R. S. Maclay. "While in China, he had shared in the preparation of a version of the Scriptures in the Foochow

colloquial. He modestly refrained from taking a very active part in the discussions, save as some question of Chinese usage might be brought up. On such occasions, he always had something important to say and was accorded large influence. Especially after the withdrawal of Dr. Nathan Brown, in view of the failing health of Dr. S. R. Brown, Dr. Maclay's influence upon the work became more marked, as he was called upon from time to time to give the casting vote in favor of the opinion of one or the other of his colleagues. He was a most regular attendant on the meetings of the Committee from the beginning to the end of its labors."

Rev. D. C. Greene. "He was thirty-one years of age, and had been in Japan for about four years and a half. All drafts submitted to the Committee were first reviewed by him and the action of the Committee was for the most part, though by no means exclusively, upon amendments proposed by him.

"The Committee could not have accomplished its work, but for the unremitting labor of its Japanese Assistants, of whom the chief were Rev. Messrs. Masatsuna Okuno, Takayoshi Matsuyama, and Mr. Goro Takahashi.

"Mr. Okuno had been the assistant of both Dr. S. R. Brown and Dr. Hepburn for several years, and the general style of the New Testament version was practically governed by that of the drafts which were prepared under his care. He retired from the work in March, 1877. Mr. Matsuyama had been associated with Mr. Greene for two years. He was a devoted student of the old literature of Japan and a most painstaking scholar. On its literary side, the Yokohama Committee's work owes its chief merits to him. From the first until the final proof reading was finished he was indefatigable. Mr. Takahashi became finally connected with the work in the latter part of 1877. He was much younger than his associates, but a zealous

student whose services became increasingly valuable. Apparently he aided Dr. S. R. Brown somewhat earlier. Mr. Tajinosuke Ibuka, now Pres. Ibuka, D. D., and a Mr. Miwa also worked with the Committee for a short time.

“The committee was organised in the study of Dr. S. R. Brown, March 25th, 1877. Dr. Brown was elected Chairman, and Mr. Greene, Secretary and Treasurer. A constitution was adopted, but it calls for no remark aside from the one clause which stipulated that the translation should be based upon the so-called *Textus Receptus*, with the provision that variations might be allowed by unanimous consent. The organisation of the Committee was notified to the American Bible Society and to the British and Foreign Bible Society. The rules of these two societies required that all versions published by them should be based on the *Textus Receptus*, but no objection was made either in England or America to the authority to depart from that text which had been assumed by the Committee.

“The expenses of the Committee, including the salaries of Dr. S. R. Brown, and Mr. Greene, were defrayed by the American Bible Society, with the exception of a small grant from the British Society. The American Bible Society would have assumed Dr. Hepburn’s salary also, had not he, after consultation with the Presbyterian Board, decided to continue in his old relations to that Board.

“In view of the fact that the Authorized English Version, as well as the Chinese Version of Bridgman and Culbertson, were already in circulation in Japan, the committee, while it had no rule on the subject, naturally gave great weight to those versions as regards matters of form. Possibly they were allowed too great influence at times; but it may well be doubted whether any company of translators was ever more loyal to the Greek text. The working members of the Committee always did their work

with the Greek Testament before them.

"As has been stated, when the Committee met for organisation, the Gospels of Matthew, Mark, and John were already in circulation in a tentative form. Accordingly, it was a matter of course that the Gospel of Luke should first receive attention. The draft which was presented had been prepared by Dr. Hepburn and revised by Dr. S. R. Brown and Rev. David Thompson, (D. D.) The revision of this draft, being the first work of the Committee, proceeded slowly, and was not finished until the 21st of January, 1875. Dr. Hepburn's draft of Romans was then taken up. The meetings during the year 1875 were somewhat seriously interrupted, but the revision of the draft of the Epistle to the Romans appears to have been completed by midsummer of that year.

"A preliminary version of the Epistle to Hebrews was presented by Dr. S. R. Brown in January, 1876. At the same time, Dr. Hepburn and Mr. Greene were appointed a sub-Committee for the revision of the tentative versions of the Gospels of Matthew, Mark, and John. Their work was completed and reported to the full Committee March 1st, 1880. It was accepted without change.

"The work of translation was carried on slowly and it was not until May, 1880, that the last proof sheets of the entire New Testament were finally corrected.

"Of the drafts which formed the basis of the Committee's version, Dr. S. R. Brown prepared those of Acts, Philippians, Philemon, Hebrews and Revelation, and Mr. Greene those of Colossians and the Epistles of John. The others were the work of Dr. Hepburn.

"About the year 1891, an effort was made to collect suggestions looking toward a revision of this version and a large number were placed in the hands of Dr. Verbeck and Mr. Greene with instructions from a representative committee of missionaries, to incorporate them in the



version so far as they might judge fitting. As a result some more or less important changes were introduced."

Dr. Greene had the honor of being appointed on the committee for revision but died while that work was in progress. The 1917 revision was a joint Japanese and foreign venture and stood up well for about thirty years before the changes in Japanese literary styles made necessary a modern speech version. Greene had closed his article with the paragraph:

"The time must come, sooner or later, when a version, the product of Japanese effort, will displace it and become for Japan, perhaps, what Luther's Bible has been for Germany and King James' Version for England. May God speed the time!"

The popularity of the 1954 Colloquial Japanese New Testament owes much to its being the product of a purely Japanese group of able scholars: Dr. Seigo Yamaya, Professor Masashi Takahashi, and Dr. Takuo Matsumoto.

## **"MORE THINGS ARE WROUGHT BY PRAYER"**

Verbeck's *History of Protestant Missions in  
Japan*, pp. 52-3

"Previous to the spring of 1872, but five persons had received baptism in the North, and the same number in the South of Japan. To many, the progress appeared slow, and not a few, here and at home, felt discouraged. But in the tender mercy of our God, the day-spring from on high which was to visit these people, to guide their feet into the way of peace, was at hand. Of this happy

event, the Rev. J. M. Ferris, D. D. of New York, who was fully informed of all the circumstances at the time, at the Midway Conference (Oct. 1878) spoke as follows:—

‘At last God’s set time for the organization of His Church came. In January, 1872, the missionaries at Yokohama and English speaking residents of all denominations, united in the observance of the Week of Prayer. Some Japanese students, connected with the private classes taught by the missionaries, were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the Acts in course day after day, and that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest and were continued from week to week until the end of February. After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, with the tears streaming down their faces, that He would give His Spirit to Japan as to the early church and to the people around the Apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, wrote to us, ‘The prayers of these Japanese take the heart out of us.’ A missionary wrote that the intensity of feeling was such that he feared often that he would faint away in the meetings. Half a dozen perhaps of the Japanese thus publicly engaged in prayer; but the number present was much larger. This is the record of the first Japanese prayer-meeting.’

“As a direct fruit of these prayer-meetings, the first Japanese Christian church was organized at Yokohama on March 10th, 1872. It consisted of nine young men, who were baptized on that day, and two middle-aged

men, who had been previously baptized, viz., Ogawa, by the Rev. David Thompson of the American Presbyterian Mission at Yokohama, and Nimura, by the Rev. Geo. Ensor of the Church Mission at Nagasaki. Some of these nine young men had previously received special instruction from the Rev. J. H. Ballagh, of the Reformed Church at Yokohama. Mr. Ballagh, too, assisted by Mr. Ogawa and other brethren, was chiefly instrumental, under the divine blessing, in bringing about the organization of this church. Mr. Ogawa was chosen an elder, and Mr. Nimura a deacon of the young church. The members gave their church the catholic name of 'The Church of Christ in Japan' and drew up their own church constitution, a simple evangelical creed, together with some rules of church government, according to which the government was to be in the hands of the pastor and elders, with the consent of the members."

(Otis Cary's *History*, p 77)

"The substance of the first of these rules was: 'Our church is not partial to any sect, believing only in the name of Christ in whom all are one, and believing that all who take the Bible as their guide, diligently studying it, are Christ's servants and our brothers. For this reason all believers on earth belong to Christ's family of brotherly love.' Mr. Ballagh acted as the first pastor of this church. Several of the young men who were baptized had been students of English under Dr. S.R. Brown. They had separately asked for baptism, not being aware that the others were ready for such a decisive step. Each supposed that he would meet with opposition from his associates, and at a preliminary meeting was surprised to find the others present. On returning to their room they were so filled with joy that they spent two hours in singing over and over, the hymn, 'Jesus Loves Me', almost the only one that they then knew".

## HYMNOLOGY IN JAPAN

Just as Hepburn's Dictionary underlay the ability of missionaries to convey the spoken and written message, so the early hymn collections underlay the series of Union Hymnals that resulted from Rev. George Allchin's plea at the Tokyo Missionary Conference of 1900. How much we owe to hymns that have served not only in enriching home and church worship, but have also been a potent evangelistic agency! Though Christians have frequently censored the Lord's invitation to His table and hedged it with barriers, in singing they have often forgotten the lines separating Roman, Lutheran, Anglican, Baptist, Friend, Unitarian, Calvinist, Methodist, Disciple or Jew. Herewith portions of Mr. Allchin's address.

(Tokyo Missionary Conference, 1900, pages 461 ff)

"The classes in English were small and as for teaching music, few attempted it. We were quite uncertain as to the amount of work the two pioneers Dr. Hepburn and Dr. Verbeck did in this line. Both of them were musicians—one could play the flute very well, and the other the organ.

"But we know that Dr. Hepburn did attempt at one time to teach some Japanese to sing English hymns, and that his failure led him to declare as early as 1861 that no Japanese was capable of singing an English tune. The Rev. J. Goble also must have ventured early to use his singing gift. But in this first period we know nothing about his efforts in this direction except the well-known attempt to translate 'There is a Happy Land'.

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Before 1872 English singing was taught to Japanese and foreign children in Mrs. Hepburn's Sunday-school held



in the dispensary. The classes for Japanese children were held in a separate room and perhaps at a separate hour. During the winter of 1869-70 Mrs. D. C. Greene made frequent visits to this Sunday-school and sang in English 'Jesus Loves Me' and other hymns.....

"Many of the missionaries tried to teach English hymns to young people and to children; but to Mrs. Ballagh belongs the credit in having first succeeded in teaching a Japanese to carry an English tune. She was teaching a class of Mr. Ballagh's pupils in the latter part of 1871 and in the class was a young man by the name of Sih-mura (afterwards Dr. Kushibe of Tokyo), who showed talent for singing. Her success was a great delight to Rev. M. Syle, the chaplain of the English Church in Yokohama, a great lover of music, and he showed his satisfaction in a practical way by presenting a melodion to Mrs. Ballagh to assist her in raising up more singers.

"It was in the same year 1871 that Mrs. Pierson and Miss Crosby began their school at No. 48 Bluff. A morning English class for young men was opened, and an afternoon session for girls and women. To both of these classes Mrs. Pierson taught English Hymns. She continued this teaching for about four years, and probably did more than any other missionary in those early days to give a knowledge of, and a taste for Christian hymn-singing.

"We must not forget that all these efforts to teach singing before 1872 were made with English hymns. Japanese hymnology begins after the birth and organization of the first church and not before. Prayer in Japanese had preceded the organization.

"In fact prayer in the Japanese language had been used for several years prior to this. But no singing in Japanese by Japanese was heard until the autumn of 1872."

“The missionaries found a people for the greater part without musical knowledge and without interest in things musical.

“The first person who is known to have translated a hymn into Japanese is the Rev. J. Goble. The date of his hymn is not known nor has anyone seen a copy of it in print. It was a translation of ‘There is a Happy Land’ which was rendered thus:—

‘Yoi kuni arimas, Taiso empo  
Shinja wa sakaet, Hikarizo’.

“The form as it appears in one of the early manuscript books is

‘Tamoshii kuni wa Toku ari  
Shinja was sakae Yorokobu’.

“Mr. Goble’s crude translation has caused much merriment among the Japanese who have known of it. But a modern English congregation familiar with the hymn

‘Let every creature rise and bring  
Peculiar honors to our King’

would find it difficult to sing the following early version without smiling:—

‘Ye monsters of the bubbling deep  
Your Maker’s praises shout,  
Up from the sands ye coddlings peep  
And wag your tails about.’

“Mr. Goble’s translation has been altered so many times by later hands that the present form has no relation to his work. And thus has it happened to most of the hymns translated by the early missionaries.

“It is doubtful whether Mr. Goble attempted to translate any other hymns. In a letter to a friend after he had left Japan he writes:—

‘In regard to the early hymns in the Japanese language I cannot tell you much. I think that about the earliest used were about a dozen that I had written on large

scrolls in large letters so that when one was hung up before the people, two or three hundred could see it, and I found but little trouble in teaching the children and their parents in my vernacular school to sing them very well to our familiar tunes. These hymns were my chief stock in trade with which to still the noisy crowds in Kyoto and other large cities even when all the efforts of the police failed. I never saw any other hymnbook in Japan before Dr. Brown's first publication. Some other missionaries I knew used scrolls, as I did in teaching the people to sing Christian hymns, and Dr. Stout of the Reformed Church in Nagasaki had the largest box full of scrolls I ever saw, many more finely written than my collection.'

"There are many expressions in this letter which go to show that it refers chiefly, if not entirely, to a period after he left the mission in 1873, and when he was engaged in Bible selling."

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"Dr Stout says that his own charts were first used in 1875, after he himself had prepared a hymnbook in Nagasaki. It is very likely that Mr. Goble's charts were enlarged copies of hymns already in use. And although he says that Dr. N. Brown's book was the first he saw in Japan, we now know that there were two or three published before his.

"The second hymn to receive the attention of the early missionaries who aspired to become poets was 'Jesus Loves Me,' about which mention has already been made.

"There is a conflict of opinion, and much confusing testimony concerning the author of this translation. If, as one says, Dr. Hepburn attempted a translation of this hymn in 1869 or 1870 then to him belongs the credit of being the first translator. But although Dr. Hepburn in

a letter recently sent to Japan mentions his attempts at two other hymns, he says nothing about 'Jesus Loves Me'. It has for years been the general belief that Miss Crosby made the first translation sometime in 1872. This is what she herself writes:—'The school at 212 Bluff, Yokohama was opened in August, 1871 (at 48 Bluff where it remained only a year) and from the first, or a very few months from the beginning, the children were taught to sing, although we had only one or two hymns at that time; one of these was 'Jesus Loves Me', a translation I had made with my teacher Mr. S. Otsubo, which was altered into the one now used.

"But Rev. O. H. Gulick gives this version of the birth of this hymn. 'When we were attending the convention in Yokohama in September 1872 (for the purpose of preparing the way for a Japanese translation of the Bible) we noticed that they used only English hymns in their meetings. I asked Mr. Ballagh why they did not translate some hymns into Japanese. As we were about to leave Yokohama to return to Osaka, Mr. Ballagh brought us these two hymns ('Jesus Loves Me' and 'There is a Happy Land') and I have a strong impression that one of them or part of one of them he said he translated. Probably it was 'Yesu ware wo Aisu'. These translations which Mr. Ballagh gave me must have had rhyme and metre enough to be sung for we used them right away.'

"Mr. Ballagh's own testimony agrees with the above, and he also adds 'Miss Crosby is entitled to the first two lines at least, and possibly to the chorus.'

"On the other hand Rev. H. Loomis is very certain that he and Rev. M. Okuno made the first translation that was used in public; he says Mr. Ballagh gave to Mr. Okuno a literal translation of 'Jesus Loves Me' about the summer of 1873. His translation of the line 'For the Bible tells me so' was 'Seisho wa so hanashimasu', but Mr.



Okuno would not have it that way, insisting that the Bible did not speak. The construction of Mr. Ballagh's translation into a hymn was the first work that Mr. Okuno and I attempted. The chorus at first was 'Hai Yesu aisu' but as that was too much of a breach of poetical license, I made the change of 'Hai' to 'A' in the second edition of the Presbyterian Hymn Book.

"Mr. Okuno himself says, 'Miss Crosby and Mr. Otsubo imperfectly translated 'Jesus Loves Me', and therefore five or six persons took a hand at improving it. All the early hymns made in the region of Yokohama were brought to me for correction, whether translated by foreigners or not!'

"How is it possible for us to arrive at any conclusion about this matter, when the impressions of the actors themselves who are still living do not agree? We may at least say Mr. Okuno gave the form to the first translation that was used in public. That form is this:

'Yesu ware wo aisu  
 Seisho ni zo shimesu,  
 Kisureba kotachi  
 Yowaki mo tsuyoi,  
 Hai Yesu aisu,  
 Hai Yesu aisu,  
 Hai Yesu aisu,  
 So Seisho shimesu'.

And it is quite probable that Mr. Okuno at least had seen the other translations, and that the first form printed by Mr. Loomis was a combination of all of them. This is what Mr. Okuno declares them to be."

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"These early hymns were gathered together and used at first in manuscript. This was done in Yokohama, Osaka, and Nagasaki. Dr. Stout writes 'In Nagasaki the

first singing was in English, but in 1874 we began to use a few Japanese hymns, copies of which Mr. Ballagh had sent me in Roman script. Soon after this I tried my hand at hymn making. Mr. Bonner who was in the government school in the city, and interested in the press in the Settlement, printed some English hymns on large sheets, for use in the Sunday-school we had, and in the same form struck off a number of copies of my first efforts at rendering hymns into Japanese."

"In June 1872 the Rev. H. Loomis arrived in Japan. He feels sure that he prepared a little book of about 16 Japanese hymns, and published them in the latter part of 1873. Only a few copies were issued and these were in use only about one year. Mr. Okuno was Mr. Loomis' teacher at that time and his testimony bears a little in favor of Mr. Loomis' impressions, for he says 'about the year 1873 I wrote the copy for a book of sixteen hymns.'

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"'And yet Mr. Loomis seems so certain of his position that his book published in 1874 was an altered and slightly larger edition of the books of 1873 that I can hardly believe that he is mistaken in this matter', says Dr. Stout.

"The first book that we feel certain about is a small collection of eight hymns compiled and published by Mr. S. Maeda and other Japanese Christians in April 1874, at the time of the organization of the first Kumiai Church in Kobe. These hymns were composed by Revs. Greene, Davis, Gordon, and Matsuyama, and two or three were received in manuscript from Yokohama.

"This is the first time that the Rev. T. Matsuyama appears in the work of making hymns. The most popular hymns in the present Union Hymn Book (Shinsen Sambika) are his compositions. He is at present reviewing the manuscript of a new Episcopal hymn book to be published

next year. His name and that of Rev. M. Okuno have been associated with Japanese hymnody for nearly thirty years and they will be gratefully remembered as the pioneers of this work among the Japanese Christians. No others have contributed so many hymns that remain in use to the present day. Neither of them is an English scholar, and the fact that their own compositions are not translations may be one of the reasons for their success.

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“In addition to the Kobe small book, five others appeared in 1874. These five are the first that can properly be called church hymnals, and were compiled by representatives of five Missions.

“The first consists of nineteen hymns, translated, collected and corrected by Rev. H. Loomis and M. Okuno, probably in June.....

“The second book was compiled in November by the Rev. N. Brown, D. D., of the Baptist Mission. It contains 27 hymns.

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“The third book is a union book prepared in Nagasaki in November by the Rev. H. Stout D. D., of the Reformed Mission and the Rev. J. C. Davison of the Methodist Mission assisted by their teachers Rev. A. Segawa and T. Asuga. In the preparation of this book the First Yokohama Book was freely drawn upon; but there were contributions by the compilers themselves.

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“The fourth book of the year saw the light in Dec. 1874, and having the assistance of the earlier publications it was the largest, and is the first book to contain chants. The compiler was J. C. Berry, M. D., of the American

Board who gives this interesting account of the book. 'I spent the summer of 1874 at Arima compiling a hymn book in Japanese, with the assistance of Dr. Kimura, then a medical student with me and afterwards a physician in Kobe and a deacon in the Kobe Church.

" 'I spent much time setting chants to music, and these being more like the Japanese method of singing were acceptable to them and successfully used. On the cover of the book is the text 'Glory to God in the highest and on earth peace, good will to men' — the best thing about it. Just before having it printed I sent a copy of the manuscript to Rev. S. R. Brown, D. D., then visiting in Kobe, and the special thing the dear old doctor selected to compliment me on was the cover.' "

"The fifth and the last book of this year was printed just before Christmas. It contained 20 hymns and was compiled by the Rev. Y. Kumano. The copy was written by the Rev. Mr. Okuno, and the book was printed in Yokohama for use in the First Presbyterian Church in that city."

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"It will not be necessary to give a description of all the thirty four hymn and tune books that have been published since Protestant Christianity came to Japan. Nor is there space for any notice of the nineteen books of a miscellaneous character that have been prepared for use in Sunday-schools, Gospel Meetings, kindergartens, &c."

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"We have already spoken of Dr. N. Brown's first book with the Roman character. He also was the pioneer in tune-books. In 1876 he himself printed a hymn book of 62 hymns which contains also a large number of tunes in the sol-fa notation. A brief description of the notation,



and a few instructions are given to teachers. Altogether it is a remarkable book for those times."

"The annual meeting of the Methodist Church in Japan appointed the Rev. J. C. Davison in 1876 to prepare a book especially for their churches. Previous to this the Methodist Christians had been using the union book of Nagasaki or the Presbyterian books of Yokohama. The first Methodist Hymnal appeared in 1879 with 53 hymns and 6 tunes. The book has the distinction of being the first to contain music in the staff notation, and with music in four parts.

"About the same time — perhaps a few months earlier, the Rev. W. B. Wright of the S. P. G. Mission compiled a small book of 26 hymns in Tokyo for the use of Episcopal Churches.

"To the Rev. W. W. Curtis of the American Board Mission belongs the credit of preparing the first complete hymn and tune book in Japan.....

"The Rev. J. C. Davison of the Methodist Mission improved on the book in 1886, and with the appearance of his book a distinct advance was made in the size and appearance of the Hymnal.

"This edition owed much to the arduous labors of Mrs. Ei Iyenaga in translating very many of the new hymns.

"The book contained nearly twice as many hymns as Mr. Curtis' book and had the advantage of clear printing of the music, because the stereotype plates had been brought from New York specially for this book. It also contained the first music for the Japanese metre with 57577 syllables in each verse.

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"A still further advance was made in 1890 when the Presbyterians and Congregationalists unitedly issued a hymn and tune book, the music of which was printed

with the first type made and set up in Japan. This book would have appeared earlier but for the unfortunate affair of the burning of Mr. Allchin's library in Osaka, with most of the manuscripts.

"The pattern for this type was imported by Mr. Allchin from Boston, who together with the Rev. G. F. Verbeck, D. D., edited the book and compiled the music. A large and efficient committee of Japanese among whom the pioneers Okuno and Matsuyama appear, worked arduously on this book which has been in use for more than ten years by a large number of Episcopal and other churches, besides the two denominations for which it was prepared.

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"In addition to the regular church hymnals there have been published 17 song books for special uses.

"Miss A. E. Howe's two song books for the Kindergarten are so distinctively Christian that they deserve to be classed among hymn books. There are no less than four small collections of Christian hymns.

"Col. F. Wright of the Salvation Army compiled the first book for their services in 1895. Since that time two or three collections for special use in Gospel services have been published, of which the Rev. B. F. Buxton's 'Songs of Salvation' is perhaps the best.

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"The Rev. J. C. Davison, in his hymn book of 1886, introduced 5 or 6 Japanese tunes which were at first much used. Previous to this I introduced into Osaka, whence it sprang to other places, the tune Imayo which I had heard in Tokyo. It immediately became a great favorite. But for some reason we seldom hear it now. It is not liked by some Christians because it is used by Buddhist pilgrims.

“Whatever be the cause, such Japanese airs which have been adapted to Christian uses have so far failed to awaken emotion or to make a permanent impression.

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“In March 1895 during the China-Japan war five Christian chaplains were sent to the seat of war to preach to and to comfort the Japanese army engaged in the conflict. One of these was the Rev. T. Miyagawa of Osaka who has given us his impressions of the helpfulness of hymns among other things in that work. He says, ‘Before I sailed from Hiroshima on the transport I had a farewell meeting at which many missionaries and pastors were present. The thing that greatly affected me was the singing of ‘God be with you’ by the pupils of the Methodist Girls’ school.

“The night before I had left Osaka and there I heard the same hymn sung by the girls of the Baika school. The sound of this hymn coming from the voices of the girls of two schools on two successive nights made a deep impression on me!’

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“The present hymnals have nearly reached their full growth as far as size is concerned. It is not desirable that a hymn book should contain more than 500 hymns. There are over 1000 hymns printed in all the hymn books now in use—not to mention the different translations of the same hymn. When the hymnals that are now in process of revision are completed, they will probably add one or two hundred new translations to the general stock, but no one book is likely to contain more than 500 hymns.

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"In 1880, a Standing Committee was appointed by the Missionary Association of Central Japan and given instructions to compile a Union Hymnal. The attempt was given up because the committee found two obstacles in their way.

"First, two or three hymnals were already proposed and these were too far advanced in their preparation to delay their publication till a large and single book could be compiled.

"Secondly, the different style of hymns and tunes desired by different missions.

"And now after twenty years the question is before a much larger body of missionaries. And it is appropriate to inquire whether the same obstacles remain.

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"At a large meeting in Osaka last April nearly 150 representatives of the churches were present, their desire for a union hymn book, was with one exception, unanimously expressed by a standing vote, and a committee of five representatives of the five leading denominations was appointed to bring this matter at once to their respective bodies. There is so little doubt about this general desire of the Christians of this land, that we do not need to spend much time today in discussing that phase of the question.

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"I therefore plead earnestly for a united hymnal and with a conviction that the thing can be accomplished.

"But the next best thing would be a Uniform Translation of Standard Hymns.

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"At present we have five translations of 'God be with



you'; three of 'Abide with me'; three of 'Nearer my God to Thee'; three of 'My faith looks up to Thee', and so forth.

"What confusion in this Conference of missionaries if our Christian training had been in the same line, and these precious hymns passed down to us in such a variety of form.

"Brethren, let us not lay upon our Japanese brethren and sisters a burden which we ourselves are unable to bear."

100 Hymns were standardized, a Union Hymnal was produced, the Christian Movement has thereby been blessed.

### STILL A BEST-SELLER

For two years I lived with Mr. Allchin. If ever there was a man who persistently pursued the aim of better music in the Japanese churches, it was George Allchin. It was his incentive that brought about the appointment of a union hymnal committee. Much of the arranging of tunes was his. To lower the pitch to fit the Japanese was an area in which he did much of the work, but I am sure he would have heartily joined in Mr. Spencer's well deserved tribute to Mr. McNair. (*Japan Evangelist*, June 1912, p. 283)

"Not all members of the Committee could give equal time to the work of preparation, and to Messrs. Bessho, Miwa, and Yuya great credit is due; but to no other member of the Committee does the Christian body owe so large a debt in this hymnal matter as to the Rev. T. M. McNair, who from the first was Secretary of the Committee and who gave years of constant attention to accurate record, to adapting the tunes, and to seeing the

different editions through the press. It can be safely said that up to this date no book produced in Japan had been done with greater care. Its immense popularity is evidence of this fact.

“When the copy was ready for the printer, the question of the size of the first edition came up for discussion, and it was the general opinion that with an edition of 10,000 copies of the music, and 15,000 of the words only, we should not in years have to print a second edition. But no sooner did the book appear than the call for it grew beyond all expectation. A second edition was soon required, and then a third, and so on, till the eighth edition is now nearly exhausted. With a Protestant Church membership of about 75,000 over 200,000 copies of the various editions have already gone out. It was thought that when once the Churches had been well supplied with books, the call might grow less, but the sales are increasing and will increase.”

## JAPANESE EARLY REACTION TO MISSIONARIES

### *Osaka Conference Report—pp 30-33*

“A striking feature in all the histories, as well as private accounts of those early times, is the re-iterated mention of the hatred of foreigners and Christianity which was prevalent throughout the land. To give a just idea of this state of things and its influence on mission work, it will suffice to quote, almost at random, a few passages from written reports touching that period.

“The missionaries soon found that they were regarded with great suspicion and closely watched, and intercourse

with them was conducted under strict surveillance.' 'No teacher could be obtained at Kanagawa until March, 1860, and then only a spy in the employment of the Government. A proposal to translate the Scriptures caused his frightened withdrawal.' 'The efforts of the missionaries for several years, owing to the surveillance by the Government, were mostly confined to the acquisition of the language.'—Mr. Verbeck, in an old letter to Mr. Stout on the same subject says:— 'We found the natives not at all accessible touching religious matters. When such a subject was mooted in the presence of a Japanese, his hand would, almost involuntarily, be applied to his throat, to indicate the extreme perilousness of such a topic. If on such an occasion more than one happened to be present, the natural shyness of these people became, if possible, still more apparent; for you will remember that there was then little confidence between man and man, chiefly owing to the abominable system of secret espionage, which we found in full swing when we first arrived and, indeed, for several years after. It was evident that before we could hope to do anything in our appropriate work, two things had to be accomplished: we had to gain the general confidence of the people, and we had to master the native tongue. As to the first, by the most knowing and suspicious, we were regarded as persons who had come to seduce the masses of the people from their loyalty to the 'God-country', and corrupt their morals generally. These gross misconceptions it was our duty to endeavor to dispel from their minds by invariable kindness and generosity, by showing them that we had come to do them good only and on all occasions of our intercourse with them, whether we met in friendship, on business, on duty, or otherwise. A very simple Christian duty, indeed. As to the other essential prerequisite to a successful work, an acquisition of the language, we were in many respects not favorably situated

and our progress correspondingly slow.' A comparatively late report makes mention of 'communities which, until quite recently, regarded Christianity with feelings of intense hatred and fear.' And statements like the following are common in accounts of those times:— 'The missionaries shared with the other foreign residents in the alarms incident to a disturbed state of the country, and were some times exposed to insult and even to assault'.— 'The *samurai* were intensely hostile.'— 'The swaggering *samurai*, armed with two swords, cast many a scowling look at the hated foreigners, whom they would gladly have expelled from their sacred soil.'

"As late as 1869 one report sets forth that 'the Government was at that time confessedly hostile to Christianity. Not long before, many hundreds of R. C. Christians had been torn from their homes near Nagasaki and were then closely confined in prisons in different parts of the country.' And at a much later date, 'when inquiry was made of the Governor of Kobe whether a native bookseller would be permitted to sell the English Bible, the reply was given, that any Japanese bookseller who sold a Bible 'knowing it to be a Bible, would have to go to prison'.

"Similar passages might be multiplied, but the above will suffice to show what formidable difficulties had to be overcome. To the very end of the period under review, the expulsion of the 'outside barbarians' continued to be the favorite theme of ambitious patriots. It was a powerful element in the movements which issued in bringing about the Restoration in 1868, and remained one of the expressed motives of the early policy of the new Government.

"It should be mentioned here that the bitter feelings just decribed were chiefly conspicuous among the higher and official classes. The common people in town and



country hardly ever showed this animosity. The middle and lower classes regarded Christianity with fear rather than hatred. Yet the early missionaries hardly ever witnessed, what used to be so common in China, the frightened running away and hiding of women and children at the mere approach of a foreigner. But the fear of Christianity was doubtless very wide-spread and deep-seated. The chief cause of this must be sought in traditions of the sore calamities with which the country was visited subsequent to the introduction of Christianity three centuries ago, but more particularly in the unrelaxed maintenance, on the part of the authorities, of the old edict against the 'evil sect, called Christians.' Not only was this severe decree to be seen on all the bulletin boards throughout the country until the fall of the *Shogunate*, but the new Government re-enacted it and endeavored in part to enforce it by persecuting native Christians. Soon after the Restoration, the standing laws of the former Government, which were posted in the boards in certain conspicuous places in every town and village, were removed, in order to be replaced by those of the new Imperial Government. Among the new enactments was the following:—

'The evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given.' The representatives of the several Treaty Powers repeatedly brought the subjects of the edict and the persecution before the Government and made protest against them, but for the time being with little avail. The ground taken by the native authorities was that these were matters of internal policy, with which foreign diplomats had no right to interfere."

(Even as late at the autumn of 1884 when the pro-foreign spirit had gotten a good start, there were Japanese who resented Missionaries, as

witness the following. F. C.)

“To the Four American Barbarians, Davis, Gordon, Learned, and Greene.

I speak to you who have come with words which are sweet in the mouth but a sword in the heart, bad priests; American barbarians; four robbers. You have come from a far country with the evil religion of Christ, and as slaves of the Japanese robber, Neesima, with bad teaching you are gradually deceiving the people, but we know your hearts and hence we shall soon with Japanese swords inflict the punishment of heaven upon you. Japan being a truly flourishing, excellent country, in ancient times, when Buddhism first came to Japan, those who brought it were killed. But we do not want to defile the sacred soil of Japan with your abominable blood; for this reason, we will wait two weeks, and you must leave Kyoto and go to your country, if not the little robbers of Doshisha school, and all believers of this way in the city will be killed. Hence, take your families and go quickly.”

The warning was signed, “Patriots in the peaceful city, believers in Shinto.”)

In recording the founding and early experiences of Kwassui Jo Gakko, Nagasaki, the attitude of both Japanese and foreign public comes under notice. When Misses Russell and Gheer opened the school December 1, 1879, only one pupil entered. Four more joined in April 1880. It took two and a half years to attract forty-three girls. “The Japanese were not friendly toward our school, but more open opposition was noticed among the European residents. In March 1882, when the new building was approaching completion, a circular was distributed in the settlement, ‘The Missionaries in Nagasaki.’ A short time after a poem was circulated, entitled, ‘A Mission in Nagasaki.’ Both criticized the missionaries and their methods. Joseph Cook,” (world famed lecturer) “traveling

in Japan at that time, delivered a dedicatory address at the opening of the new building at the close of which he noticed the tract that had been distributed through the city or rather through the foreign community, which gave rise to many newspaper articles, not only criticizing Mr. Cook, but making many adverse comments on the 'new mission' and the ladies in charge." (*Japan Evangelist* 1900 p 76.)

### **"Fountain Filled with Blood"**

"A lay worker laboring till recently in connection with our missionaries in the southern part of the Empire writes that reports have been circulated concerning him that he steals children and uses their blood for medicine. If it had not been for friends whom the Master raised up for him, and who testified to his honesty, his work would have suffered much." (*Japan Evangelist* February 1895. p 178)

## **CHRISTIAN EDUCATIONAL DIPLOMACY**

Dr. D. C. Greene in the 1904 *Christian Movement* p 26ff outlines the story which Dr. William Imbrie p 35ff gives in detail of the successful outcome of long and involved efforts to retain for Christian schools the privilege of religious instruction without forfeiting other privileges extended to schools holding *ninka* from the Education Department. There was "good reason for encouragement in the outcome of a long course of negotiations with the Department of Education, carried on with the object of

relieving Christian schools from the difficulties placed in their way by the Instruction issued in 1899. The matter is one so closely connected with the cause of higher Christian education in Japan that a full account of the matter.....is inserted as an appendix.....It will repay, not only perusal, but careful study. It is a kind of 'Blue Book' of the diplomacy of the Kingdom of Heaven as it is developing in the Far East. It will enable the reader to appreciate in some degree one of the most remarkable triumphs of Christian diplomacy. It is due chiefly to the tact, patience, and diplomatic gifts of Dr. Ibuka, President of Meiji Gakuin, Mr. Honda, President of Aoyama Gakuin, and Dr. Imbrie, that Christian education is to-day not only relieved of all embarrassment on account of the Instruction of 1899 but is placed in a far better position than it occupied before that Instruction was issued. For this service they are entitled to the thanks of the entire missionary body, Catholic as well as Protestant."

### FREEDOM OF RELIGION ARTICLE IN MEIJI CONSTITUTION

"Article XXVIII.—Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Following the assassination of Prince Ito Bishop Harris published a eulogy of the statesman in the November 1909 *Japan Evangelist*. "I must add one more word of gratitude. Prince Ito was the father of the Constitution, and this will perhaps be his chief monument and title to fame. In company with Dr. Timothy Richard of China, I visited the Prince who was then occupying the Palace at Omori,



which the Emperor had graciously bestowed upon him in memory of his meritorious work for the Constitution. After the cordial interview so kindly given us, the Prince conducted us to the hall where the Commission sat during two years in the presence of His Majesty and considered the great instrument, article by article. He said: 'The great explosion took place when the article bearing on religious liberty and the separation of religion and the state, making the former a private and personal matter, was under consideration. There was even violent opposition by the conservative members. Finally I was commanded to speak, after which His Majesty, who is free from all prejudice and different from other men, gave His approval, and then all was settled.'

The Meiji Constitution was promulgated Feb. 11, 1889. The following early rallying of Christian leaders to defend the freedom of religious belief came in September and October of 1892. The report is from *Japan Christian Chronicle and Missionary Tidings*, Dec. 1892:

"The Kumamoto affair is one that has, by the wise deportment of the leading Christians of the capital, been made the occasion of gaining from the two highest departments concerned, the statement that the 28th Article is simply its own interpretation, and that no official will be permitted to construe it otherwise than as it stands."

"Governor Matsudaira, of Kumamoto Prefecture, was reported to have addressed a gathering of town and village officials as follows: 'There are two things that are forbidden to teachers of primary schools. One is, belonging to any political party.....The other is believing Christianity. Christianity is a foreign religion and is not to be believed. Teachers must strictly follow the Emperor's Rescript that was promulgated last year. In case a teacher accepts Christianity he will be summarily dealt with.'"

The next month July 1891, in Yamaka village, Kuma-

moto, the principal of an upper primary school reprimanded four students for Bible study, threatening them with expulsion if they didn't cease. Information had been given the principal by the police. One boy refused to yield and was expelled.

Uyemura, Honda, Ibuka, Takeyoshi, Hiraiwa, Saotomi, Yokoi, Watase, Harada, Yamaji wrote the Governor an open letter which received wide publicity. Matsudaira denied the words ascribed to him and denied any official knowledge of the school affair. Yokoi and Harada interviewed the Minister of Education to ascertain departmental policy. Did the Department of Education endorse the position that primary school teachers and students were expected to "lay aside as far as possible their belief in religion?" The Minister replied: "Since it is the aim of this department to teach morality based on the Emperor's Rescript, any attempt on the part of teachers, while engaged in their official duties, to obstruct this aim will be met with a dismissal from service. Connection on the part of teachers with political parties is recognized as an evil and so this is forbidden. But so far as religion is concerned, that is outside the control of the Educational Office, and beyond all question is left entirely to the free will of any and every individual." Count Inouye, Minister for Home Affairs, had an equally strong statement to make to Yokoi and Harada. Both ministers gave permission for their statements to be given publicity.

## EARLY PROTESTANTS

The naming of firsts is always open to challenge. I have seen in the library of the International Institute

for the Study of Religions a Japanese book with a photograph of a grave stone somewhere in the East Indies. The date was two or three hundred years ago. The name was Romanized Japanese. A cross indicated a Christian. On what was then Dutch soil perhaps the man was a Protestant, perhaps not.

The following letter appeared in the March, 1904, *Japan Evangelist*, p. 76:

"A letter in the February number of the *Evangelist* leads me to send a few notes concerning the question, 'Who was the first Protestant believer in Japan?' The answer to the inquiry depends in part upon the meaning given to the words. If the Loochoos of fifty years ago are considered a part of Japan, the persons instructed by Dr. Bettelheim must not be forgotten. Newcomb's *History of Missions* (Edition of 1858) says: 'Three persons have received baptism in Napa; and another is a candidate for the same privilege in Shuy.' A letter by Dr. Bettelheim in 1851 speaks of a young man who died in prison where he was confined on account of his Christian faith. His name is given as 'Satchi Hama (Front Shore)' and he is described as the nephew and namesake of a professor of Christianity whose fate is recorded in reports of the Loochoo Naval Mission. The name as given could readily be corrected into Japanese, and raises the query whether the persons who bore it may not have been officials from Satsuma."

"Dr. S. Wells Williams ('Life and Letters,' p. 99) writes of two men whom he calls 'Rikimat' and 'Otosan' who were among the shipwrecked Japanese that the 'Morrison' tried in vain to return to their own land. They afterwards lived in Shanghai. 'Both showed in their correct lives that the faith which they had professed was a living principle. They were the first fruits of the Church of Christ in Japan.'

"A curious statement is found in Gragg's 'A Cruise in the U. S. Steam Frigate Mississippi'. Speaking of a religious service held Aug. 1, 1858, in Townsend Harris's house in Shimoda, he says; 'Inside of the house were several (six) Christian Japanese who had for some time been converted from heathenism.' If this statement is to be accepted, the most probable explanation is that the Japanese in question were employed on American ships. Chaplain Wood of the Powhattan, who conducted the service, took a deep interest in the evangelization of the Japanese and may have taught them.

"According to the *Missionary Herald* for March, 1864, the Report for 1863 of the Mission Board of the Reformed Protestant Dutch Church in the United States mentions the organization among Americans in Kanagawa 'of the First Reformed Protestant Dutch Church in Japan; one member of which, it is elsewhere stated, was a Japanese.' Rev. James H. Ballagh, to whose notice I brought this statement did not remember who the Japanese was, but thought it might possibly have been.....Sentaro, better known as 'Sam Patch'. This man was with Perry's Expedition and afterwards united with the Baptist Church in Hamilton, N. Y.

"It will be noticed that all of these cases are previous to the baptism of Yano Ryu in November, 1864, to which Mr. Ballagh refers in the February number of the *Evangelist*. Otis Cary"

## EARLY CONVERTS

"The first fruit of these diverse labors was the baptism of Mr. Ballagh's teacher, Yano Ryu, in October 1864." (Verbeck's "History of Protestant Missions in



Japan.” p51) In April 1903 the *Japan Evangelist* page 122 outlines Rev. J. H. Ballagh’s account thus: “Yano Riuzan, a shaven headed Buddhist, a *Yabu-isha*, or quack doctor, who held an inferior position was selected by the Shogun’s Council of State, for a language teacher for Dr. S. R. Brown. On my arrival, Nov. 11th, 1861, he became my teacher. With him I undertook the translation of St. John, more to translate the Gospel into *him* than for the use of others. In the summer of 1864 he became quite weak. I was impressed with a failure of duty and asked him if he would be willing for me to seek a blessing upon our translation. On his consenting I made my first impromptu Japanese prayer, which seemed to impress him much and which made a remarkable impression upon me. One day while explaining a picture of the baptism of the Ethiopian eunuch, he suddenly said to me, ‘I want to be baptized. I want to be baptized because Christ commanded it.’ I warned him of the law against Christianity and the fact that even should he escape, his son might not. The son, being consulted said that whatever would please his father should be done. On the first Sabbath in November his baptism took place in the presence of his wife, son and daughter.”

“On May 20th, the Day of Pentecost, 1866, Mr. Verbeck baptized two members of his distant Bible-class, viz., Wakasa, the first *Karo* (Minister) of the prince of Hizen, and Ayabe his younger brother.” (Verbeck’s “History of Protestant Missions in Japan” p 51.)

In the October 1893 *Japan Evangelist* p 19, J. Maeda gives us the results of his study of this the first *Samurai* Protestant. “Murata Wakasa-no-Kami was born in 1815 .....When a man he was appointed a minister of the Daimyo. While engaged in his official duties he met a Dutchman one day who gave him a picture of the great battle of Sebastopol. The martial arrangements and

soldierly bravery delineated in the picture filled his mind with admiration, and led his thoughts indirectly to the Christian religion as an answer to questions suggested by the picture. When English and French men-of-war anchored at Nagasaki in 1855, the Shogun commanded the two Daimyo of Saga and Fukuoka to guard the port. Wakasa was the commander of the Saga men. One day when he was patrolling the port, he found a strange book in the water and told one of his men to pick it up. Neither he nor they whom he met and questioned knew what book it was or what its contents were. So after he returned home, his growing curiosity prompted him to seek an explanation; and to accomplish his burning desire to know what the book was, he sent one of his men, Eguchi Baitei, to Nagasaki, ostensibly to study medicine, but in fact the new book. Baitei entered more or less into the spirit of his master's curiosity. He soon learned from the Dutch that the book was the Holy Bible, the Word of God, the Gospel of Jesus Christ. He caught its general idea, and reported all he had heard and learned to his master. Afterwards Wakasa heard that a Chinese version was published at Shanghai. He secretly sent a man there and bought a copy. Henceforth he, together with his younger brother and some friends, earnestly studied the Scriptures day and night. When his younger brother went to Nagasaki in 1862, to get aid in understanding the Bible, he unexpectedly met the Rev. Dr. Verbeck, a missionary of the Reformed Church in America. He asked him many questions. The following spring he visited the missionary again to tell him to escape from the danger of being killed by some reckless conservative young men. Dr. Verbeck heeded the warning and went to China." (This was in the excitement following the Richardson murder and British pressures to get indemnity from Satsuma. F. C.) "After a time Dr. Verbeck returned to Nagasaki. Murata

Wakasa-no-Kami then sent his relative, Motono Shuzo, who had been studying Chinese in Osaka, to Nagasaki to study English and the Bible from him. Dr. Verbeck kindly taught Wakasa and others through this channel. Motono served faithfully as a messenger, carrying questions and answers back and forth. This wonderful Bible class lasted almost three years. These eager pupils came to understand Christianity more fully. They grew in faith and determined to be baptized. Wakasa had to state their determination to the Daimyo, for it was a violation of the edict against the 'evil sect'; but Ayabe, his younger brother, proposed that it might be better to do so after baptism.

"So, on the 14th day of May, 1866, they visited Dr. Verbeck. It was a memorable occasion. It was Wakasa's first interview with his yet unseen teacher, and they were exceedingly glad to see each other. The 'samurai' told the missionary his own career for eleven years, from the time of his finding the Bible in the water to his meeting with his long unseen teacher. He bore witness to the fact that he had been most deeply moved by the simple record of Christ's person and life. At last, Wakasa, Ayabe and Motono declared their determination to Dr. Verbeck, professed their faith in Christ, were baptized, and partook of the Lord's Supper. This took place on the 20th day of May, 1866. Bravely but peaceably did these warriors enter the higher service of the Lord of all. Wakasa was then fifty-one years old.

"When these fervent Christians on their return reported to the Daimyo what they had done, he, seeing the firmness of their faith, left them unquestioned. The Imperial Government on hearing Wakasa's conversion commanded the Prince to punish him. The only semblance of obedience to this order was, to burn some of the subject's books. Murata Wakasa-no-Kami's last years were spent calmly...

...in Kubota. It is said that in those days he was engaged in translating the Bible from Chinese into Japanese.....He smilingly left this world in 1874.....His memory is deeply cherished by Christians still living, who, in earlier days, felt the power of his earnest personality. In his own family tree there are good and fruitful branches that are green and flourishing in Jesus Christ." (He was given posthumous court rank at the time of the Imperial coronation in 1915. F.C.) Dr. J.M.T. Winther reported in "*Japan Evangelist* Vol. XI p 236: "The book which Wakasa-no-Kami picked up in Nagasaki Harbor in 1855 was a Dutch New Testament, which is still in the possession of his family. His grandson is a member of the Saga Lutheran Church." (July 1904)

Dr. Verbeck's own account of absorbing interest appeared in "Manual of the Missions of the Reformed (Dutch) Church in America". The following excerpts therefrom are taken from Otis Cary—"History of Christianity", pages 58-60.

"Wakasa was a tall man, about forty five years of age and looking older. His is one of those faces that makes sunshine in a shady place, most pleasing and amiable in expression, with a very dignified bearing. His eyes beamed love and pleasure as I met him. He said he had long known me in his mind, had long desired to see and converse with me, and that he was very happy that now in God's providence he was permitted to do so.....

"At this time there were admitted to our parlour Wakasa, Ayabe, Wakasa's two sons, young men of twenty and twenty two respectively, and the servant, Motono, who had acted the part of messenger between us for four years. ....These men, like those of Berea in the Apostles' time, had received the Word with all readiness of mind and did not come to puzzle themselves or me with unprofitable controversies, but asked several quite natural and sensible



questions to gain additional light on some points of reference principally to Christian character and customs. They had been taught of the Spirit.

"They showed great familiarity with their Bibles, made several pertinent quotations, and when during the conversation I referred them to sacred passages they readily identified them and always accepted them as conclusive proof. They were prepared to believe all that Jesus said and to do all that He required. It must be remembered that these men had been studying the Scriptures and reading a great variety of religious books with great diligence for at least four years, having begun to do so with a favorable disposition of mind. Like perhaps most of the higher classes in this country, they had no faith in Buddhism, the religion of the common people, while at the same time they were graciously withheld from falling into the opposite, of a total theism. Their minds were in a state of expectant transition when, just in time, they were led to search for and find salvation through faith in Christ.

"We spent a delightful afternoon in conversing on the saving power and love of Christ, and just as I thought my friends were about to leave me, Wakasa took me by surprise by enquiring if I would object to baptizing him and his brother Ayabe before they left town. I was surprised because so many Japanese had at different times talked to me of the great peril of becoming Christians in the full sense of the word. I had expected to hear from these men something as follows: 'We believe and we would like to be baptized; but we cannot think of realizing our wish in this one particular so long as the law of the land hangs the inevitable sword over the heads of all who dare to change their religion. For the present we must remain as we are, but when this cruel edict is repealed we will come forward for

baptism.'

"I warned my visitors not to think lightly of the act and not to entertain superstitious notions concerning its efficacy; I urged the solemn importance of the sacrament and the great obligations which devolve on those to whom it is administered; I repeated the questions, which according to our form, they would have to answer with a hearty affirmative; and finally told them to decide, as if in the presence of God who searches the heart. They listened attentively and repeated their desire to be baptized, requesting only that it should be done and kept in secret.

"The following Lord's Day, the Day of Pentecost (May 20) was chosen, the hour selected being seven o'clock, P. M. Wakasa, whose position did not permit him to move about the streets without a half-dozen followers, and who could not visit me without making himself conspicuous, I did not see again until the appointed hour on Sunday night; but Ayabe came to see me twice during the intervening days, and I gave him such instructions for himself and his brother as I thought might be useful to them.

"At last, when the Sabbath evening came, the two candidates presented themselves, attended into the room by none but Motono. The retinue, consisting of eight followers, was dismissed at our door with orders to return in an hour. I had arranged everything beforehand to avoid unnecessary detention. The shutters were closed, the lamps lit, a white cloth spread on the center table, a large cut-glass fruit-dish, for want of anything better, prepared to serve as a font. Besides Motono, my wife was the only witness present, so that there were but five persons in the room. I began by reading Matthew twenty-eight, then dwelt on the concluding verses, spoke of the purpose of missionary societies, and referred to the bearing of the words of Jesus upon our present meeting. I exhorted them not to be discouraged in their peculiarly difficult

situation, but rather, by a life of faith, of love, and of holiness, to disarm all the criticism of their neighbors and even persecution itself. We then united in prayer both in English and Japanese, proceeded with our liturgy, translating *ex tempore* the form for baptism; and after the administration of the sacrament, continued with prayer and thanksgiving."

Ayabe met Dr. Verbeck years later in Tokyo, reported himself a daily Bible reader who had served some time in the army as well as having experience in surveying. The following day he brought his daughter, some fifteen years of age, asking baptism for her. In the Methodist Church he was at one time a local preacher.

"In the spring of 1866 Bishop Williams of the Episcopal Church, baptized Shiomura, of Higo." (Verbeck, "History of Protestant Missions in Japan" p 51. Bishop Tucker's "History of the Episcopal Church in Japan" uses the same name, but in the "corrected" Tokyo Conference reprint of Verbeck's History, the name appears as Shinmura. *Japan Evangelist* Jan. 1898 p. 22 spells it Shomura.)

"In the summer of 1868" Verbeck "baptized a young Buddhist priest, Shimidzu. This man was cast into prison for his faith soon after Mr. Verbeck was called away from Nagasaki in 1869, and endured much suffering in various prisons during five years. He was finally released and is now (1883) a member of the Koji-machi Church in Tokyo." (Verbeck's "History of Protestant Missions in Japan" p 51.)

"In May 1868, Awazu Komei was baptized by Mr. Ballagh." (Idem p 52)

Dr. Ballagh writing his reminiscences for the 25th annual Council of Missions meeting deposes as follows: "Awazu was a young man of the Samurai class who came to me to learn English. One day, discussing the Old Testament, he said to me with great feeling, 'If Jesus Christ had

come in the flesh sooner that he did, people would not have known who he was.' I was made aware of his becoming a Christian in his Christmas and other letters, telling of the dawn of Christ's kingdom in the world and in his own soul.

"When Kenkichi asked to be baptized publicly I wrote Awazu, who decided to be baptized at the same time, and assisted me in drawing up a number of questions for making the public confession instructive to others. I instructed the candidates in the different views as to the modes and subjects of baptism, and left the choice of modes to them. They chose sprinkling. On Awazu's becoming a Christian he understood the former events of his life as showing God's favorable protection."

Rev. Hidetoyo Wada in the *Fukuin Shimpō* of October 3, 1907 (summarized the next month in the *Japan Evangelist*, page 410) gives further light on this colorful ex-Samurai. "Awazu Sensei, who was first called Keijiro but afterwards Takaaki, was born at Yedo in 1838. Desiring to learn Western science, he went to Yokohama, where he studied English under Drs. Brown and James Ballagh. From that time he began to examine Christianity, and was baptized in 1867." (Verbeck's dating is more accurate, May 1868.) "In 1868 he was appointed to a position in the Treasury Department. The next year he was transferred to the Navy Department with the rank of Lieutenant, and in 1872 became an instructor in the Naval College.

"He had a private school with a boarding house attached and Mr. Wada was there with seven or eight other boarders in 1872. Some two years later, when the Gospel of Mark was first published in Japanese, Prof. Awazu began to explain Christianity to the young men in his boarding house. He advised the young men to go every Sunday to No. 6 Tsukiji, where Dr. Thompson taught,



using the English Bible, and Mr. Ogawa, using the Chinese Bible. Dr. Thompson, Mr. Nakamura, and others also gave Christian lectures at Prof. Awazu's school.

"Prof. Awazu greatly disliked foreign missionaries and might be called one of the *joi* (barbarian excluding) spirit. Though he had studied theology from the first, he was not deeply learned, and Barnes's Commentary was for him a storehouse of Biblical lore. Yet he preached with spirit and overcame opposers who could by no means stand up against him, and, though not ordained, he was led of the Spirit.

"The first church in Tokyo was the Shin Sakae Church, which was first called *Nihon Kirisuto Kokai* (Japan Christian Public Society) and was thus established as a Japanese church for members of any denomination. Awazu was one of the founders and the resident missionaries, Thompson and Ballagh, gave the church their approval and assistance. With the coming to Japan of the missionaries, articles of creed were imported and this church came to have connection with a mission. Awazu, being dissatisfied with this, withdrew and established the *Nihon Kyokwai* (Japan Teaching Society, or Japanese Church) in Azabu. His principle being that Japan must be evangelized by the Japanese, he did not hesitate to put this principle into practice. Several of like mind joined with him, but his health failed, and when his ideal was only in part accomplished, he passed away. His dying words were: 'If this church can be continued as at present, it is well, but if that is impossible, unite with other churches and make a church having no relation with foreigners.' We partook of his spirit and desired to advance the cause of the Japanese Church, but the number of supporters was very few and we were quite unable to do so. We united therefore with the Rev. H. Kozaki, who was preaching in that neighborhood, and met for worship in his house

in Shinsakurada Machi and in Mr. Awazu's church. (The exact locality of this church is not given, but it is said to have been a stone building.) Among those who worked earnestly for the church were the Rev. Tokiyuki Osada, now pastor of the Temma Church in Osaka, and Prof. Seiki Wada of the Aoyama Gakuin. This was the beginning of the Reinanzaka Church of which Mr. Kozaki is now pastor.

"Mr. Awazu died at the age of 41, but his hair and beard were white and he looked older. He was a man of deeply sympathetic nature, but he was very strict and was not liked by the cadets when in the Naval College. He was a man of strong determination and what he undertook he carried on to the end. When he learned English there was no dictionary, but he did not mind the difficulties." (Hepburn's was first published in 1867. F. C.) It was so when he established the church, and this spirit was characteristic of him. His power of self-control was great and his sense of responsibility strong. When he was too weak to walk to his duties in the Naval College, he used to ride in a carriage.

"I owe my teacher a great debt and reverence him highly, but I cannot admire him for his extreme dislike of foreigners which was due merely to prejudice. According to his request, when he was dying, he was buried with Shinto rites. There may have been various reasons for this course, but I can but think it would have been better otherwise."

Dr H. Kozaki in his "Reminiscences of Seventy Years" pages 70-72 gives us a little further light on Awazu. He was a clansman of Zeze, Omi, "took a letter of dismissal from the Kaigan Church, Yohohama, and joined the Shinsakae Church in Tsukiji. From the first he persistently adhered to the principles of non-denominationalism and self-government, and on these grounds finding himself in

disagreement with Dr. Thompson and other missionaries, he at last left the church at Tsukiji, and in pursuance of his own principle, along with several others who were like-minded, established the Nippon Church on his own grounds at Nakano Cho, Azabu. The Kaigan Church had at first been undenominational and independent of foreign missions, and his purpose was to put into effect the same principles in Tokyo. On my coming up to Tokyo in 1879, I had called on him and had a talk with him on the nature and organization of the Church. As we had found ourselves in complete agreement on many points we came to have very intimate intercourse with each other. Unfortunately he was in delicate health and was unable to take an active part in work outside the walls of his own church.....After his death his disciple, Hidetoyo Wada, .....thought it desirable to have it unite with my church which held almost the same beliefs and practices. He therefore made overtures looking towards union. As my church had at that time few members and no building of its own but was holding services in my own house in Shin Sakurada Cho, Shiba, it was considered most desirable that it should be united with the Nippon Church which owned its own building, and.....amalgamation was confirmed.....the 9th of September 1882. The church in Nakano Cho, was a small stone edifice thirty feet long by eighteen wide which Mr. Awazu built at his own expense.” (Research should be made to ascertain whether Awazu’s *Nihon Kyokwai* building was the first church edifice built completely without foreign aid. F. C.)

Dr. Verbeck in his list of the first ten converts fails to mention Suzuki Kenichi, but it is clear from Dr. Ballagh’s statement that he, with Awazu, was baptized by sprinkling in May of 1868.

“In February, 1869, Mr. Thompson baptized Ogawa Yoshiyasu, at present the highly respected pastor of the

Asakusa Church, in Tokyo, and also Suzuki Kojiro and an old lady." (Verbeck's "History of Protestant Missions in Japan" p 52.) This is confirmed in Dr. Thompson's own account (*Japan Evangelist* July 1913) and the lady's name, Toriya Dai, given. She died shortly.

Dr. Verbeck adds: "In 1871, Mr. Ensor, at the Church Mission's Nagasaki station, baptized a man called Nimura." When the first Protestant church in Japan primarily for Japanese was organized March 10, 1872, Ogawa was appointed elder and Mr. Nimura deacon. Professor Katakosawa, gives us further light ("Japan Christian Quarterly" 1959 p. 29) showing that Nimura was "a priest of the Shinshu Sect from Hiroshima.....He came to Yokohama and joined the group of Christians to fight the Christian movement from within."

Though Verbeck knew of only ten baptized before the founding of Kaigan Kokai, Librarian Kuwada's history gives us the names of eleven. (*Japan Evangelist* Jan. 1898) "The first convert in Japan was Mototake Yano, an acupuncture-doctor at Kanagawa." (Ballagh had called him a *Yabu-isha*, or quack!) "Afterwards this man became Mr. Ballagh's teacher of the Japanese language, and assisted him in the translation of the fourth Gospel, from Chinese into Japanese. He was baptized on his sick bed, October 1864, and died towards the end of the next month. On the 20th of May, 1866, Wakasa, a minister of the feudal Lord of Hizen, and his younger brother, Ayabe by name, were baptized by Verbeck, from whom they studied the Gospel, when he visited their province. In 1873, Wakasa died, but, according to what was known later, his life after baptism was devoted to preaching and introducing the Gospel to his servants and friends. In the spring of the same year, a certain Shomura, a native of Higo, was baptized by Bishop Williams. In 1868, a certain Shimizu was baptized by Verbeck at Nagasaki. This man



was formerly a Buddhist priest, and, when Verbeck left Nagasaki the next year, was put into prison, on account of his conversion, and kept a prisoner for five years. When he was discharged, he went to Tokyo and became a member of Kojimachi Church, Tokyo. In May the same year, Tataaki Awatsu, then named Jiro Katsura, and Kwan-ichi Suzuki were baptized by Ballagh at Yokohama. In February, 1869, Yoshiyasu Ogawa, Kojiro Suzuki, and Dai Toriya (a woman) were baptized by Thompson. In the same year, Morizo Nimura was baptized by Ensor at Nagasaki. Since these baptisms, several others were baptized by Ballagh and Brown at Yokohama. The number of converts, during the period from 1859 to 1872, was some fifteen in all."

(If we are to interpret that as 1859 to 1871 (inclusive) then fifteen seems a little high. If we interpret it 1859 to 1872 (inclusive) then the nine baptized at the organization of Kaigan Church and its subsequent increase makes the number too small. F. C.)

## THE YOKOHAMA BAND

*By the Rev. K. Y. Fujii*

*(Japan Evangelist, Dec. 1895. p. 87-91)*

"The Christian public has given the appellation of 'Yokohama Band' to a company of young men who, from the year 1872 to the year 1877, studied under Rev. S. R. Brown, in a little room appended to his lodging at 211 Bluff, Yokohama. There were usually about twenty students in Dr. Brown's school, but the term above mentioned is applied only to those of the number who afterwards

devoted themselves to active Christian work.

\* \* \* \*

“It was just about this time that Dr. Brown was teaching in the *Shubunkwan* (Government school) in Yokohama, and winning the esteem of promising young men. At the same time also Rev. and Mrs. James H. Ballagh had an English school for young men in their own house. All these young men of course shared the prevailing spirit. They wanted to learn foreign languages and to become acquainted with foreign affairs, but about Christianity they cared to hear nothing. If they attended Bible instruction, it was only because they were obliged to do so. While they were studying, however, they could not help being struck with the sublimity of character displayed by their teachers, and the keen scrutiny of some of the students soon discovered to them the truth in the teachings of Christianity. It was not long before these, in the face of fierce opposition and threatening on the part of their lords and parents, professed their faith in the new religion.....They sacrificed precious hopes, parents, rights of inheritance—all.

“Thus their fortunes underwent a sudden change. Their support was withdrawn by their lords and parents. Some of them were summoned home. But they faced everything with calmness and decision, giving thanks to God and rejoicing that they were accounted worthy to suffer for His sake.

“When Dr. Brown opened a training school for ministers at his house in 1872, these young Christians came under his care. Their names were Maki, Oshikawa, Honda, Shinosaki (deceased), Yoshida, Ibuka, Kumano, Uemura, Ito, Igashira (deceased), Kawakatsu, Yamamoto, Amenomori, Sugo (now Furusawa), Fujiu, and several others. Those who were ordained afterward were Messrs. Maki,

Oshikawa, Honda, Ibuka, Uemura, Ito, Kawakatsu, Yamamoto, Fujiu, and Furusawa.

"They were Christians, but they belonged to no particular denomination. Indeed the existence of denominations was unknown to them. The converts of missionaries sent out by the Dutch Reformed Church, or by the Presbyterian Church, or by the American Board, all mingled unconscious of any ecclesiastical distinction between them. All they thought about themselves was that they were Japanese Christians. The truth, however, was gradually revealed to them that there were different denominations in America, and that, as they had been converted under the influence of missionaries of different Churches, they should each belong to the American denomination under whose missionary they were converted. This threw the young converts into a state of consternation. There were several older Christians, such as Messrs. (Revs.) Okuno and Ogawa, who were much respected by the younger believers. With these they consulted as to whether they should submit and become members of a foreign denomination, or whether they should organize an independent Church, free from sectarian coloring and spirit. A number of meetings were held and the matter was thoroughly debated. Finally the decision was reached to organize an independent Church of Christ in Japan, and a constitution was drawn up. The Church was named '*Nihon Kirisuto Kokai*.' It would be too much to say that the members of the 'Band' were the sole movers in this action, but it is certain that they constituted the predominant factor in it. Messrs. Shinozaki, Honda, Maki, Oshikawa, Kumano, and Yoshida being the seniors in age, represented the 'Band' in this matter.

"In addition to this step toward the founding of an independent Church, the students under Dr. Brown declined any longer to receive support from the Mission. Having

no other means of livelihood, they were thus reduced to to the necessity of engaging in manual labor in order to maintain themselves. Some became door-keepers, some night-watchmen, some pullers of weeds in gardens, while a few were so fortunate as to find positions as language teachers to foreigners. It was a strange sight—that of the once proud and ambitious young men engaging in such lowly occupations for one half of the day, that they might study for the ministry the other half.

“When finally the relation between the foreign Missions and the young Japanese Church became satisfactorily adjusted, the new organization appeared before the world under the title of ‘Nippon Kirisuto Itchi Kyokwai’ (The United Church of Christ in Japan). It was hoped that this united Church would at an early day be a union of of all the different denominations already founded in Japan.

“While young men were studying under Dr. Brown, they also received instruction in the Bible and the Biblical sciences from Rev. J. H. Ballagh and Rev. E. R. Miller at their respective homes. Besides these, tributes are due also to Miss Hallie Brown, the daughter of Dr. Brown, and to Miss Winn, his niece, both of whom took indefatigable pains in teaching us uncultured boys. How did these high-spirited and unruly boys turn out under the care of Dr. Brown and others? Their hearts melted under the influence of their venerable teacher. He used to ask, ‘What can come out of empty bottles?’ These empty bottles became filled with the inspiration of his noble character, and with the zeal of their future manhood.

“Some left the school earlier than the rest. Mr. Honda (now Dr. Honda) the President of the Aoyama Gaku-in (Methodist Episcopal), was recalled by his former lord to take charge of the famous Toogijiku, a school established at Hirosaki under the lord’s patronage. The school was carried on in cooperation with the Methodist Episcopal



Mission, and thus Mr. Honda became a member of that Church. He is the first Japanese upon whom has been conferred the honorary title of Doctor of Divinity. Mr. Oshikawa also left the school in 1874 in order to work with Dr. Palm, a medical missionary of the Scotch Baptist Church located in Niigata. He did a good work there, but the scene of his chief usefulness has been Oshu. Singlehanded and alone, he began work at Sendai, and laid the foundations of Miyagi Chukwai. He also established the Tohoku Gakuin in connection with Revs. W. E. Hoy, and D. B. Schneder, and he is now the much beloved President of that institution.

“The rest of the young men studied under Dr. Brown until the summer of 1877. Then the Union Theological Seminary having been established in Tokyo under the auspices of the Missions cooperating with the United Church of Christ, they were transferred to that school. Messrs. Maki, Kumano, Yoshida, and others, however, did not go to the new Seminary. Messrs. Ibuka, Uemura, Ito, Yamamoto, Amenomori, and Fujiu entered and are numbered among its first students. Mr. Kawakatsu went over to the Baptist Church and assisted Dr. Nathan Brown in Bible translation. The ones who entered Union Seminary established and carried on two preaching-places, one at Kojimachi and one at Shitaya, both of which have since become organized churches.

“Rev. Ibuka never severed his connection with Union Seminary, and now occupies the position of President of Meiji Gakuin which has grown out of Union Seminary. He is always counted as one of the prominent figures in the Japanese Church. Many of the ministers and evangelists of the Church of Christ in Japan are indebted to him for much valuable instruction. Rev. Uemura is honored and loved as one of the professors in the Meiji Gakuin, as he formerly was in Union Seminary. His influence

upon students is very great. His powerful but graceful style of writing has attracted much attention, both in Christian and non-Christian circles. His literary ability is acknowledged by all. In addition to the discharge of his duties as professor, he does much other work. Besides organizing the church of which he is now pastor, he has rendered valuable services as an author and editor of Christian periodicals. The paper of which he is now the editor and owner, the *Fukuin Shimpō*, is the acknowledged unofficial organ of the Church of Christ in Japan. Rev. Yamamoto, pastor of the Shiloh Church in Yokohama, has for many years been the permanent secretary of the Synod of the Church of Christ in Japan. Rev. Maki has been working faithfully at various places ever since he left Dr. Brown. Rev. Ito's great diligence as evangelist and pastor ever since he entered the ministry has contributed much to the prosperity of the Church. I myself, being the youngest member of the 'Band', have done nothing worthy of special note. After spending several years in connection with a political movement, I entered the ministry in 1887, and since that time I have been engaged in evangelistic work under Miyagi Chukwai, and part of the time also as professor in the Tohoku Gakuin.

"Besides those who entered the ministry, we find a model elder in Mr. Kumano. He has been holding the office of elder for twenty years, first in the Kaigan Church, Yokohama, and now in the Daimachi Church, Tokyo. All this time he has been a prominent figure in the Church of Christ in Japan. His useful life first as the honored director of the *Kyoritsu Jo Gakko* (Woman's Mission Home) in Yokohama, and since as Kanji (manager) of the Meiji Gakuin, should not be passed over in silence.

"Before I can consider this narrative complete I must say a word about the position the 'Band' has taken on the management of the general affairs of the Church of

Christ in Japan. They have always been friends of union and haters of schism. Yet, strangely, the United Church has itself been considered a sect by others. The union movement initiated at the establishment of the first church was successfully carried out, but it has been confined to the denominations holding to the presbyterial form of government.....

“Other efforts at union were made. During 1887 the question of union with the Kumiai Church came up. The members of the ‘Band’ favored the union, as they had manifested their inclination in the same direction twenty years before. But after prolonged negotiations, and the discussion of several drafts of constitution and creeds, the whole movement ended in failure. As a consequence, and also because of the changed state of affairs in general, the Church felt the need of marking out her future more satisfactorily, and a committee was appointed to draw up a new constitution. In this movement also the ‘Band’ took a very prominent part, in conjunction with Drs. Imbrie and Knox. When in 1891, a new constitution together with a new creed, consisting of the Apostles’ Creed with a preamble, were adopted, the Church also changed its name to *Nippon Kirisuto Kyokai* (Church of Christ in Japan).”

## PERSECUTION OF PROTESTANTS

*Japan Evangelist*, February, 1904, Pg. 37  
(Copied from *Searchlight*)

### AN EARLY CHRISTIAN IN CHAINS

*By Rev. A. T. Howard*

“In 1868, a young man, Mr. Itto Kojima, left his country home and went to Nagasaki. Here Dr. Verbeck was already working, as was also Rev. Williams who was afterwards Bishop of the Episcopal Church, and a Mr. Ensor, of the Church Missionary Society. This young Mr. Kojima soon became interested in studying this foreign religion, and acted as teacher to Mr. Ensor. At that time Mr. Ensor had been in the country only two or three years, and knew the language very imperfectly, so that teaching this young man was slow. Of course, there was no Bible, though Mr. Ensor procured a Chinese Bible, which Mr. Kojima greatly enjoyed reading. He would conceal this precious book as well as possible in his gown, and then go to Mr. Ensor's home, when the door would be locked, while he and his spiritual teacher worked over the pages, trying with imperfect language to work out the truth. Then the student would go home and lock himself in his room and study alone. At last the meaning of Christ's work dawned upon him, and he believed and was baptized. Mr. Ensor also secured a small printing press from England, upon which he and Mr. Kojima printed a small tract. It was while he was engaged in this work that the suspicions of the officials were first aroused, and he was suddenly arrested and



thrown into prison. When summoned to court, and charged with being a Christian, which was publicly forbidden, he made the point that the sign-boards referred to Roman Catholic Christians, while he was a Protestant. This was a new idea to the judges, as they had known only one class before. They were probably somewhat relieved when the officials of Mr. Kojima's own province sent soldiers to Nagasaki to conduct him to Fukuoka and demanded their right to try their own countryman.

"Accordingly he was placed in a *kago*, a sort of a cross between a basket and a box, in which people were formerly carried. On the journey he was brought to his own native country village. Here he wished to send a letter to Mr. Ensor, stating the facts of his arrest, and asking for assistance; but this the soldiers refused to allow. However, as the soldiers who composed his guard were comparatively uneducated men, Mr. Kojima was able to hold a conversation with the keeper of the teahouse, using difficult Chinese words that his friend understood, but the soldiers did not. The friend afterward sent a letter to Mr. Ensor, acquainting him with all the facts. Meantime Mr. Kojima was taken to Fukuoka for safe-keeping until a prison could be prepared for such a dangerous man as he in his native town, Fukuyoshimura. On the road and in prison, he had an iron collar about his neck, to which five chains were attached when he was outside the prison, a soldier holding each chain. The fact of his being a Christian caused great consternation in his family. His mother went for days without eating; a sister who was the wife of a priest, was sent home with her children. As he lay in prison, the people would come and look through the openings at him and suggest the methods by which he should be killed. An ordinary criminal was simply beheaded, but a man who killed his father, mother, or committed other horrible crimes, was executed by cutting transversely

from one shoulder to beneath the opposite arm, and this punishment was suggested by his town's-people as the proper one by which he should atone for his crime of being a Christian. Finally, he was carried to the capital of his native province where his treatment was more severe than ever. He was bound in heavy stocks with an iron collar, with its chains about his neck. After being confined here for some time, an order came from the Imperial Government at Tokyo, stating that, as Mr. Kojima's offence was against the Imperial Government, he must be judged and punished in Tokyo. Accordingly, he was soon started in a *kago*, with a guard of nine soldiers and four other men to carry him.

"Day after day, this poor prisoner sat cramped in his narrow cell, unable to either stand up or lie down. He received his food and water through a small opening and was allowed to leave the *kago* to bathe but once on the entire journey. That once was a notable instance of bravery on the part of the guards, as five men, holding chains which were attached to the ring about his neck, stood with drawn swords while their Christian prisoner bathed himself in a courtyard in Osaka.

"Finally the attention of our American Minister was called to Mr. Kojima's case, and that gentleman, being in high favor with the Japanese Government, soon secured his release.

"A rather amusing illustration of the Oriental tendency to follow custom occurred just here. Although the Government released Mr. Kojima, no one would take his iron collar off, as the officials said there was no *precedent* for taking iron collars off people. Fortunately the late Mr. Fukuzawa was more resourceful and took Mr. Kojima to a Physician, who prescribed its removal on the ground of *health*. Finally a blacksmith removed the companion and burden of his imprisonment, and he walked a free man.

His life has ever since been consistent and earnest, and a constant testimony to the Lord, who kept him during those dreadful days when his life seemed to be hanging on very uncertain chances."

## ICHIKAWA YEINOSUKE: CHRISTIAN MARTYR

Orramel H. Gulick under date of Jan. 13, 1910, recounted in "Mission News" (Vol. XIII p 92) his memory of one of the factors which resulted in the removal of the anti-Christian edict boards.

"We landed in Kobe, Japan, in March 1871, and entered upon the study of the Japanese language, having for teacher Ichikawa Yeinosuke, who had been Dr. Greene's language teacher, and whom we found a very gentlemanly and mild mannered man. In the interval between our study hours, the teacher was engaged in making manuscript copies of Dr. Hepburn's translation of Mark. No portion of the Scriptures yet had been printed in the Japanese language.

"One day, a well dressed *samurai* called, and, laying his sword across the table, took a chair, and proceeded to ventilate his knowledge of English. He secured what may have been his quest, a sight of Mr. Ichikawa, at a side table, engaged in making a copy of the dreaded Christian Scriptures. Shortly after this, at midnight, Dr. Greene awoke us, rapping on the window. He reported that a Japanese from the suburb near by, where Ichikawa lived, had just come to his house, by circuitous route, through the ricefields, to inform him that the teacher and his wife had just been arrested. A morning call, at the teacher's

house, revealed his empty chest and a few stray papers on the floor. On appeal to the Governor, he declared that the arrest was not by his command, but by the secret police, sent from Tokyo. He could give no further information than that the teacher and wife had been taken to Osaka. Further search being fruitless, our only recourse was to lay the whole case, by letter, before Hon. C. E. De Long, U. S. Minister, in Tokyo, who was told by the officials, that this was a matter that concerned only the Japanese, and he need not trouble himself about it. Mr. DeLong then sent a full account of the case to Washington.

"In 1872, the Japanese government sent as ambassador to Washington, to seek revision of the treaty, which, in some degree, restricted the autonomy of Japan, Prince Iwakura, a very high official and an uncle, it was said, of the Mikado. In an interview with the authorities in Washington, the Prince was confronted by Hamilton Fish, Secretary of State under President Grant, with the story of the arrest and punishment of Mr. Gulick's teacher, and was assured by Mr. Fish, that if Japan punished her people for intercourse with, or for assisting American missionaries, she could not be accounted a friendly power, and it would be in vain to seek revision of treaties.

"It is a matter of history that the Prince immediately wrote to his government, that, if they wished any favors from the American government, the edicts against Christianity, which stood in all cities of the empire, must be removed. Promptly, but silently, the edict-boards were removed from public notice. This was the first and most decisive step in the direction of religious liberty, taken by the government of Japan, a course in which that government has done itself the greatest credit ever since.

"For a little over a year, nothing was heard from the prisoner of the midnight arrest, when a letter came from



Ichikawa's wife, a prisoner in Kyoto, asking that some clothes she left a year before in Kobe, might be forwarded. Soon after, she was released, and reported that, shortly before this, her husband had died in the men's prison, in Kyoto. The poor woman herself came out from her long imprisonment, a crippled invalid. For twenty-five years or so, she lived in Tokyo, aided till the time of her death, by members of the Mission."

(Verbeck's "History of Protestant Missions in Japan" p 34 gives Ichikawa's death as on Nov. 25th 1872. F. C.)

From a letter of Minister De Long to Rev. J. Goble in November 1873 the release of the Roman Catholic exiles and the removal of the edict boards was shown to be the result of efforts from many quarters, not a spontaneous expression of religious liberty on the part of the Japanese government. (Otis Cary—"History of Christianity in Japan" Vol. II p 84 quoting DeLong) "Relative to the repeal of the edicts against Christianity or their supposed repeal, the truth is this:—The edicts were taken down and removed from public observance by order of this Government, but were not repealed. On the contrary, when they were removed, officers of the Government detailed for this express purpose called on all the Japanese residents and warned them that, although the edicts had been taken down, they still remained in force and must be obeyed as laws. When this action came to my knowledge, I taxed one of the Assistant Ministers for Foreign Affairs with bad faith. He in reply entreated me to not so consider it, at the same time saying: 'The liberal party in Japan is yet in its infancy, but I assure you it is increasing rapidly. We have been able to secure two triumphs—one the return of the exiled Christian converts, the other the removal of the edicts.' These matters, he assured me, had been attained mainly upon the strength of advices received from one of the Amba-

sadors, Governor Ito, who in a communication addressed to his Government, written from Europe, had advised them that wherever he went, he was met by the strongest appeal in behalf of these exiles and for religious toleration; and he felt assured that, unless his Government acceded to the first request and evinced a disposition to be somewhat liberal as to the other matter, it might look in vain for friendly concessions on the part of foreign powers in treaty with Japan. He further assured me of the disposition of his party and of himself to go much farther at once, but that it was deemed unsafe to do so as yet, as undue haste might ruin all. Placing full faith in these representations, I consented to let matters rest for a season and wait a more favorable opportunity.

“This statement proves that no particular man or government is entitled to the credit of having obtained these results. They are the fruit of the earnest labor of Foreign Representatives at this Court, Christian missionaries in this Empire, and Christian statesmen and gentlemen abroad who had access to the Embassy and improved the opportunity they enjoyed.”

## A JAPANESE APOSTLE IN THE HOUSE OF PEERS

One of God's noblemen, Galen Fisher in the May, 1912 *Japan Evangelist*, (p. 242 ff), wrote of another of that elect circle as follows:

“It is safe to say that the Honorable Soroku Ebara is one of the two or three most eminent Christians in Japan. Although he celebrated his seventieth birthday last year he is still as active as most men at fifty. Ever since he

commanded a regiment in the Restoration of 1868 as a staunch hereditary supporter of the Shogun he has taken a prominent part in public affairs. From the very first session of Parliament in 1890 until he withdrew from political life in 1910 he represented his native district, Numadzu. He spent hardly a penny on elections and was careless of the arts of the politician; for his character and record defied attack and rivalry. His elevation to a seat in the House of Peers in March of this year by Imperial appointment will be a blessing to the nation; it can add but little to his reputation or influence.

“Mr. Ebara’s services to education have won him a place on the Imperial Educational Council and his utterances on educational themes are always listened to with respect by experts no less than by the laity. Even before the Restoration of 1868 he founded at Numadzu the first modern military school in the country. For many years he has been head of Azabu Middle School in Tokyo, for he believes that his life mission is to be an educator, especially of boys in their teens. Rain or shine, he is at school at eight o’clock. While the school is not known as a Christian institution, Mr. Ebara’s daily chapel talks permeate it with Christian influence.

“But Mr. Ebara’s services as an apostle of Christianity alone would have entitled him to a place among the makers of modern Japan. He was led to Christ chiefly by the late Dr. Meacham, a missionary of the Canadian Methodist Church. In the early years of his Christian life he was accustomed to walk to all parts of his native province to preach and bear witness of his faith to high and low. Ever since then he has continued to preach. Were he not so devoted to his school, he could fill all his time responding to invitations for religious addresses; and even when he speaks before educational bodies he frequently finds opportunity to express his Christian convictions. Racy

anecdotes drawn from an immense store of thrilling experiences, a keen knowledge of human nature, an idiomatic and natural style of speaking, all unite to drive home his vigorous and straightforward messages. The fact that he is a layman and a publicist gives his preaching especial force.

“Upon passing his seventieth birthday Mr. Ebara insisted upon resigning from the presidency of the Tokyo Young Men’s Christian Association, but later he consented to be reelected, having come to see that he was really needed and that a man was no older than his heart. He was also indefatigable in serving the temperance society and the peace propaganda and in supporting the work of his own church.

“A few days ago at a supper given at the Tokyo Y.M.C.A. to celebrate Mr. Ebara’s elevation to the House of Peers, he told the following anecdote, which illustrates both his humor and his democratic spirit:

“‘There is no denying that people pay special respect to a member of the Upper House. Members of both Houses receive first class passes (white tickets) on the railways, but when I was a plain member of the Lower House, the police and train guards just made a grudgingly civil bow, whereas now they get down on their marrow bones. Even when I had a white ticket I was accustomed to ride with the blue ticket (second) or the red ticket (third-class) common people, for I am one of them. One time I was on a train with a number of M.P’s. They all rode in the firstclass compartment, while I got into the third. At Shizuoka as we all got off, I noticed with just a flutter of jealousy that there were twenty policemen lined up to welcome the members of Peers in the first class, while I was left unnoticed. One man was shown particular attention and I said to myself, ‘That’s because he’s a relative of so and so!. But later I learned that the police



had been detailed to arrest him on a charge of taking bribes, and I reflected that it was better to ride on a red ticket and wear a white heart than to ride on a white ticket and wear a red convict's uniform.

"Mr. Ebara is verily one of Japan's grand old men, an Imperial democrat, one of God's noblemen."

### JAPONIZING CHRISTIANITY? NO, CHRISTIANIZING JAPAN

Missionaries differed in their reaction to the ever-present query, "What would Jesus do?" Some early Roman Catholics had connived at burning Buddhist temples. Some Protestants had shown the same spirit, if on a smaller scale, by insisting that a converted son destroy the God-shelf, dear to non-converted parents. What would Jesus have said? You who read this will probably fall into one of three groups: Jesus came to destroy, Jesus came to fulfill, or Jesus would have found some good way. Dr. Danjo Ebina was a controversial figure. When his church (Hongo) burned in 1898, he and his people were invited to the Nikki Nihonbashi Church, but "The Second Tokyo Presbytery met and advised the Nihonbashi congregation not to invite Rev. Ebina to occupy its pulpit, and advised the Hongo Church to hold its services separately." (*Japan Evangelist*, May 1898. p. 169) In the *Fukuin Shimpō*, June 1, 1905, appears an outline of a thoughtful sermon by Ebina in which he says, "The Unitarian argument cannot possibly satisfy the religious sense of mankind. After all, it is the doctrine of the Trinity which satisfies our religious nature." This is the man, who at the time

of World War I addressed a training conference of volunteer evangelists and tackled the problems of "War and Universal Love", "The Christian Idea of God", (in a setting where loyalty to God and to the Emperor are involved), "The Question of Worshipping at Shrines", and "Japonizing Christianity or Christianizing Japan?" We quote part of the last two as found in the *Japan Evangelist*, Feb. 1915, p. 80f.

"One of the most recent difficulties is whether one can pay reverence at shrines and still be a Christian. The shrine officials have been trying to prevail upon Christians to pay such reverence. Christians have wondered what they ought to do. The Home Department and the Department of Education have aroused strong criticism by trying to revive general worship at shrines, especially on the part of school children. Christians have almost all declined to comply. Therefore critics have at once pressed the question 'How about the Christian attitude to the shrine of the Imperial ancestors at Ise?'

"In answer I would observe first that the government has for forty years declared the national shrines are merely for the promotion of national morality and in no sense religious. Unless we Christians hold fast to that distinction we are bound to have trouble. When it comes to Buddhism there has been not a little trouble for the last twenty-five years over the Christian attitude to 'dai-butsu' or heroic images of the Buddhas. In some places there has been a stir caused by the destruction of Buddhist images, but of late years it has been increasingly recognized that the national shrines and Buddhist images were works of art and historic interest. If anyone would agree to that we might consider the problem solved; but unfortunately there still clings to the shrines the odor of religion, and we Christians must be on guard lest we be tempted to compromise by too early falling in with the popular

attitude. It is not unlike the temptation that comes to every abstainer at New Year's time to indulge in a cup of 'toso', because forsooth the felicity of the day is supposed to take away the alcoholic quality of the liquor. Let us exert ourselves to hasten the day when the remaining tincture of religion that still clings about the shrines shall have been entirely removed.

\* \* \* \*

"Should Christianity submit to becoming Japonicized? It is my conviction that the moment Christianity surrendered itself to becoming Japonicized, that moment it would be absolutely worthless. Of course there is not the least objection to Christianity accomodating itself as regards certain forms and incidentals, but it must never yield a hair's breadth in its essential spirit and principles. To mention some of the non-essentials: it says in the Bible, 'salute one another with a holy kiss,' but there is no objection to our ignoring that. The same is true of shaking hands and other forms which are purely external and incidental. But when it comes to distinctive principles, such as the relation between men and women, then we must set ourselves squarely against Japanese custom and never give up until we have won the victory for the principle of monogamy. We may be sure that we will have opposition for a long time to come, for our countrymen hate more than aught else to give in. We must set ourselves with unflinching courage to face contempt and opposition until we have thoroughly Christianized Japan on this and other fundamental points.

\* \* \* \*

"Christianizing Japan does not at all mean Americanizing Japan. It means infusing a new formative spirit which will assimilate everything that is pure and worthy

and cast off or remake everything which is impure and unworthy. In this respect Christianity is diametrically different from Buddhism. Buddhism was Japonicized. We must never rest until Japan has been Christianized."

## BISHOP YOITSU HONDA: AN ASIAN FIRST

All that was best in samurai training combined with devotion to his new Lord and Christian clan made Yoitsu Honda a power for good in the Christian impact upon the Meiji era. From his baptism in Meiji 5 to his death in Meiji 45 Honda made his influence for good felt. Much of his obituary in the *Japan Evangelist*, May 1912, p. 216, is autobiographical. His first Christian contact was through the Chinese Bible. Sent to Choshu for study he found his way to Yokohama to investigate Western life. English from Mrs. Goble for one week, from Mrs. S. R. Brown for six months, and then under J. H. Ballagh, gave him further introduction to Christian ideas. Great changes in circumstances dragged him back to his northern home, Hirosaki, where he pondered what he had been studying. Under fresh orders in the spring of 1872, he was back at Yokohama where he was one of the early members of the Kaigan Church. Almost at once he took part in evangelistic touring. When Rev. John Ing, a former Methodist missionary in China, was invited to teach at Hirosaki, he needed a language assistant and Honda accepted the position. Ing was an effective teacher of more than literary or scientific subjects, so when a Methodist church was organized by his efforts, Honda transferred membership thereto. Provincial politics found Honda president of the



Assembly. When a chance came for study in America he was forced to decide whether he should return to Japan to develop a political career on the national scale, or study for the ministry. He went to Drew Seminary. His reports of his service with the Christian chaplains who went to comfort the troops in the wars with China and Russia showed his ability to meet all types of men. As Head of Aoyama Gakuin he had the confidence of both the foreign and Japanese staff. He was overwhelmingly the choice of the Conference which elected him Japan's first native Bishop. We shall let Dr. J. K. Ballagh close this all too short account of a powerful leader whom God raised up for the Meiji era Christian cause.

"He was from the start one of our most active supporters, and was translator of one or two hymns of much service in the early struggles for unity and independence in that body. Later he established a School for English in Hirosaki, in Aomori-Ken, and a church organization was soon effected, but for convenience and help of foreign instruction was transferred to the Methodist Episcopal Church in Japan, in which connection his labors were first at Hirosaki, and later in the establishment of the Aoyama Gakuin in Tokyo. Besides these successful educational labors, he has been a leading spirit in all general Christian efforts in the Capital, and in the country at large. By frequent visits to Canada and the United States in connection with Conference gatherings he became well known, and was without doubt the leading factor in the consummation of the union of nearly all Methodist Mission Boards having representatives in Japan, of which he was deservedly elected and consecrated its first Bishop. Owing to his early membership in the Nippon Kirisuto Kyokwai, and close affiliation all his life in fellowship with his brethren in that body, these two largest bodies of believers in Japan have always worked in close fraternity, and the

same spirit has been extended to other closely related bodies. Bishop Honda's interest in all moral reform movements, and his large soul and whole-heartedness made him a favorite with all classes; and to all his missionary brethren as well as Japanese ministerial brethren made him a brother beloved for his own and the Gospel's sake."

### **REV. KAJINOSUKE IBUKA, D. D.:**

#### **CHRISTIAN BUILDER**

Besieged in a castle, too young by a year to have lost his life as one of the "White Tiger Band", Ibuka became one of the "Yokohama Band", a dedicated Christian, and a holder of almost every post his church could force upon him. For the dramatic story of his early years, when for a time it was he who drew S. R. Brown's salary at the Kencho and paid his teacher, as well as his pathway into the Christian faith, read Dr. Imbrie's account in the *Japan Evangelist* of August, 1913.

### **REV. AKIRA INAGAKI: FRUITFUL MINISTER**

Mr. Shigetaro's article on Rev. Akira Inagaki in *The Japan Evangelist*, of August, 1894, is somewhat confusing in its account of Inagaki's progress into the Christian faith. Though born in Yedo December, 1848, the son of a retainer of Daimyo Matsudaira Iga-no-Kami, his real home was at Ueda in Shinano. In youth he had unusual opportunities for Confucian study and travel. He studied

English literature in Yokohama, at Meiji Gakuin in Tokyo, and after a discouraging business experience up country, he returned to Tokyo, studying about a year at Keio.

Nagasaki claimed his attention for a few months before he returned to Ueda. Puzzled by the Chinese Bible he had acquired in 1869, he had visited missionaries, talked with Elder Ogawa without, for some time, coming to an assured faith. Church attendance in Tsukiji and Nagasaki had been regular, so that when, back in Ueda in 1875 (p. 313)"—he gained some knowledge of the virtue of prayer and of the grace of God, and he learned also that trust in God is the secret of Christianity. Thus he grew in faith and became very happy. Then those things that once troubled him distressed him no more. The world, which had been full of sorrow, became a pleasant place. The pessimistic cloud was driven away by the optimistic breeze. Now he felt it to be his duty to teach the Gospel to his neighbors. So in the same year he organized a temperance society at Ueda according to Christian principles. On Sundays he preached in the forenoons, and taught Sunday school in the afternoon. During the week he studied the Bible with his friends, and sometimes made addresses on temperance. As the result of his work, he gathered more than ten believers; but as yet he had not received Baptism, saying that he did not like to receive Baptism from a foreigner. But it is said that there were two reasons for his refusal of this ordinance; one was because he thought that when there is a Baptism of the Holy Spirit, the superficial rite by water is not needed; another was because he did not like to become a member of a particular sect by the ordinance of Baptism. At this time an event which tested his faith happened. Masayoshi Hayakawa, the father of Mr. Inagaki's wife, who was a Confucianist, seeing Mr. Inagaki teaching Christianity, which he thought to be injurious to this country, resolved to

take back his daughter. One day, calling his daughter to his house, he declared his intention to divorce her from Mr. Inagaki, the chief reason being that she bore her husband no child. This, according to the doctrines of Confucianism is a just ground for divorce. Mr. Inagaki would not consent to it, since it did not agree with Christian principles, and declared that it was very bad. Mr. Hayakawa would not listen to him and forced him to give her up.....If he had not had firm faith his real state would have been changed, since the true cause of the divorce was clear to him.....Soon in the New Year it was found that his wife was with child; and.....she was allowed to return to her husband. After this Mr. Inagaki went to Yokohama, and received Baptism at the Kaigan Kyokai. In 1877 he organized a church, Ueda Kyokai, at Ueda. Then his wife also received Baptism. The same year he went to Yokohama to work in Kaigan Kyokai, as a preacher, obeying the summons of that Church. After two years he became pastor of the same church, and worked there until last year (1893). The church, which has more than six hundred members now, numbered about one hundred believers, when he became pastor. Besides there are six churches in Tokyo and other provinces, which were brought into existence by this church during his pastorate. These things ought to be attributed in great part to his endeavors. His wife died in 1880. Afterward he married a second wife, who is the daughter of Mr. Okuno. At present Mr. Inagaki is engaged in preaching the Gospel in various parts of the country, having no fixed church.

“Rev. Akira Inagaki has already done a great work for Christ and His Church in Japan. He is yet in the prime of life and bids fair to continue his usefulness for many years to come. As a preacher he is earnest, eloquent, and spiritual. In society he is affable and ever mindful



of the happiness of others. While not really a great scholar, he has nevertheless fair attainments in literature, history, science, philosophy, and theology. It is with men and women in the practical affairs of faith that he has found his widest sphere of labor. Here he has proven himself a true servant of his Lord and Master. Here he will continue a faithful and loving service."

### A JAPANESE "WATER STREET"

*(Japan Evangelist, May 1911, p. 170 f)*

Dr. H. W. Meyers, of sainted memory gave the missionary public the first account of one who has since become world famous, Toyohiko Kagawa.

"I greatly doubt if anything can be found in the worst section of New York that will equal the wickedness of Shinkawa, the slum section of Kobe. Certainly nothing in all America, and perhaps nothing else in all Japan, can equal the poverty, the filth, and the degradation of Shinkawa. Every year or two there is an outbreak of the plague in Kobe, and almost invariably it starts from Shinkawa. The worst thieves, gamblers, cut-throats; the beggars, the sick and unemployed; the prodigals and outcasts make Shinkawa their headquarters and crime is rife among them. The proportion of sick people and the death rate is something like six times the average for the whole country. The maze of narrow dirty alleys, the filthy hovels and hideous poverty make it hard for one to believe that he is still in beautiful Japan. In scores, or perhaps a hundred houses, marriage is only another name for the worst slavery, and the poor women can get fre-

edom only by a payment of a sum that is far beyond the power of most of them. Illegal, of course, but a woman who would dare to assert her legal rights would not improbably be murdered.

"A year ago last fall one of the students in the Presbyterian Seminary began work for these people by preaching on the streets whenever he could get a crowd to listen to him. He is a thin, weak young man named Kagawa, just recovered from a serious case of tuberculosis. From the first he could see results from his work and before long had quite a number of earnest inquirers. The trouble now arose as they were surrounded by wickedness on every hand. He soon came to see that the only way to work for these people was to live with them and like them; so he asked permission to withdraw from the dormitory up on the hill, and rent one of the horrible rooms in the heart of Shinkawa. We could not refuse, though it seemed like sending him to his grave; so just at Christmas, a year ago, he moved down and began fighting the devil at close quarters.

"The methods that are succeeding among such people are worth mentioning. First, there is constant preaching, morning, noon and night, in-doors and out, in season and out, telling of the love of the Father, the awfulness of sin, and the atonement through the cross of Jesus Christ. There is no uncertain sound about this young man's faith or his message. A second method has been to help every one in need to the limit of his ability. He is allowed ten yen a month from the school for food and clothes and books; and of this he spends three yen upon himself, and the rest goes to the people around him. A few friends help him in his work, and so he has been able to care for many who were sick and friendless, to provide food and medicine for scores of others. Several doctors have given their services free, and supplied medicines at cost

price, so a large number of sufferers have been helped. When a death occurs in one of these poor families there is always the greatest difficulty in providing for the funeral expenses. Only the other day there was a woman who began a life of shame as that was the only way she could hope to pay the debt incurred at her husband's funeral. Mr. Kagawa has buried just fourteen persons in the last year, a number of whom died while being cared for in his room.

"At the ordinary prayer meeting in his room there are thirty or forty who believe, and are entering on the Christian life. And what triumphs of grace they are! Their earnest, simple prayers, and the new hope shining in their faces show that they are new creatures. At five o'clock on Christmas morning, long before day-break, ten of the believers, who had been tested for a year, were baptized.

"The work is not all plain sailing. One young man who seemed very promising for awhile, broke up a prayer-meeting by kicking over a brazier of live coals, and flourishing a large knife with which he threatened to kill Mr. Kagawa and everybody else in sight. He wanted a suit of foreign clothes, a salary, and the position of general superintendent. I now have that dagger on my desk, and a vicious looking weapon it is.

"Only a few days ago a brawny scoundrel who is the bully of the community came to 'borrow' some money. Mr. Kagawa has helped this fellow in times and ways without number in the past year, but when he was refused, he struck Kagawa and knocked him down. A word to the police would probably land him in jail; but Kagawa has a love that 'bears all things', and accepts literally the command to turn the other cheek. He has set out definitely to win that fellow to Christ and salvation, too, and I think it will not be many months till he who is now

a persecutor will be born again and saved."

## HON. KENKICHI KATAOKA, CHRISTIAN

Among the strong Christian men whose home was Kochi, Kenkichi Kataoka was one of the best known. In command of half the Tosa forces at the Aizu campaign in the struggle for the Restoration, he knew both battle and responsibility. Suspected of sympathy with Satsuma when the Rebellion was on he was imprisoned for 100 days in 1877.

Ten years later Mr. Kataoka, with others of his province who were in Tokyo, advocated freedom of speech and of the press, and they were ordered to leave the city. But they stood upon their dignity as loyal citizens and refused to leave, whereupon he was again thrown into prison where he remained over a year. In 1889 he was elected Speaker of the first provincial assembly in his native province of Kochi.

When standing successfully for election to the Diet, as he did repeatedly, he was advised to resign as Elder of his church as that might be held against him. He replied, "If I am to choose between them, I would rather be an Elder in the Church than elected to the House." Dr. J. D. Davis wrote of him: (*Japan Evangelist*, Dec. 1903 p. 386)

"He was known always and everywhere as an earnest Christian. He said he never entered the hall of Parliament and took his seat to preside, without bowing his head in silent prayer for God's presence and guidance. For some time he opened his official residence in Tokyo on each successive Sabbath for a Christian service, and sent postcards inviting men of rank and influence in the



capital to attend, and he secured the most able and earnest pastors in the city to speak at these meetings.

“Two years ago Mr. Kataoka’s name began to be thought of as President of Doshisha. When he was approached on the subject, he modestly replied that he was not fit for the position, a feeling he persisted in expressing for several months. Finally after repeated persuasion, and on the unanimous request of the Faculty and Board of Directors of the school, he consented to accept the position, and when he met with the Board of Directors, in Kyoto, in March, 1902, and took the oath of office, and as we were standing around the table, he immediately said, ‘I want to pray.’ And he made one of the most touching prayers to which I ever listened. I do not think there was a dry eye in the room.

“He had two small rooms built adjoining the modest office of the Doshisha, and there he slept and there he ate his meals which were brought in to him, as he would only occasionally accept an invitation to one of our tables. He wished to be in the school, where all the teachers and students could have free access to him. His powerful influence was felt from the beginning. At the close of the school year in June, the end of the first term of his presidency, he addressed the students, telling them that from the opening of the next school year (in September) attendance at morning prayers would be made compulsory, as was formerly the case in the school, and that strict deportment in the dormitories would be required, and that students would be expected to be, and to behave like Christian gentlemen, always and everywhere; that these rules were not made for the purpose of punishing anyone, but for the sake of the students and to restore and perfect the spirit of the school; but, he added: ‘If anyone feels that he cannot come back and loyally obey these rules, we do not wish to see him back next September; still we

earnestly hope that you will all come back'. Since that time chapel attendance has been more general and complete than for fifteen years, and the discipline and spirit of the school have greatly improved."

**REV. HIROMICHI KOZAKI, D. D.:**  
**VIGOROUS CHAMPION**

One of the Kumamoto boys who studied under Captain Janes but who entered the faith after the Hanaoka Yama prayer meeting, was Hiromichi Kozaki. Rugged nationalist, adventurous evangelist, responsible student proctor, pioneer church organizer, trustee and President of Doshisha, editor, historian, pastor, preacher (in spite of poor vocalization), spokesman for Japanese Christianity at the World's Parliament of Religions, twice founder of theological schools, on scores of interdenominational committees, proponent of independence, (but constantly involved in cooperative ventures), Dr. Kozaki was for half a century either at the center or at a fast germinating point of the Japanese Christian movement.

**REV. TSUNETERU MIYAGAWA, D. D.:**  
**MIGHTY MOVER OF MEN**

Among the Christian leaders who arose from the Kumamoto Band Pastor Miyagawa stood out as one of the most prominent. Though Osaka Church began as a group of Christians under Acting-Pastor Rev. M. L. Gordon, it was under Miyagawa that it grew to be the nearest to a

Cathedral Church of anything possible in Kumiai organization. A scholar, keeping abreast of the theological trends of his day, an editor with a gifted pen, a preacher of power, an evangelist with zeal, a stubborn controversialist (and who of the Kumamoto men was not?!), he dominated the Christian world of Osaka and directed the Empire-wide interests of his denomination. Something of the calibre of the man can be glimpsed behind this quotation from his address to the World's Student Christian Convention at Tokyo in 1907. *Japan Evangelist*, May, 1908, p. 167)

"There may be some who think that pastor, evangelist, means the keeper of a little church. Or there may be those who think that there is honor connected with it if the church is fairly large. To my mind, however, 'pastor' means a leader and reformer of the thought of this age in Japan. It is the same, I take it, in China, in Korea, in India. It may be enough for a little pastor to be the keeper of his own church. But the real pastor, who has been called of Christ, must become a light to the intellectual life of his country. In order that he may build strong the morality of his country, he must be the salt of the earth, and with heart and soul devote his life to producing men.

"Among the men of whom I spoke a moment ago, some have become politicians, some have taken up other occupations. But rather than struggle for a seat in parliament and there exert my little influence, I prefer to be a pastor and produce legislators. Rather than be an educator in some one school, I prefer to be a pastor and produce educators. Rather than be a business man occupying some little corner in the world, I prefer to be a pastor and produce sanctified business men."

In November 1913 Mr. Allchin published an article in the *Japan Evangelist* about Miyagawa from which we

take the following:

“‘I had a hard time,’ relates Mr. Miyagawa, ‘to get away to Kyoto. I was without money and my father refused to consent to my going. But one night he gave permission and hurriedly collecting some money from my uncles and aunts I started next morning while my father was still in bed.....I called to bid farewell to Capt. Janes, informing him of my financial plight. He gave me no money but better still cheered me with the words, ‘Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you.’ I was satisfied and at the end of the next walk of twenty-six miles I reached my steamer and found on board five other students bound for Kyoto.’

“Fifteen of this famous ‘Kumamoto Band’ formed the first theological class in the Doshisha and continued together throughout their three years of study, graduating on June 12th, 1879. Six of them went at once into Christian work, four of them became teachers in Doshisha schools, one commenced the study of law and four continued their study in the Doshisha one year longer. On graduation day Mr. Miyagawa delivered a Japanese oration on Female Education.....He became Headteacher in the Doshisha Girls’ School and continued in that position for three years. Up to this time (1882) eighteen Kumiai Churches had been organized in Japan in which were enrolled over 900members. Four of these churches were in Osaka, small, feeble organizations without church buildings. The oldest, Osaka Church, was the weakest and had been a long time without a pastor. The youngest of the four was being supplied by Mr. Uehara, a Doshisha theological student who still had three years of schooling before him to complete his course. This young man was deputed to obtain Mr. Miyagawa’s consent to becoming pastor of Osaka Church. They talked in Kyoto till late into the night



and in order to get rid of the young man Mr. Miyagawa consented. Next morning, however, he tried to find Mr. Uehara in order to withdraw the promise which had been made when he was half asleep. On learning that his decision had been telegraphed to Osaka during the night he accepted the situation as the leading of God.

"At first he was greatly disappointed in his church. The house was dark and dirty and the members were dull and unappreciative. There was not a single conversion during the first year. To attract a new class of people he gave a series of sermon-lectures on Philosophy attracting thereby an audience of about fifty business men and school teachers'. Although there were no direct fruits at the time, he gained many friends, one of whom later became a pillar of his church and rendered much financial aid...

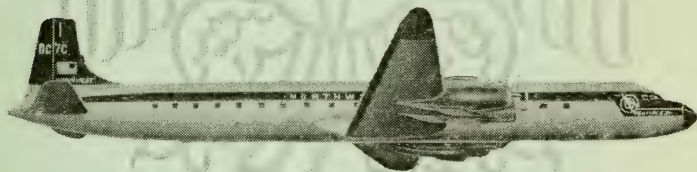
"The membership has continued to grow year by year, until at the present time (1913) after more than 31 years of continuous service in the same church Mr. Miyagawa stands as the pastor of a church of nearly 1000 members. More than 600 of these reside in the city and vicinity although all do not attend church.....When Mr. Miyagawa began this, his only pastorate, it was with difficulty his feeble church could raise even a single-man's salary. Now he has working under his direction three assistant pastors and one Bible woman. Two of these have charge of three branch chapels, neighborhood classes in seven sections of the city and three in the suburbs.....It is his ambition that the church shall spend as little as possible on itself. More than half of the 10,200 *yen* raised last year was spent on the branch chapels and other Kumiai churches."

## WHERE LIES OUR STRENGTH ?

Writing for the *International* Dr. Motoda, Headmaster at St. Paul's attempted to predict the future prospects of Japanese Christianity. For thirty years Japanese hopes for a bishop from their own ranks had ended only in postponement. In 1923 the new situation created by the destruction of Yokohama and Tokyo by earthquake and fire, and the resultant need of strong Japanese leaders to help in the reconstruction, led to the consecration of two of Rev. Mr. Tyng's old students, Naide of Osaka, and Motoda of Tokyo. The latter's article is quoted in *Japan Evangelist* April 1909, 130 f.

"The mind of the people of Japan is naturally religious rather than philosophical, constructive rather than critical, practical rather than contemplative. Though they themselves may believe to the contrary and be willing to have others do so too, yet the fact is not to be denied that they are mystic, instinctive, and practical in all their doings and sayings. We do not hesitate, therefore, to conclude that there will appear, in future Japan, pious and truly religious men in large numbers, but few theologians, and that Japanese Christianity will undoubtedly meet with great success in all its attempts at ameliorating social conditions, but will drop far behind the Germans and some other European nations in the development of theological doctrine."

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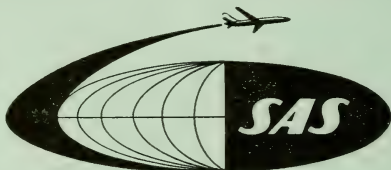
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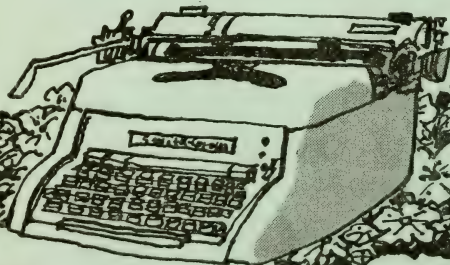
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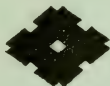
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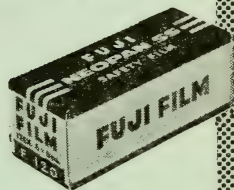
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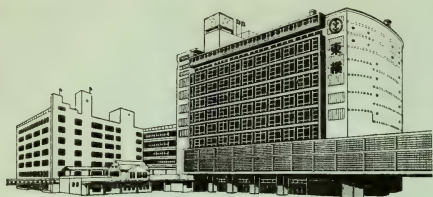
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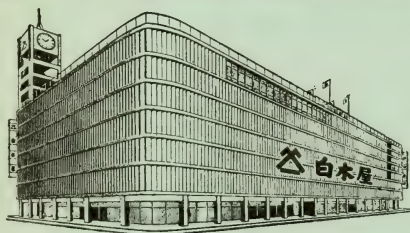
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**REV. YASUTARO NAIDE :**

**UP FROM THE RANKS**

*Japan Evangelist*, March, 1915 p. 122 ff.

“Mr. Naide, pastor of Kawaguchi Church, Osaka, is the strong representative of the ‘moving forward’ party in the Sei-Ko-Kai. He wears a black frock coat and the low-rimmed hat that is the special mark of the Anglican parson, but his thoughts are broad and free as the wind. In this point it would seem that he has succeeded in putting new wine in old bottles. So much is this so that anyone meeting him seldom has the idea that he is talking to a pastor of the Sei-Ko-Kai. I talked over the table with him on questions of faith and philosophy and found that our thoughts ran very much in the same direction.....

“He came to Osaka in his young days to study, began to attend the Kawaguchi Church, and finally by the influence of the Rev. T. Tyng became a Christian. His interest in Christianity became deeper and deciding to become a worker, he entered the American Mission Divinity School. During the course he was highly esteemed by his fellow students, for his thoughtfulness, his acute discernment, and his earnestness. After graduating he worked for a time in Tokyo and in 1895 took up his present work in the Kawaguchi Church in Osaka.

“Wherever he has worked he has made a good impression, and although he has been nearly twenty years in his present pastorate there is not a single disaffected person in his congregation. He is loved and respected like a parent.

“He is an unaffected and all-around man, a really Christianized character. All men call him a man of love,

and these words truly indicate his personality. The late Bishop Williams was a man who showed forth the love of Christ like a saint of the Middle Ages. Mr. Naide was familiar with the Bishop and received much influence from him. When preaching the Bishop's funeral sermon Mr. Naide said, 'We can learn his thoughts, we cannot possibly imitate his deeds. The Bishop was a saint.' Mr. Naide's model of loving God and man is that of the Bishop. Within him is always working this thought about every man, 'He is a Son of God and my brother.'

"He once met a leper in the street, took him home, gave him a bath, put on him a new *kimono*, kept him in his home for several days, and then sent him to Miss Riddell's hospital in Kumamoto.

"He is a man of frank speech and quick action. He states his belief, announces his policy, and yields to none a step. In this he is unique in the Sei-ko-kai, whose workers mostly walk according to the Bishop's will. He is usually the proposer of various resolutions at the General Synod and is looked upon as the leader of the iconoclastic party. At last year's tenth General Synod he was the prime mover to get the Church to join the Federated Council of Churches. He made a brilliant speech, supported the resolution with eloquence and power, and like a sharp sword his words pierced the vital point in the opposers' arguments. There was some fear that his speech was too strongly worded and had given offense, but it was not so. Missionaries do not dislike him. They say he is an upright man. This is their fixed judgment of him. They respect and esteem him.

"Not only does he propose resolutions; he carries them into practice. He says that his mission is to insist on the principle of self-support. In season and out of season he urges that the Japanese must manage their own church. "He is not a great student nor yet a scholar. But he

has sound commonsense, and as a preacher is highly esteemed. He is not only one of the first rank preachers in the Sei-Ko-Kai, but also in the Japanese Church. This is due to his own endeavors. He has *become* an eloquent man.....There are only two men in the Sei-Ko-Kai who are at all comparable to him, Dr. Motoda and Mr. Tai..... After Mr. Miyagawa he is the most noted preacher in Osaka. That his fellow workers have confidence in him is shown by the fact that he has been chosen to succeed Mr. Miyagawa as the president of the Y. M. C. A.

“To-day all the Bishops of the Sei-Ko-Kai are either English or Americans. This may continue for a year or so, but if they really wish to Christianize Japan the Sei-Ko-Kai must get Japanese Bishops. There ought to be at least two or three Japanese Bishops. When the time comes for the distribution of Bishops’ chairs there ought to be no doubt about Mr. Naide getting one of them. He is an indispensable man to that Church, and if the Sei-Ko-Kai wishes to make firm its position and complete the Christianizing of Japan surely they must find a good pilot in Mr. Naide.”

The prophecy was fulfilled and Bishop Naide eight years later became one of the Sei-Ko-Kai’s best.

### JOSEPH HARDY NEESIMA: ARCHITECT

“I cannot go back to Japan without the money to found a Christian college, and I am going to stand here till I get it!” So spoke a frail, but determined, thirty-one year old Japanese but recently ordained and appointed a Corresponding Member of the American Board’s Japan Mission. The place was Rutland, Vermont, Congregational Church. The occasion was the 1874 Annual Meeting of

the American Board. The result was the Doshisha and a stream of young people exposed to Christian teaching, many of whom for over eighty years exerted a powerful influence upon the course of the Japanese Christian movement, both domestically and in its world-wide outreach.

In the heart of Tokyo is a stone monument locating his birthplace. On the Hakodate waterfront is a marker to point out the spot from which he, at risk of death were he ever to return, left his country. At his ancestral home-town, Annaka, are both a memorial church and school named for him. In Kyoto his grave, his home, his "Christian college," various markers and a special building to house relics, keep his memory green. His portrait on a postage stamp is a governmental tribute to a moulder of Japan's cultural history. A scholarship named in his honor is available to lucky Japanese applicants at Amherst College.

Assuming that most of our readers are familiar with Neesima's adventurous story, this sketch aims only at a few bold strokes to hint at his character.

Neesima was half way through his Andover Theological course when he had an Imperial Mandate to appear before the Iwakura Embassy in Washington. "After much thought and prayer he wrote back that he was an outlaw, that death hung over his head for having left his native land, that he recognized no ruler but the King of Heaven, but that if they would send him an invitation to come and meet them as a friend, he would come. They at once sent him such an invitation." (Davis—Life of Neesima) Anyone who has read Perry's or other accounts of early intercourse between foreigners and Japanese officials knows of the grovelling attitude assumed, at that time, by Japanese interpreters. Neesima thought long on the problem of how to meet his country's officials. His Christian conviction of human dignity led him to decide on the



Western manner, greeting them with outstretched hand. They responded in kind. Availing himself of the opportunity, he agreed to act as interpreter on their travels if furnished with two documents, a full pardon for fleeing his country, and permission to teach Christianity upon his return. Armed with those, signed and sealed, he successfully entered upon his duties, which, to the entire satisfaction of the party, he ably fulfilled.

On the European continent though the Embassy often travelled on Sunday, Neesima did not, but sought out church services attending in spite of inability to understand the languages involved.

Though the anti-Christian edict boards were no longer on display, Christianity was still under suspicion when, in November 1874, Neesima set foot once more on native soil. He went at once to his parents in Annaka and, to the consternation of the Governor openly preached. Arrested or even called up for questioning, Neesima might prove an embarrassment, so the Governor hurried off to consult Tokyo officials. "Neesima? If it is Neesima it is all right, let him alone."

That would seem to imply that anything Neesima wished would be granted, but such was not to be the case as he found out when in Osaka he repeatedly pled for permission to start, with missionary teachers, his college. To attempt it in conservative Kyoto, where except as employed by a Japanese, no foreigner could get permission to live, seemed foolhardy. Neesima's Iwakura Embassy friends helped unlock the doors and Neesima and Davis were both in Kyoto in 1875 eager to begin the school. Neesima had held services in his home all summer and Davis from the first Sunday after arrival in the fall. Buddhist and Shinto priests complained and, when the Governor discovered Christian teaching in the Doshisha curriculum presented for his sanction that the school might open, he delayed

his decision. Davis' diary recorded, "Nov. 22nd, 1875. Mr. Neesima has called several times during the last week or two to see the Governor, but always found him not at home. Friday evening last he called again, and was told that he was too busy to see him; he went early Saturday morning and was told that it was too early; he went a little later and was told that the Governor was starting for the office; he inquired through the servant if he could see him in the evening, and was told that he could not promise; he went home and yesterday he received notice to appear at the office this morning and explain what he meant by *Seisho* (Bible) in the list of studies as put forth in the program of the school." The upshot of it all was that Neesima had to sign a promise that the Bible would not be taught in the school. "The Governor told him that we could teach Christianity in the school under the name of moral science, and teach everything there except Bible exegesis, and that we could teach that and preach at our homes."

"We must stand on our own feet." So Neesima wrote an English sentence into a Japanese letter, emphasizing the point that independence of outside financial aid should mark the operation of a church on a lonely stretch of Hokkaido's coast.

"We must advance on our knees," stated not only Neesima's personal conviction but the spirit he wished the Christians to adopt.

These incidents and quotations but dimly sketch the physically weak but spiritually powerful man whose death in 1890 seemed to close an important advancing era in Japanese Christian history upon which he had indelibly made his mark.

## REV. M. OKUNO : “ E’EN DOWN TO OLD AGE ”

Dr. J. H. Ballagh in writing Rev. Masatsuna Okuno's obituary called him “one of the greatest spiritual benefactors of the Japanese nation in her moral and spiritual relations.” Who was this man whose son lies buried in Dr. Hepburn's family lot in America? An officer in the Tokugawa forces that lost the battle at Ueno, deprived of money, position and hope, he turned to fasting, icy cold water ablutions, and extreme religious austerity, but to no avail. Let Mr. Shigetaro Kawada pick up the story as he recorded it for the February 1894, *Japan Evangelist*, page 132.

“About this time a new way opened up before him. He was introduced by Yoshiyasu Ogawa.....to Dr. Hepburn..... then making his dictionary. Henceforth he lived in Yokohama and helped Dr. Hepburn in his work. He heard the Gospel from Dr. Hepburn and Rev. James Ballagh. By and by he came to know that he was a sinner, and that only Christ might save him from the power of sin. He was converted and baptized by Dr. Brown on the first of July, 1872. In September of that year, Dr. Hepburn began to translate the the Bible, and he, with Ogawa, helped in it. Matthew, Mark and Luke were translated at this time. Afterward he related that when he went to the block-cutters who made the blocks for printing these books, they refused to make them, fearing the censure of the government, Christianity being not yet permitted openly by the government ; but he forced them to consent to his request, promising himself to go to jail if it were disclosed.

“The next year he, became an elder of the Kaigan Church in that place. Thinking that it was necessary to

preach the Gospel to his Japanese brethren, he hoped to become a preacher himself. In 1877 he became a minister of the Nippon Itchi Kyokai, the United Church of Japan. Since that time he has preached in several churches with eloquence and diligence, it is said, more than four thousand times. His zeal and unyielding spirit have driven him to preach everywhere and at all times, notwithstanding his old age. Even now, he is not tired after a long speech of about two hours. He also contributed, as a member of the committee, to the translation of the Bible and the compilation of the Sambika, a book of hymns used in the Japanese churches. His eldest son is now in America, and is studying theology in the Theological Seminary of San Francisco. Some one said about him, that, after conversion, mildness and humility were added to his excitable nature, and his conduct became very beautiful. He has no special church at present, but is working everywhere as a preacher. His name also ranks among poets. He had done a noble work for Christ. His silver locks are as a beautiful crown of an old age spent in Gospel zeal at the feet of Jesus. His desire is to be faithful even unto death."

A former language student and long time friend, about two years before his old teacher's death, wrote thus of Rev. M. Okuno:

*(Japan Evangelist Jan., 1909, pg. 7-8)*

"Being reduced by his pilgrimages and offerings to utter poverty, his condition was made known to Mr. Y. Ogawa (now Rev. Mr. Ogawa) who recommended him to Dr. Hepburn as a teacher of the Japanese language. Of his first interview, he relates that, when he met the Doctor for the first time, the latter asked him if he was able to teach him satisfactorily. Being much annoyed at this apparent doubt as to his learning and ability, he indignantly answered that, with all his ignorance, he



thought he would be able to teach his own language, but he would never pretend to know what he did not know. This answer seemed to have impressed the Doctor favorably, for he replied that he had formerly paid 8 *yen* a month for salary, but he would give 12 *yen* a month to Mr. Okuno.

“His work with Dr. Hepburn was at first to assist in the compilation of a Dictionary of the Japanese Language. He soon got the good will and confidence of the Doctor and was allowed to read any books he might find on his shelves. In this way he gained access to the Chinese version of the Bible and other Christian literature.

“At this time Mr. Okuno would not attend any of the Christian services, and shared the prevalent opinion of the Japanese that Christianity was injurious to the welfare of the country. He was anxious to prevent it from spreading, but he was too reasonable and enlightened a man to attack a religion without first investigating it. He wanted therefore to find out what were the defects in the teachings of Christ; and with this motive in view, resolved to study the ‘wicked religion’, as he stigmatized it.

“During the winter of 1871, Rev. James Ballagh gave a course of lectures on the Gospel of Matthew, and Mr. Okuno was persuaded by Dr. Hepburn to attend them. At first he was simply amused by the novelty of the doctrine and the peculiar expressions used by the speaker. But when he heard the story of Peter denying his Master three times, his heart was touched; for in the life of the great apostle, he discovered the same weakness he had himself.

“Gradually his motives for the study of Christianity underwent a change; and instead of trying to find out the defects that might be in it, he came to have a desire to know the way of salvation and peace. Then he read and reread, with deep and increasing interest, the Chinese

version of the Bible which Dr. Hepburn had given to him. In the course of his reading he found many things which he could not understand; but by constant application and the help of Dr. Hepburn, he came gradually to understand the great truths revealed in the Gospel of Christ, and gladly accepted them.

“After a time Dr. Hepburn went to Shanghai for the publication of his Dictionary, and he was engaged by Rev. S. R. Brown as language teacher. He was also the teacher of Rev. Henry Loomis for awhile.

“In the meantime his faith in Christ continued to grow; and at length he expressed to Rev. Mr. Ballagh his desire to be baptized; but he had been opposing Christianity so persistently that a single request was not sufficient to convince Mr. Ballagh of his sincerity. He repeated his request, and was finally brought before a council, consisting of the pioneer missionaries, and there examined. When asked if he was ready and willing to endure any persecution, and even death itself because of his avowal of his faith in Christ, he replied, ‘If it be necessary for the salvation of my soul, I do not shrink from any penalty whatever.’

“All but the Rev. Dr. Brown were satisfied with his confession; and it was only after many months of careful scrutiny that Dr. Brown was convinced of his sincerity and baptized him with his own hands.

“From that time onward his life was one of constant devotion to the service of his Master. He at once began to preach; and his deep piety, as well as his thorough acquaintance with the Scriptures, made his ministry not only acceptable but profitable to his hearers. Of the time when he was pastor of the Kaigan Church in Yokohama he says: ‘In those days I worked pretty hard. Every Saturday night I spoke at Totsuka (a town about ten miles from Yokohama) and stayed there over night.

Early Sunday morning I returned to Yokohama and spoke to the employees of Clark's Bakery. At nine I preached at the Kaigan Church, and at ten thirty at Ferris Seminary. In the afternoon I addressed a gathering at the house of Rev. Mr. Ballagh, and in the evening preached to the pupils of the Girls' School at 212 Bluff. So from Saturday night till Sunday night I spoke altogether six times and each address lasted about an hour. Rev. Mr. Ballagh and Dr. Brown often warned me that I was working too hard, but I love to speak; and as I was not sixty years old, I was not much tired. The number of sermons that I have preached during twenty years of active work will aggregate five or six thousand.'

"He was ever anxious to do all the good in his power and was famous for his never refusing a request to speak. Some years ago he undertook his last 'Evangelical Tour' as he called it, throughout the whole of Japan; and he was received everywhere with great consideration, and his message welcomed.

"With this journey closed his active career. His voice of exhortation and warning has ceased, but the influence of his life and teachings will go on forever.

"Not only had Mr. Okuno been an active and successful teacher and preacher, but for many years he was the assistant of Dr. Hepburn in the translation of the Bible. In this way his scholarship and ability have been of great value to the cause of Christianity in Japan. As an example of devotion to his Master he has left a noble record. His writings and poems are highly valued by the native Christians; and in many homes they may be seen hanging on the wall, with his signature on the margin; and some are said to have been led to Christ by these writings.

(Three of his hymns are in the current Sambika. Otis Cary's History records him

as having "had more to do in assisting the first work of New Testament translation than perhaps any other". F. C.)

Mr. Allchin tells us this of Pastor Okuno that "many years ago he was sick in Tsukiji Hospital and while there composed a hymn beginning,

'Kami no shimobe naru

Yobu wo mireba.'

*(If one were to look upon God's servant, Job)*

He sang it on two or three evenings while lying in bed until the director of the hospital came and rebuked him for making so much noise."

*(Tokyo Missionary Conference 1900 p 483)*

At the time of the Russo-Japanese War the Army and Navy Mission received a call from Pastor Okuno at their Yokosuka Club. "We had rather a novel experience in having to *make* work for a gentleman 83 years of age; but if he did not talk to one or two inquirers an hour and a half each, or have a meeting or so each day, he began to talk of going home because he had nothing to do. As a consequence he preached eight sermons in six days, besides holding a baptismal service and talking with inquirers. We were delighted at having him in our home and are most grateful for the work he did."

*(Japan Evangelist July 1904 p 223)*

## REV. PAUL SAWAYAMA

### MAN OF PRAYER

The first minister to be ordained in Japan, Paul Sawayama, through his sacrificial devotion to the building up of a self-supporting, missionary-minded church has an



honored place in history. Born in Yamaguchi Ken in 1851, of samurai stock he played his part under arms in the Restoration. Anxious to avail himself of Western learning to fit himself for a political career he went up to Kobe and consulted with the American Consul through whom he received introduction to the newly arrived Rev. D. C. Greene. At the Osaka Conference in 1883 "Proceedings" p. 254 we find, "Rev. D. C. Greene, D. D., remarked that Mr. Leavitt's reference to the second church Osaka reminded him of an event of thirteen years ago, when a young man came to him with a desire to study. He continued coming, and generally managed to spend about the entire day at the speaker's house. After a while the young man returned to his country, secured money, went to the United States, and there studied under one of the most godly men. Four year later he came back to Japan and, although offered a good position as translator, become pastor of the second church of Osaka and still continues in that office. It was that man who made self-support possible for his church." It was in Evanston, Illinois, in the home of Mrs. Greene's brother that young Sawayama lived while studying in the preparatory department of Northwestern. Rev. H. H. Leavitt, an ardent crusador for self-support visited Sawayama and turned his mind from a political to a pastoral career. After studying under his Evanston pastor, Rev. E. N. Packard, he returned to Japan, on fire for evangelism.

Rev. Tomo Tanaka wrote (Japan Evangelist 1894 p. 16) :

"I heard from Mr. Sawayama.....of his conversion.....A bookseller came to his school..... Sawayama went out with two books to exchange for new ones. He searched among the books and found two that he liked. The book-seller agreed to exchange. He took them to his room, began to read one which was a journal.....Suddenly light flashed across his mind. His mind was full of joy, peace, faith

and assurance. He was wholly converted. He threw himself on the hands of God."

Japan in 1876 was changed "but the people still hated Christianity.....some of them thought it was a kind of magic; others, that a great invasion would come following the missionaries.....His family.....were greatly disappointed when they found that he believed in Christianity and had decided to preach it.....The Japanese Government was very eager to get good officers..... so the government offered him a high position with a good salary.....but he refused.....

"In February, 1877, Naniwa Church was established with only eleven members, of whom eight were men and three women. Over that church Mr. Sawayama was ordained and installed by Rev. J. Neesima and many other missionaries. The church could pay him only seven *yen*. At first the government offered him one hundred and fifty *yen* a month, but he preferred seven *yen*.....From the beginning Mr. Sawayama held very firmly to the principle that the Japanese churches should be self-supporting.....He was attacked by consumption for some years .....so he needed more money than healthy people. Moreover he was indebted to his father and his friend. But he was very strong in his faith and firm in his principle and well contented with what his church could pay without getting any support from outside." (As a matter of fact he did do a little translation work on the side paid for by the job. F. C.)

"Naniwa Church was like a grain of mustard seed..... At the end of five years it had increased its yearly contribution from seventy *yen* to seven hundred, started a girl's school," (Baika, 1878,) "and many preaching places both inside and outside of the city. Mr. Sawayama had a peculiar magnetic power to attract people. All who once saw him could never forget him. All who came in close

contact with him burned with a celestial fire which was glowing in his heart.....All the members of his church were acting preachers, characterized by a spirit of broad sympathy and love.....He was not an eloquent man. His body was weak and he was confined to his bed for the most time. His work was done rather in bed than on the pulpit.....He was pressed by troubles from all sides. For about ten years he was sick, and had scarcely one comfortable day. During five years five coffins were carried from his home.....Mr. Sawayama was very sick at the time of his wife's death." (She had been an early teacher at Kobe Jogakuin. F. C.) "The pain was so great that he could not even lie down for a week; and, besides he had the care of the church; he must continue his own preaching, guide his own work, oversee the management of his school. But, notwithstanding all these things, he was never disappointed, never uttered a single word of displeasure or complaint.

"Mr. Sawayama was a man of prayer and devotion. He forgot himself in his work, even through every painful illness. While on the pulpit all thoughts of pain vanished; his face was bright; his voice rang clear; and those who heard him for the first time could not detect his illness. His sermon was very impressive.....The writer well remembers how fervent was his prayer, how touching were his sermons.....

"In February, 1878, the Home Missionary Society was formed and Messrs. Sawayama, Niisima and Imamura were appointed.....to manage all the affairs of the Society..... The local mission field of the Naniwa Church was the province of Yamato, some twenty miles from Osaka. Mr. Sawayama went there many times.....In April 1883 the Inter-Denominational Mission Conference was held in Osaka. At that time Mr. Sawayama made a fine address on the self-support of the Japanese native churches. He

spoke under three heads: that self-support is the teaching of the Bible: that it is a benefit to the church; and that it is a practicable thing in all the churches. He spoke all from his own experiences. This discourse attracted great attention and was the means of raising many independent churches in this country.....

“He kept a book recording the name of the Christians of his church, and he used to pray over it.....That book was worn out and stained at several places by tears..... I heard him say that when he went out he would tell it to his Heavenly Father just as he used to do to his earthly father; and when he came back he would do the same.....

“In the summer of 1884 Mr. Sawayama went to Niigata, an open port on the Sea of Japan, and began a good work there. Afterwards he sent a preacher there from his own church.” (Rev. J. Naruse, who later founded Nihon Joshi Dai. F. C.) “Mr. Sawayama’s health grew precarious. He died very peacefully and hopefully March 27, 1887. Ah! he performed his task well.”

(J. Naruse’s “A Modern Paul in Japan” gives a fuller account of this truly great soul.)

### MR. SEN TSUDA: STURDY LAYMAN

One of the names which keeps cropping up in the recording of Christian activities in the last quarter of the 19th Century, and the opening one of the 20th is that of Tsuda (Sen). He was early sent abroad on government errands. His seven year old daughter was one of the five girls chaperoned by the Lanmans in the group which, upon their return, had much influence on the progress of Japan’s womanhood. When the Julius Sopers came to



Japan they carried a letter of introduction from the Lanmans. The acquaintance ripened into friendship, then blossomed in Christian faith. The Tsuda family were baptized in Dr. Soper's home and Jan. 3, 1875 became the first fruits of Methodist work in Tokyo. A practical man, this paragraph from his obituary in the July, 1908, *Japan Evangelist*, p. 248, indicates some of his wide interests:

"The service which Mr. Tsuda has rendered to his generation is a very important one. Beginning at a time when the country was entirely without knowledge of the principles of agriculture, horticulture, education, benevolence or temperance, he has helped lay the foundations of all of these throughout the entire Empire. Many of the foreign fruits and grains now produced in this country were originally introduced by Mr. Tsuda. I have heard him tell most humorous stories of his receipt from America of seeds about which he knew nothing, and his interesting experience in planting the same and watching the development of the plants which neither he nor his people had ever seen before. His active mind found employment in helping into existence many of the valuable activities now employed in benevolent lines. The Moa Gakko at Koishikawa, a school of 300 young people of the average age of seventeen or eighteen,—deaf, dumb, and blind,—was begun at Tsukiji, Mr. Tsuda being one of the founders. The very prosperous Orphanage at Kamakura owes much to his support, as well as does the new and well adapted church building located there. He has had much to do with the establishment of Aoyoma Gakuin and Aoyama Jo Gakuin, and to his last moment was interested in these institutions."

REV. M. UEMURA, D. D.

CHRISTIAN LANDMARK

(*Japan Evangelist*, February 1910, p. 55)

"A celebration of a thirty years pastorate by the Rev. M. Uemura was held on the 28th of December, 1909, at the Fujimicho Church in Tokyo. After the reading of the Bible and prayer Bishop Y. Honda, representing the friends, made an address in which he referred to the early life of Rev. Mr. Uemura.

"According to his statement the Rev. Mr. Uemura was born of a samurai family in Tokyo. Owing to adverse circumstances he became in his youth a 'Ronin' (wanderer). Afterwards he removed to Yokohama with his mother and devoted himself to study; at the same time worked for and supported the family. Owing to a peculiarity of manner he was not loved by his teachers, but none thought him to be a worthless lad. The Bishop confessed that at that time he did not think Mr. Uemura would ever succeed as a public speaker, and advised him to devote his energies to literary pursuits. But he was such a head-strong fellow he did not heed this advice but followed his own inclinations instead. The Bishop added, however, that he hoped Mr. Uemura would exert himself as an author as well as a preacher, as in this way he would not be the pastor of one church but of the churches in Japan at large.

"Hon. D. Tagawa, representing the Fujimicho Church, said that one of the chief causes of the development of the Church is the strong faith of their pastor; and while Mr. Uemura is pastor of the church on the one hand he is at the same time endeavoring to contribute whatever

he can to the propagation of Christianity in the Far East.

“Rev. Dr. Ibuka, representing the preachers belonging to the Nippon Kirisuto Kyokwai and the Meiji Gakuin, said that the success of the Evangelistic Committee of the Nippon Kyokwai in Japan, Formosa, Korea, and Manchuria was greatly due to the exertions of Rev. Mr. Uemura. He proceeded further to speak of his relation to the Meiji Gakuin, saying Mr. Uemura was a student of the first period, a member of the faculty, and also a lecturer on theology for twenty years. ‘It is to be remembered also that it was he who gave the name ‘Meiji Gakuin’ to the institution’”.

Fifty years ago three outstanding men, Uemura, Kozaki, Ebina, each combining the functions of pastor, preacher, administrator, editor, theologian, dominated the thoughtful Tokyo Christian public. Their influence is felt even today.

## JAPANESE CHURCH FEDERATION

Desire for approach to church union had expressed itself almost from the start of the Protestant movement in Japan. The Tokyo Shimbokai of 1877 gave rise to the Japanese and foreign Evangelical Alliance. The Tokyo Missionary Conference of 1900 gave birth to a Standing Committee which soon evolved into the Federated Missions. It was but natural that its opposite number, failing a really united church, should emerge in the form of a Japanese Church Federation. It was not the work of a moment and after it did emerge functioned for only a dozen years before John R. Mott persuaded it to commit *harakiri* so as to make room for the National Christian Council, 1923.

Dr. David Spencer

(*Japan Evangelist* Jan. 1912, p. 27 f.)

“On Teusday, Dec. 19, 1911 occurred a meeting of representatives of eight of the Protestant Churches of Japan at the Y. M. C. A. Hall, Tokyo, when a decision was reached in the long-pending effort to bring the leading Japanese Churches into closer union. The point accomplished means more than a gathering under the name of the Evangelical Alliance. It is a Federation of the Churches which has not previously been realized to the same degree. The churches now entering the Federation are:—The Christians, the Congregationalists, the Evangelical Association, the Friends, the Methodist Episcopal, the Methodist Protestant, the Presbyterian, and the United Brethren. Bishop Y. Honda of the Methodist Church was chosen as President of the new combination, and Dr. Ibuka of the Presbyterian and Rev. Mr. Kozaki of the Congregational Churches as Vice Presidents. It is to be regretted that the Baptist body did not find a place in the agreement as charter members, though they surely will not long remain outside. The Episcopal body should also come in, but that they will do so is not thought probable. They talk unity as loudly as any, but are wanting when the practical unity opportunity comes round. The name chosen for the body is the *Nihon Kiristo Kyo-kwai Domei*, and may be regarded as a guarantee of closer union among these bodies in the future. The point should be kept clearly in mind that this is not a movement instigated by the Missionary body, but is the work of the Japanese churches themselves.”



## SOCIAL WORK

In the Report of the Tokyo Missionary Conference of 1900 Dr. Pettee's paper is given in full (p 559 ff) ; from which I cull these few sentences: "It is no wonder that Ishii (Juji).....should be led of God to befriend the child of a beggar, to gather other waifs into his own home, to break off his medical study five months before graduation that he might not receive a diploma, to burn his medical books lest he be tempted in an hour of trial to return to his discarded profession, and to give himself unalterably for life to the care of homeless children.

"No wonder a Kobayashi in the next province should contribute his whole patrimony to the cause of providing a home for orphans, or going farther eastward that another Ishii better known by his earlier name of Osuga should give his possessions, his time and his service (aside from the hours spent in school work by which he supported himself) to the gratuitous training of orphan girls, and then not satisfied with this full measure of selfsacrificing service should prepare himself for work among the feeble-minded and should add this branch of eleemosynary effort to his already beautiful and bountiful charity; that a Hara (Taneaki) known as 'the Jesus preacher' while detained in prison for political reasons, should have his heart so stirred with love for criminals that after his own release he could not rest content until in the darkness of the night kneeling by the pulpit of his church in Tokyo, alone with his God, he had received a clear vision of his duty and had decided to renounce all worldly ambition and devote his life to work for criminals.

"And there are Watanabe and Tomeoka and many others, it would be seen were there time to call the roll,

who have thrown themselves hand and heart, mind and means into the task of rescuing orphans, lepers, criminals and sisters of vice. Christianity would have been found wanting had it failed to produce such trees of strength and flowers of beauty in the soil of Japan. We would call attention to the fact not that it has established a score of orphanages, three blind and three leper asylums, three rescue homes, three prison gate missions, a score of hospitals, six charity kindergartens, three homes for the aged, one social settlement, and at least two hundred schools or classes for the poor, but that within the lifetime of a single generation it has set the pace for all forms of practical benevolence and stirred a whole nation from Emperor to *ex-eta* to take an interest in all that tends to elevate and purify society." (The one presenting that paper was not only a busy evangelistic missionary, but was almost indispensable to Mr. Ishii (Juji), in evolving plans for enterprizes by which Okayama Orphanage boys and girls could help earn some of the costs of the institution. F C.)

### Yokohama Blind School

Quoting the *Japan Mail* the April 1900 *Japan Evangelist* reports: "In the conflagration which consumed the Gospel Society Hall, the Yokohama Blind School was burned out for the second time within eight months. Since the fire of August last, the school had found temporary quarters in this Hall. Now its books and other belongings have been lost again. To replace them and keep up the usual running expenses, hiring and furnishing a house, etc., makes a burden so heavy that it is found necessary to appeal to the generosity of the community which has so kindly aided, at other times, this effort for the enlighten-

ment of so afflicted a class. The school is a Christian institution, but unsectarian. Efficient teachers have been engaged, and if permanent quarters are obtained, the work of the school will be increasingly successful. Contributions may be sent to Mrs. Mira E. Draper, No. 22 B Bluff, or Mrs. C. W. Van Petten, No. 221 Bluff."

### "THE SACRED DOG-KENNEL"

(*The Japan Evangelist*, Dec., 1909, p. 486-489)

"A special service was held at Kaigan Church, 167, Yokohama, on the afternoon of November first, in celebration of the fiftieth anniversary of the arrival in Japan of the Rev. Samuel R. Brown, D. D., the pioneer Missionary to Japan of the North Japan Mission of the Reformed Church in America. At the entrance to the church building the Japanese and American flags were crossed, and as a token of respect to the memory of the late Prince Ito, whose remains passed through the city limits that day en route to the capital, both flags were draped. There was a large congregation, including a number of Japanese and missionary workers in Yokohama and Tokyo. The service which was presided over by the Rev. Eugene S. Booth, President of the North Japan Mission of the Reformed Church, was a lengthy one, the participants including some of the veteran missionary workers and Japanese now connected with the Mission.

"The ceremony included the unveiling of a bronze tablet erected near the organ to perpetuate the work of Dr. Brown. Master James Augustine McAlpine", (since 1935 a missionary in Japan) "the little grandson of a co-worker of Dr. Brown's, the Rev. Jas. H. Ballagh, D. D., the oldest mis-

sionary in Japan to-day, pulled the cord, which disclosed to view the tablet bearing the following inscription:—

American Mission Memorial Church  
To Commemorate the Arrival in Yokohama  
of the  
Rev. Samuel R. Brown, D. D., Nov. 1, 1850  
and  
Rev. James H. Ballagh, D. D., Nov. 11, 1861  
Representatives of the Board of Foreign Missions  
of the  
Reformed Church in America  
Through whose efforts this property was secured  
and the  
First Protestant Church  
Was organized on this Site  
to the  
Glory of Almighty God  
March 10, 1872.  
This Tablet was erected  
November 1, 1909.

“After a Devotional Service, participated in by Professor M. N. Wyckoff, D. D. and Dr. David Thompson “the Chairman gave a brief resume of the origin of the Reformed Church Mission to Japan, and stated that the object of that gathering was to celebrate the arrival, in Yokohama, fifty years ago that day, of Dr. Brown, and to unveil a tablet erected in his honour through the benevolence of a friend greatly interested in Missions, who felt that the services rendered by the pioneer missionaries should not be left without some permanent record. The consent of the Board of Missions having been obtained, a tablet had been placed on the wall of that building, and would be unveiled during the service. As both the First Japanese Protestant Church of Christ organized in Japan and the Yokohama Union Church Congregation had for



over thirty-four years worshipped in this building, which was dedicated in 1875, the pastors of these churches would participate in the day's proceedings.

“The Rev. James H. Ballagh, D.D., presented a statement on behalf of the trustees of the Reformed Church Mission, tracing the work done in connection with the Church since March 10th, 1872, when the first Japanese Protestant Church was organized. Of the eleven members, nine young students were baptized that day. During the nearly thirty eight years that have intervened, there have been over 2,200 accessions to the church membership, which now exceed 800, while a dozen or more churches were organized from the present church. Nearly all the original members became pastors and elders in churches, or presidents and professors in colleges and theological seminaries, besides wielding influence in the councils of the whole body of ‘the Church of Christ in Japan’. To him fell the duty that day of making a statement regarding the acquisition, status and tenure of the property, an important task in view of the fact that not a few misapprehensions connected therewith existed in the minds of foreign and Japanese friends alike.

“As to the acquisition of the property, it deserved to be known, to the honour of those concerned therein, that in the first instance it owed its origin to the good services of the first two representatives of the United States Government to the Court of the last two *Shoguns* of Japan. Before the arrival of himself in Japan on November 11, 1861, the Rev. S. R. Brown, the first representative of the Reformed Church in America in this part of Japan, on the occasion of a visit to the U.S. Legation in Yedo was introduced to the *Shogun's* Council of State, and a promise was made to Minister Harris of a lot of land to be given on the Bluff at Yokohama for Dr. Brown to build a church. The lot asked for by Minister Harris was

the one now occupied by Dr. Wheeler. The Hon. Townsend Harris showed his further deep interest in the undertaking by presenting to Dr. Brown, as a Christmas present, one thousand dollars 'to build a church in connection with your Mission'. On a change of administration occurring some months later, lots on the Bluff for Dr. Brown and himself were promised, but after months of delay there followed the Government's announcement of its unwillingness to give land on the Bluff, or to allow the two missionaries to return to their temple homes at Kanagawa, and as a result the present lot, No., 167, Settlement, on which the church now stands, was given in exchange for the right of residence at Kanagawa. This had been done in respect to all the early foreign residents. He had refused to accept a lot in Yokohama, preferred to reside in Kanagawa for its accessibility to the Japanese, and was not willing to locate a mission building on the swamp, or newly filled in ground unfavorable for building, for health, and for influence. The result was the offer of a part of the Japanese Custom House grounds, contiguous to the Hatoba, the most advantageous lot in the whole Settlement, and more admirable still as being a part of Commodore Perry's Treaty Grounds just where he had landed and where the buildings for his reception were located. On Mr. Ballagh's recommendation, the offer was accepted and the title in three years transferred to the Board of Foreign Missions in America, Dr. S. R. Brown and Mr. Ballagh being legally appointed by the Board the first trustees of the property.

"The erection of the buildings was not accomplished without difficulties. After the great fire of November 26 th., 1866, building stone was purchased, the foundations of the Church laid and the little stone chapel erected, which in cuts of the time was styled, "The Sacred Dog-Kennel". The building of the church itself waited nearly a decade,

owing to the fact that funds which had been expected in America for the purpose were not forthcoming. This delay subjected the trustees to a good deal of gratuitous criticism, till it became necessary for the Board of Foreign Missions itself to publish in the local Press the reason for the delay.

“Meanwhile, during Mr. Ballagh’s absence in America, one half of the lot was leased for a limited term to a responsible party as a site for a dwelling-house. Owing to unforeseen circumstances and the death of the lessee, the trustees were obliged to buy in the house soon after it was finished, and at a much lower sum than the cost of erection. This was the Mission House with the little chapel in one corner of the vacant Church lot, of which large photographs were taken and labelled with the old Singapore and Shanghai legend,—over the chapel—“For the Lord \$ 600 ! ” and over the dwelling—“For Mr. Ballagh’s residence ‘of the few remaining bricks’, \$ 4,000 ”. These photographs were placed on the steamers plying between here and San Francisco for the delectation of the passengers.

“Finally the long-delayed funds, \$ 3,500, arrived from America. One thousand dollars, the gift of the “Sandwich Islanders” to build the first Japanese Church, was first entrusted to the American Board of Commissioners, at Boston, and afterwards by them to the Reformed Church Board at New York; \$ 2,500 were collected in America by Mr. Ballagh from private individuals for a building of a Church for the Japanese. These funds, together with funds accruing from interest on the \$ 1,000 contributed by the U. S. Minister Harris, \$ 500 from Gen. Pruyn, and a few small sums, with rentals, provided funds sufficient to build the church and to pay all indebtedness on the property and to provide for all current outlays in improvements since. The speaker told of special donations to

the church, the uses of the building, and its future uses and disposition. As to the latter, there was no intention of changing the past policy of administration. Dr. Ballagh concluded:—the policy of the future, like that of the past, will be to use the income derived from this property in acquiring property, on the recommendation of the Mission, and the approval of the Board, for companies of believers in connection with the general body of the *Nihon Kirisuto Kyokai*. These properties are still in trust by the Mission Shadan till such time as they, becoming incorporated, can legally hold property themselves. This statement is made in the hope that misconception may be corrected concerning the ownership, uses, and purpose of the American Reformed Church Mission Property, known as lot No. 167, Yamashita-cho, Yokohama.”

(Most accounts of the founding of Kaigan Church speak of the eleven Japanese members and the Acting Pastor James H. Ballagh. At the time, however, of the 25th anniversary we find “N. C.” reporting in the *Japan Evangelist* 1897 p.311, “Of all the Christian churches in Japan, the Yokohama Kaigan Church is the oldest, and it turned out more preachers and Christian educators than any of the others. Her establishment dates back twenty four years and four months, when the Meiji Government was yet in its infancy. Eleven native Christians and seven foreigners, of whom two were missionaries, were the first members.” This reporter, “N. C.” has another article in that number, and may be C. Nakamura who reported the Church of Christ Synod meeting in the article following that of the celebration of Kaigan Church’s 25th. C. Nakamura translated the official “History of the Church of Christ in Japan” largely written by the Librarian of Meiji Gakuin, Mr. S. Kuwada, with much help from President Ibuka. Said translation ran through several numbers of the *Japan Evangelist* starting in January 1898. Said



History, incidentally, mentions no foreigners except Ballagh in its account of the founding of the first church. F. C.)

## NIKKI SYNOD OF 1895

(*Japan Evangelist*, August, 1895, pp. 336-7)

The following disconnected quotations from Dr. D. B. Schneder's report in the *Japan Evangelist*, August 1895, indicate a church responsive to timely currents.

"The Synod showed its good sense by electing to the presidensy for the third time President Ibuka of Meiji Gakuin, whose parliamentary skill and promptness, mingled with patient fairness and unfailing courtesy, make him an admirable presiding officer. Business was much expedited by the reference to committees of all matters that were not at once clear to the mind of the Synod."

"The strong evangelistic spirit that pervaded the entire meeting found its fullest expression in connection with the report of the Dendo Kyoku, the Church's Board of Missions. This Board was put upon an independent basis last year. It receives no stated contributions from any foreign Mission or Board. It started on a small scale last year, and amid differences of opinion. About six hundred yen were paid into its treasury during the year. This year there was unanimity as to the question of its continuance, and enthusiasm as to its future work. Instead of six hundred, it was decided to raise 3000 yen, and the Board was enlarged, so that the most important men, clerical and lay, from all parts of the Church might be included.

"The resolution to start work in Formosa, the newly-acquired territory of Japan, was perhaps the most con-

spicuous action of the Synod. After an earnest discussion it was so decided by a hearty rising vote, only one (perhaps over-cautious) elder remaining seated. Revs. Ibuka and Ogimi were appointed a commission to visit the island, study the best methods of work, and endeavor to find a way of cooperating with the missionaries of the Canadian Presbyterian Church who are now laboring there”.

“The last item that claimed the attention of the Synod was the communication on self-support sent out by the Conference of Mission Board presidents and secretaries which met in New York. Some thought that the Church was already doing all in its power toward self-support, short of making a fetish of independence, and that the admonitions of the Conference were scarcely necessary. A resolution was however passed expressing cordial sympathy with the sentiments of the communication, saying that the Church was already earnestly working toward self-support, but pledging it to still more earnest efforts in that direction, and assuring the missionaries of all possible help in circulating the communication among the members.”

## GROWING PAINS

At a time when Dr. B. C. Haworth of the East Presbyterian Mission was reporting on operations for 1904 he saw Church and Missionary relations as: “Our work in Japan has gone far beyond the initial stage in which the missionary is the chief factor. A native church has been raised up which is entirely self-governing, and to which the mission has the relation of an outside helper. We are working within the bounds of an independent

Church with a view to further development”.

At the same time Rev. T. Tominaga, of Kanazawa, was writing in the denominational journal quoted in *Japan Evangelist*, March 1905, p. 102:

“A considerable number of the native ministers are definitely committed to the doctrine that the foreign mission period in Japan is over and that the *Nihon Kiristo Kyokai*, while not forgetting to be duly grateful for the past work of the missionaries, should now relieve the foreign boards of all further expense; that the cooperation of the missionaries is no longer necessary but is in reality detrimental to the growth of the Church in vital, manly, Christian principle. They regard the native Church as able to assume the financial burden of their country's evangelization, and that it is unworthy of them as citizens of Japan to accept help in that which they can do for themselves. They do not ask the missionaries to withdraw, but they do insist that hereafter the foreigner shall cease to be a conspicuous factor in the work of the native Church. We are welcome to do any amount of personal, unofficial work, and they will gladly receive our converts into their Church, but no Japanese church which depends for its life upon a foreign mission must have representation as a church in the counsels of the denomination. This party we have designated as the Radical Party.

“There is also a Moderate Party, as yet apparently in the ascendant, which deplores the abruptness, and the apparent discourtesy to the missionaries of the Radical position. They deny that the day of foreign missions is done. They believe in a qualified cooperation by which the strength of the native Church and of the missions will supplement each other and that the goal of independence and self-support will be reached the sooner by such sympathetic cooperation.”

## FENCED FIELDS "NO TRESPASSING!"

Rev. E. R. Miller's frank expression of opinion came out of thirty-three years experience in Japan. A few months previously he had presented to Meiji Gakuin a chapel building. In the opinions here stated he represented a by no means small segment of then current missionary thinking. Thinking which almost inevitably precipitated the distressing to him and his colleagues, ensuing Synod action.

*Japan Evangelist* September 1905 p. 312 f. quotes Miller as follows:

"The issue is between formal cooperation on equal terms with unequal financial responsibilities, on the one hand, and self-support and independence on the other. There are really only these two alternatives. One or the other must, in the main, finally triumph.

"When it comes to a choice between these two, I am squarely in favor of self-support and independence, for the following reasons, which are given, not by way of criticism, but simply by way of reporting facts as I see them.

"1. There is not sufficient basis for genuine formal cooperation. In order that two or more parties may formally cooperate harmoniously, and effectively, all must have the same general ideals. Now Japanese workers and foreign missionaries have different ideals concerning;—

(a) The ethical value of money. Japanese have been taught to look upon money as *kitanai* or as 'filthy lucre', whereas missionaries believe that money should be administered as a sacred trust, and that personal character is both revealed and created in its use.

(b) Majority rule. The Japanese prefer unanimity, and expend much time and effort, and make many com-



promises, in order to bring all concerned into line, whereas missionaries have been brought up to decide things by majority vote, in order to expedite business.

(c) The binding validity of agreements mutually entered into.

(d) The rule of conduct. Here appears the opposition between reason and sentiment

(e) Aim. With Japanese workers, the Confucian principles of personal friendship and subserviency to family interests, are very apt to take precedence, whereas, with missionaries, the welfare of the Church, as the best earthly expression of the Kingdom of God is, or ought to be paramount.

\* \* \* \*

“In view of the above considerations, and in view of past history, I conclude that the best way for us to pursue is fairly and squarely to endorse the movement for independence, in spite of the unpleasant accusations which just now happen to attend it, but which will in due time disappear. The Japanese workers and the foreign missionaries will get close together more quickly, by each party separately supporting and controlling its own work, than by entering into a combination that will be a source of friction.

“The proper relations between the two parties may be represented under the figure of two continuous fields with a fence between. As the work of the Japanese church must increase, and of the missionaries decrease, from time to time the dividing fence will be moved back, the Japanese church gradually adding to its own field portions of that formerly belonging to the missionaries. For the present, however, it is important that there should be such a fence to separate the fields of work of the two neighbors.”

## “YOU ASKED FOR IT”

(*Japan Evangelist*, July, 1905, p. 252 ff.)

“Question.—It seems some members of the staff of the *Fukuin Shimpō* insist that it is better for the foreign missionaries to return. What about this opinion? Is it not anti-foreign?

“Answer.—Some time ago a certain missionary called on one of the editors. He spoke of the difficulties of the missionary's work, set forth many complaints, and desired a frank expression of opinion. The editor, speaking as a friend, referred first to these difficulties. The purport of what he said was as follows:—

‘It is not that the Japanese dislike foreigners, but it is difficult for the missionaries to direct the Japanese as they did in former times. Indeed there are very few missionaries who can preach or lecture acceptably. They are losing their right to be guides in Spiritual affairs. The reason for this is that the learning of the people in general has advanced. Commonplaces are not valued. It is the same in schools and in everything else. Formerly it was sufficient to be a foreigner to be looked up to; now it is by no means so. If there be no real ability the foreigner is nothing. Foreigners and Japanese have come to stand on the same plane. A consideration of the universities will show how matters stand. Taking a foreigner and a Japanese of equal ability, the latter, being acquainted with everything, and being at home in the language, is bound to have greater success. There is no reason why there should be an exception to this rule in religious matters.

“Missionaries have the appearance of being merely contractors for evangelistic work, or cashiers in a bank, or

overseers of sub-contractors. They themselves do little evangelistic work, and the result is that they entrust it to others while they report the results to the home-land. All of them can hardly be said to do thus, but doubtless many are.

“At any rate it is hard for missionaries to do evangelistic work in Japan. It is like making water run up hill, and their condition is a pitiable one indeed. Among them there are some for whom it would be well to stay in the country and work all their lives. But so far as can be seen, on account of the conditions above mentioned, many of them are in a most unenviable condition. It works harm to them spiritually; it does not conduce to faith; it involves a wasteful use of them. For these reasons not a few think that it would be wiser for many of the missionaries to return to their home-lands and to the work that they can do well. A man like you, my friend, is one of these. Looking at the matter as a friend, in America you can make progress, you can work with satisfaction, and I feel exceedingly sorry to see you beating the air in such a place as this.

“It would seem that anyone hearing this would take it kindly; but in some way or other, misunderstanding arose, and it seems that it came to be spread abroad that the editor is a kind of champion driver-out of foreigners.

“Question,—But though the sand on the seashore fails, the coming over of missionaries will not fall away. They have now passed through the period of self-sacrifice, and are coming into the period of activity. There is no denying that the evils of this condition are extreme. Sooner or later a great reform in missionary methods must be brought about, but, for the time being it is important to make the best of the present conditions. What then should be done first?

“Answer.—The question is a pertinent one. In view of

the benevolence of foreign Christians in sending missionaries it is our duty to study the matter earnestly.

"Considering the question in this spirit I should say that the missionary must stop being a sort of contractor, and each one must do direct evangelistic work. He should stop employing under-workers of doubtful character and should stand himself in the line of battle. This is the most straight-forward way.

"It will come about that one who does nothing will be unable to hold up his head as a missionary; and that by the law of natural selection the unfit will be eliminated. Beyond expectation men of ability may be produced, and it is not impossible that a saint like Xavier may appear.

"If the help of the Japanese is desired it would be much better for the Home Missionary Boards to employ them directly.

"The very worst feature of the present system is the method of saving souls through under-worker (*shita-soku*). To speak strongly, this is like the employment of slaves which ends in the corruption of the masters. The present method is the spiritual suicide of the missionary; indeed there are now many at the point of death.

"Just look at the libraries of the missionaries. Since they are not enduring the painful struggles of direct evangelistic work their intellectual stimulus is little. (And this is shown by the absence of such books as would be necessary for such a struggle.) Valuable young men, full of hope, come to Japan to end as intellectual idlers. We are, of course, thankful for brilliant exceptions, but this is the rule.

"Missionaries lay the blame on the climate, but, as a matter of fact, it is due to evil methods. If missionaries would go forward themselves, associate closely with the people, discuss with them in their meetings, help the doubters, and thus put forth their powers directly, it



would be like climbing a high mountain, breathing the invigorating air, and gaining strength thereby. This is the one method for reviving the missionaries. There may be other methods, but this is of the most urgent importance."

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Those having access to the 1906 *Christian Movement* (p. 195-202) will read with interest Dr. Imbrie's step by step record of the 1897-1905 development within the Nihon Kirisuto Kyokai of the independence movement.

### WHEN "YES" MEANS "NO"

Because the seven Missions wishing to cooperate with the Nihon Kirisuto Kyokai had not been willing to accept the Church's definition of co-operation, the Synod of 1905 had taken a stand which was officially reported to the Presbyteries, the several Missions, and the Mission Boards in terms of termination of the advisory relationship of missionaries to Presbyteries. This interpretation was challenged by two of the Presbyteries, upon pressure by the missionaries, in view of the Canons. Chinzei and Naniwa Presbyteries sent up (missionary) advisory delegates to the 1906 Synod. (*Japan Evangelist*, October 1906, p. 354) "The question now arose whether these delegates were entitled to their seats. The matter was referred to a committee of five to report on Monday".....The committee reported that "according to the spirit of the independence resolution adopted by last year's Synod, all advisory membership should lapse, but that this could not take effect without an express declaration of Synod. No such declaration having been made, the advisory delegates.....were entitled to their seats as members of Dai-

kai. This report, upon motion of Mr. Tada of Kochi, was adopted without debate. No sooner had this been done, however, than he offered a resolution making the express declaration which was necessary, thus cancelling all advisory memberships. This was adopted by a large majority, with an amendment, providing it should not be so construed as to invalidate the rights of advisory members in Daikai during the present session. When the debate on possible future cooperation with the Missions and Boards began it was found that no one had translations of the correspondence, their content was known to but a few individuals, and Dr. Imbrie was not invited to take the floor and explain the proposals of the Council of Missions. It is no wonder that missionary reaction to the decision of the Synod, which had offered no compromise plan, was disheartenment."

## AFTER THE STORM—CALM

For evangelistic missionaries working for the advancement of the Nihon Kirisuto Church, the period 1893 to 1907 was rife with heartache. Bitter things were said about missionaries of many denominations, but the head-on collision of wills between church and missions was particularly strong in the case of the Nikki. With the struggle ended upon terms of the church's choice, a new spirit showed for some years. This unsigned report (*Japan Evangelist*, May 1908 p. 183 ff.) is in pleasing contrast to many previous statements.

"The West Japan Mission of the Presbyterian Church passed another milestone on the 24th of April, with the first meeting of the 'Joint Committee of Cooperation'.

As inaugurating a new policy of the missions of the Presbyterian and Reformed churches, it was an event of more than usual interest. For several years now the question of 'Cooperation' or of the relation of the various missions to the Nihon Kirisuto Kyokai has been a very acute one in the Council and in the Missions. For this one mission at least, the question seems now to have found a solution, and if this first meeting of the Joint Committee may be taken as a criterion, a solution both satisfactory and promising for the future.

"It will be remembered that some ten or twelve years ago there was a movement in the Nihon Kirisuto Kyokai looking toward a more mutual type of cooperation between the mission and itself. The answer of the 'Council of Missions' at that time, was that it deemed existing forms of cooperation satisfactory and no change desirable. The Japanese church however took the ground that the existing relation was not real cooperation, and were not satisfied, "Three years ago the question was again brought before the 'Council of Missions' by an unofficial committee representing the leaders in the Japanese church. They asked for a platform of cooperation that should in some way include a 'Joint Committee' of Japanese and Foreigners. This they seemed to consider an essential feature. The Council of Missions, after a long discussion, made what they supposed to be very substantial concessions in the plan they offered to propose, but it did not contain the essential feature of a 'Joint Committee', so it was not accepted by the church.

"The following year the question again came up before the Council. After a full discussion, while maintaining a sympathetic attitude toward the desires of the Church, the Council deemed itself unable to take any action in the matter at present. As this seemed to relegate the whole matter to the several Missions, the Presbyterian

West Japan Mission took up the subject at their annual meeting in October, 1906.

"In the meantime the Synod of the Nihon Kirisuto Kyo-kwai met and, after framing a definition declaring what they would consider as acceptable Cooperation, invited all the missions to formulate such plans. Their definition is as follows:

"'A Cooperating mission is one which recognizes the right of the 'Church of Christ in Japan' to the general care of all evangelistic work done by the mission as a mission within the church or in connection with it; and carries on such work under an arrangement based upon the foregoing principle, and concurred in by the Synod acting though the Dendokyoku.'

"In accordance with the above a plan of Cooperation was drawn up by the West Japan Mission, in conjunction with the Mission of the Cumberland Presbyterian church, as the two missions were just on the eve of consolidating, and unanimously adopted by both missions. When this was submitted to the Japanese church for ratification, some minor amendments were offered by them. This necessitated bringing it again before the mission last July. The amended plan was then accepted by a substantial majority of both the united missions and as the first Presbytery to meet thereafter was the Naniwa (Osaka) Presbytery, April 22nd of this year, the new plan was for the first time put into operation at that time.

"The plan called for an equal number of Japanese and foreigners on the joint Committee, but as one of the Japanese members was absent through illness, the foreigners had actually one majority, the committee consisting of nine foreigners and eight Japanese, but on no occasion was there manifested the slightest disposition to divide on national lines. About the only incident that looked at all like it, was when, in making out the budget for the year,



it was proposed to ask the Home Board for an appropriation of Y600.00 for certain incidental work, and practically all the Japanese opposed it, saying that the Japanese ought to raise that money themselves.

“As some may feel interested in hearing just how this first joint meeting was conducted,—the first thing done was to make a survey of the work carried on the past year. All the male missionaries within the presbytery were on the committee, and each in turn reported the names and locations of evangelists employed, of salaries paid, together with rents and incidental expenses of the preaching places, etc. A little incident that occurred in this connection illustrates the need for some such joint conference and had almost a pathetic phase. At the conclusion of these reports, during a little recess, one of the Japanese members, talking to one of the foreign members remarked:—‘That was a fine report. It was quite a revelation to hear all those things, wasn’t it?’ To which the foreigner replied:—‘No, not a revelation, particularly. We knew all about it before.’ And the Japanese replied:—‘O, I suppose that is so. It is only to us that it was a revelation.’ And yet that work was all supposed to be in their church as well as for their own countrymen.

“The next work of the committee was to make out a list of places of special urgency where it was desirable that work be opened as soon as feasible. After this a sub-committee of three Japanese and three foreigners was appointed to look over the field and see if there were any changes desirable. This committee found several cases where an evangelist was being paid more, or an assisted church given more aid, than the missionary in charge thought was desirable, but the missionary felt himself powerless to make any change. In all these cases, the committee in concurrence with the missionary, fixed a reasonable amount, and then took upon itself the task of

putting the change into effect. By this and some other minor adjustments, enough funds were secured to cover the expenses of opening work in one of the places proposed. It was agreed to send a request to the Home Board for an increase of appropriations sufficient to open work in three other places of special urgency. On the proposal of the Japanese members of the committee, it was agreed to suggest to the mission that it was desirable to have a foreign missionary located in Matsushima.

"This report of the sub-committee, after full discussion, was adopted by the full Joint Committee. A little discussion arose over the question whether the request to the Home Board should be made through the Mission, or directly by the committee, and it was decided to send it through the Mission. This concluded the business and the members then all repaired to the garden of a temple next door and had their pictures taken, in due Japanese style."

### "ONE IN CHRIST"

Japan has attracted many visitors, leaders in education, art, engineering, literature, and sports. Under the General Secretaryship of John R. Mott an unusual group of strong spiritual leaders assembled in Tokyo for one of that city's first world conferences when April 3-8, 1907, the World Student Christian Federation was called to order by President Karl Fries, of Sweden. 160 delegates from 24 foreign countries faced the conference motto *Unum in Christo*. 24 honorary delegates (Sherwood Eddy, E. I. Bosworth, Sir Alexander Simpson, etc.), Japanese men (246), and women (45), foreign teachers or missionaries (45), and committee members and others brought the full list of attendants to 627.

*Osaka Asahi*, April, 1, 1907: “The opening of this Conference in Japan shows that the world has recognized the progress in the spiritual civilization of the nation. We are anxious, however, for the success of this meeting, because it is the first international gathering in our country, and its success or failure will have a great influence upon the future course of events in this respect. Moreover, since the aim of the Y. M. C. A. is the improvement of the condition of society, we are especially anxious that our people should sympathize with this aim and show an interest in the conference. Finally, the impression that is made at this time on our foreign guests will have much to do with the good understanding among the nations of the world.”

The conference was being talked about for months and proved itself such a success that Tokyo has become, in our day, host to many a gathering, and the end is not yet. The presence of world leaders at a conference gave opportunity for lectures and inspirational meetings at all the large cities in the land, but commemorative postage stamps were not issued.

## SEMI-CENTENNIAL CELEBRATION

Dr. D. C. Greene, who set the tone for the high quality of the series of Year Books up to the break brought about by the war, drew heavily upon the Semi-Centennial celebration for the first half of the 1910 number of which he was the Editor. First we glean parts of his Introduction. (1910 *Christian Movement*, p. 3f and 7f)

“This Conference of 1909 marks the opening of a new period in the history of Christianity in Japan. It is not merely noteworthy in that the close of a half-century of

Christian effort furnished a convenient opportunity to review the past, to reflect upon its failures and successes, and to lay plans for more intelligent service in the days to come. All this was doubtless in the minds of those to whose careful forethought, the whole Christian Community is so deeply indebted. Still the characteristic feature of the Conference, the feature which gives it its true historic interest, is quite apart from this and would have been no less worthy of emphasis, had the close of the forty-third year, or the thirty-seventh year of the missionary movement been chosen.

“The real importance of the Conference lies rather in the fact that it was the first formal recognition of the changed relations of the missionary body to the Japanese Churches, — that is, the first which can be said to possess a national significance. Several different branches of the Church had clearly enough shown their appreciation of the fitness of leadership of their Japanese brethren and had, where necessary, taken specific action to bring their ecclesiastical and evangelistic arrangements into harmony with the new conditions.

“Nevertheless, in spite of the divided state of Protestantism so often and justly criticised, there is a deep lying sense of unity which seeks expression. To this sense of unity the Conference owed its origin. Not unnaturally the first thought of many among the missionaries was that the proposed gathering should be the fourth of the series of missionary conferences, of which the first was held in the autumn of 1872; but this plan was almost immediately rejected, for it was felt that the Japanese factor in the evangelization of Japan had become the dominant factor and that a missionary conference would be an anachronism.

“Thus all were in substantial agreement that the time had come to call together representatives of the various



Christian bodies in Japan to commemorate on the part of all who might choose to share, not fifty years of missionary effort, but fifty years of Christian service. It might be said, — indeed it has been said, that while conceding all this there would be a fitness in calling the missionaries together to discuss their common interests, which in more or less important respects differ from those of the Japanese Christians. In the opinion of a large majority of the missionaries, as it would appear, however, the evil incident to the strong emphasis upon the solidarity of the missionary body, which such a large gathering would almost inevitably constitute, would far outweigh any possible advantage to those who took part in it. Hence the only criterion of membership came to be that of an active sympathy with the Christian movement in Japan.

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“In spite of all obstacles, let it be repeated, the Christian Church has grown not merely in numbers, but in influence. It has attained to a large degree of self-consciousness. Some may look with anxiety upon certain forms by which this self-consciousness finds expression; indeed, it may be associated in the case of individuals with unhappy tendencies; but, on the whole, it is indicative of a healthy vigor, for which we may well thank God and take courage.

“The spirit of independence so widely manifested is full of promise, and encourages the confident belief that Christianity is no longer an exotic, no longer dependent upon foreign subsidies and leadership; but is naturalized upon Japanese soil, with its own organization and its own leaders. We may look forward with confidence to its future.”

## EXCERPTS FROM DR. BALLAGH'S OPENING ADDRESS

(*Christian Movement*, 1910, pp. 11f, 12f, 23)

“As the oldest Missionary now residing in Japan, and with one or two exceptions, the oldest foreign resident, I presume it is, that I owe my selection for making the opening address on this joyous occasion.

\* \* \* \*

“Two passages of Scripture I have felt were requisite to voice our thanksgivings on this truly memorable occasion. One from the Old Testament in Balaam's prophecy to Balak, King of Moab, whom Balak had called to curse the people of Israel on their entrance into the promised land, and whom Balaam, under divine inspiration, blessed instead, saying, ‘Surely there is no enchantment against Jacob, neither is there any divination against Israel; *according to this time it shall be said of Jacob and of Israel, What hath God wrought!*’ Num. xxiii. 23.

“The second passage is from the New Testament, in the Book of the Acts of the Apostles where in the account of the journey of the great Apostle to the Gentiles, — going as a prisoner from the port of Puteoli toward Rome; ‘from thence,’ the record is, ‘when the brethren heard of us, they came to meet us as far as the Apii Forum, and the Three Taverns; *whom, when Paul saw, he thanked God, and took courage.*’

\* \* \* \*

“Hon. Townsend Harris, America's first Minister resident in Japan, in a letter years later addressed to the Rev. Dr.

S. R. Brown, reviewing the transition of the feudal system of Government to a constitutional one, exclaimed, 'What hath God wrought!' If a Christian statesman could be so impressed by the political transformation he had witnessed, how much more must those who have witnessed the intellectual, moral, and spiritual transformations that have taken place in tens of thousands of this people.

\* \* \* \*

"A further and more general call for united and persevering prayer at this Semi-Centennial Conference is that, ere the *Centennial* of Protestant Missions in Japan comes to be celebrated, the entire nation may be evangelized; and instead of eighty thousand converts there may be eighty million, or one thousand times as many as to-day!"

## REASONS FOR GIVING THANKS AT THIS SEMI-CENTENNIAL

*Bishop Y. Honda, D. D.*

*(Christian Movement, 1910, p. 25ff.)*

"Fifty years ago, the moment Japan opened her doors to the world, merchants and adventurers poured in from Europe and America. Not far behind these came the missionaries. They settled in Nagasaki and Kanagawa. Thus among many irresponsible adventurers lived these refined missionaries, as representative Christian gentlemen.

\* \* \* \*

"The Jesuits had brought Christianity into disrepute and had led to its prohibition, but here were representatives

of Protestant Christianity, who though they were Kiristan priests, were yet gentlemen of virtue and not magicians, as people suspected Catholic priests to be. So I would like to ask first of all how it would have been had not these men come fifty years ago?

“In the early part of 1871 there rose in Nagasaki a great persecution. Several thousand Catholic Christians were seized and distributed into fourteen districts of the Southwest. It was a fierce persecution. In connection with this event repeated counsels were given by the different nations to our government, but the missionaries exerted a corrective influence.

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“Many changes were inaugurated, one of them was the taking down of placards that were posted in all the ports of the country, prohibiting Christianity. I lived then in Yokohama, and I saw the taking down of these boards.

“This removal of the prohibitory edict was one of the important objects of the return of Okubo and Ito. But if there had been no missionaries, how different would have been the result? However strongly America might have advised Japan, and however good the reasons, yet, if there had been no missionaries in Japan, the argument would have been very weak and the accomplishment of this far-reaching reform would have been delayed.

“In 1872 or 1873 a ship with about 200 Chinese slaves came into Yokohama. The Minister of Foreign Affairs, Mr. Soejima, freed these slaves. It became a diplomatic question. Russia was made arbitrator, and finally Japan won the case. As yet the missionary work was not influential, but some missionaries were in the government employ, especially Dr. Verbeck. And Mr. Soejima had intercourse with missionaries, among them Bishop Nicolai of the Greek Catholic Church. Thus there were naturally



sown in the minds of the statesmen of that time thoughts of the freedom of the individual and other similar ideas, which are characteristic of Christianity. Especially discussion waxed hot as to our bearing toward Christendom. Among other results was the revision of the laws so that thousands of prostitutes were set free. Thus it became known to the world that in Japan there was no slavery.

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“In 1889 the Constitution was proclaimed. In the twenty-eighth article there is a clear guarantee of the freedom of religious propagation and belief. This article was the subject of fierce contention among the elder statesmen. Prince Ito, Chairman of the Privy Council, had the greatest difficulty in keeping their sessions in order. It was not the abstract principle of the freedom of belief in general, but the solution of the actual problems connected with the Christianity that was right before their eyes. Had there been no missionaries in Japan, and no church, however small, perhaps there would have been no heated argument and hence no clear guarantee like the twenty-eighth article in the Constitution. Even if something of the sort had been put in, it would not have been so emphatic.

“Then next is the question of family life. To-day Christians are few in number and their social influence may be small, yet, if there had been no preaching during the fifty years what would have been the loss to family life in Japan? To-day our family life is far from ideal. There are many homes that are not in accordance with the laws of the country or any other laws. Yet to-day, we can go anywhere in Japan and advocate monogamy. It has come to be recognized as right by all classes. Thus the ideal of the home has undergone a change. And so I would like to ask, if there were no Christianity in Japan, no missionaries, would the ideal or the practice

of family life have developed as it has to-day?

"Reform and philanthropy would necessarily have risen as society progressed. But who was it who began such work in this era? It was really started from the small and struggling efforts of Christians and gradually gave rise to other organizations. The reason why Christians have been from the beginning and are even now the most active in social work is not due to their superior numbers, but to their ideals and their zeal. So I ask again, how much social reform and benevolence would have lost if there had been no missionaries in Japan?

"And think of the education. The Japanese government has laid great stress on education and to-day we are harvesting good results. But when we trace it all back to the very beginning, we find that it is the outgrowth of what missionaries have done for education. To-day Christian scholars are not a large company, yet their stimulating and directive influence is great. There is some prejudice against mission schools, yet the very first establishment for the education of girls was Kyoritsu Joshi Gakko of Yokohama. Then rose Ferris Seminary, and various schools here and there. And these are still important factors in female education.

\* \* \* \*

"Then let me mention another result, though brought about indirectly. That is the awakening of Buddhism, Shintoism, and other Japanese religions; and especially Buddhism which has followed Christianity in establishing schools and engaging in philanthropic and social reform. They have all revived in order that they might not be crowded out by Christianity. Of course, this was not our aim, yet such has been the result.

\* \* \* \*

“Lastly, I would like to ask a general question, since I cannot go into details. To-day multitudes of Japanese cherish Christian sentiments and ethical ideals. Though they may not worship God in Christian assemblies, yet many of them are Christian in thought and action. And if we could take out all these elements, the scholars who have Christian ideals, the Japanese literature that is tinged by Christianity, or the many words that belong to Christian terminology, what would become of Japanese civilization? Would it be as high as it is to-day? If we were to take away the ideals, words and trends in literature which have been introduced by missionaries and Christians, what a gap would be left?”

## SEMI-CENTENNIAL

Rev. Hiromichi Kozaki was called upon to deliver the main historical address for the Semi-Centennial Celebration, but without time to more than block in the rough outline. From what he said we take his paragraphs upon a subject seldom mentioned by others.

### Japanese Who Became Christians Abroad

“After the restoration, many of the Japanese who went abroad to study became Christians. Viscount Yurei Mori, Ambassador Sameshima, the first Principal of Kasei Gakko, Mr. Hatakeyama, are the most noted. Later Viscount Aoki, Viscount Okabe, Viscount Mishima, and the late Judge Taizo Miyoshi became Christians in Germany, England, or America.

“The most noted Christian among those who studied

abroad was Joseph Neeshima. His personality and work are so well known that I shall not speak of them here. Motoichi Ogimi and Kuraji Kimura ought to be added to the list of those who became Christians abroad. Later many of our countrymen become believers while in the Pacific Coast States and have become workers largely in the Methodist Church, through the influence of Dr. Harris.

“Those who became Christians abroad are very numerous, but those who lost their faith after returning home are unfortunately a very large proportion. But just as house plants will not thrive out of doors, so it is no wonder that those men who became Christians under the favoring conditions in foreign lands have backslidden. Nevertheless, Western literature and science have indirectly aided missionary effort.”

### ADDRESS BY COUNT OKUMA

*(The Christian Movement, 1910, p. 59)*

“Though I am not a Christian, I have indirectly received an immense influence from Christianity. This semi-centennial is for us a most important celebration. We have just heard from Mr. Kozaki how great a work Christianity has done in Japan. The first missionary I ever met was Dr. Verbeck, whom I saw first in 1864. He was my English teacher, and, though he did not teach me Christianity directly, his Christian conduct was a constant example. I afterwards received a United States history and a Bible.

“Anglo-Saxon civilization is that toward which Japanese aspire, and to which they are approaching. This is of the greatest importance to us. The missionaries have been exponents of this civilization. There is, however, much yet



to be done; for from a religious point of view Japan is in a starving condition. It is most important to have good food and good drink.

“You are to be congratulated on the work of the past fifty years, and the victory is yours for the future. But we must not forget that life is more important than discussion. It was the life of Dr. Verbeck that influenced me more than his teaching. So it will be with you, and the success of the next fifty years will depend largely on what you are.”

## FINANCIAL INDEPENDENCE

*Rev. S. E. Hager*

*(Christian Movement, 1910 p. 120 ff.)*

“In 1882 there were 95 organized churches of which 14 were self-supporting, that is, 15 percent.

“In 1900 there were 416 organized churches of which 71 were self-supporting, that is, 17 percent.

“In 1908 there were 579 organized churches of which 169 were self-supporting, that is, 29 percent.

“And a little less than one-third the whole number of organized churches are now self-supporting. The increase from year to year is very gratifying.”

## LOOKING BACK FIFTY YEARS

*The Christian Movement, 1910*

### I. Rev. T. Murakami, Pastor of Suma Church (p. 32f)

"It was in 1872 or 1873 that I was given a book printed in China. After keeping it awhile I opened it and read about prayer. That made me want to get hold of the Bible, so I searched in Ginza, Tokyo, and finally found one for a yen. But I ran upon things hard to understand. A friend told me to go to Rev. David Thompson for guidance, but I could not find his house, and so never met him until to-day. But I am grateful for long and faithful work. His printed sermons were a great help in bringing me into the Christian life.

"Changes took place then with lightning rapidity. One day we were attending a temple school of the old style; the next we were in a government middle school or university. I was in Kobe in 1875 and the bright young men in a body went up to Doshisha to study. The pressure of work and the failure to appreciate the value of intellectual culture, however, made me stay behind at Kobe; I thank God that He has allowed me from that time to this, with but two exceptions, to preach every Sunday for thirty five years. Still, there are many others like Rev. T. Matsuyama, who could tell you better than I, of those eventful days.

"It was about 1875 that the American Board's Mission started the first journal, the *Shichi-ichi Zappo*, of which I was the chief Japanese editor. We kept at it for seven years. That was pioneer work, but since then a myriad of journals both daily and monthly have sprung up. In those days, there were very few English or Chinese

scholars who at the same time were Christians; but from 1880 such men began to appear. It was in that year that some Greek Christians started a newspaper. This was followed by many others. The rill has become a mighty river."

## II. Dr. David Thompson (p. 36f)

"Still more hopeless and discouraging than anything else was the outlook in Japan. With the ancient edicts written on fresh boards, it appeared as if the great revolution of Meiji would be effected, and at the same time, the old oppressive laws would be re-enacted, and perhaps be enforced by a new and more vigorous power.

"While things were in this condition, the first Christian converts began to ask for baptism. All honor to them that they were not deterred by the prospect of imprisonment or death if they dared publicly to declare their faith. They were not encouraged to make an open profession of faith by the early missionaries, but talked to plainly and bidden to count the cost and take the whole responsibility upon themselves. Yet they pressed on and into the Kingdom of Christ.

"There was no question in their minds as to whether or not Christ should be first. They had His own word, 'He that loveth father or mother more than me is not worthy of me.' Out of the number that thus decided came many of our first and most faithful evangelists. Some are on this Jubilee programme;—indeed a number, for I wish to include not a few who were baptized after the edicts were swept out of sight; because officers of the law continued to hold that they were still in force after they were removed.

"I wish to refer to two incidents in the religious life

of the two first brethren in the ministry, Rev. Yoshiyasu Ogawa and Rev. Masatsuna Okuno. The first was when they were both called to appear before a court of the old style to answer for the offence of having conducted the first funeral service. The exact day and hour of this event can always be determined hereafter because at the very time when the people in Tsukiji were trying to observe through smoked glass the transit of Venus, these two brethren were standing in an old fashioned court yard on the 'Shirasu' respectfully observing a judge seated above them who sternly inquired what they had done and why they had helped bury a Christian in ground not intended for that purpose. After much delay they were only fined and admonished, and the case was so dismissed.

"The other incident in which they acted together was in taking an evangelistic trip, the first of which I have any knowledge. They started from my house in Tsukiji, Mr Okuno having come from Yokohama the evening before. Early in the morning Mrs. Ogawa provided their frugal meal. Of this they partook with unusual gravity. Then after a season of prayer together they quietly took up their needful belongings, not forgetting their small compact well-used and well-marked Chinese Bibles, and went their way. I remember yet the dignity that was in their faces as they bowed good-bye to those who stayed behind. From this trip they in due time returned with encouraging reports of this their first missionary journey to points in Kadzusa and Shimosa."

### III. Rev. S. Inagaki (p. 39)

"The heart of Japan has experienced a complete change toward Christianity during these last fifty years. And the



stony hearts of some of us who are now preaching the Gospel were softened by God in a wonderful manner, so that they were changed from hate to love.

"This change could only have been wrought by the power of God. It is wonderful in our eyes."

#### IV. Dr. William Imbrie (p. 50f)

Fifty years ago notice boards were standing on the highways declaring Christianity a forbidden religion; to-day those same notice boards are seen standing in the Museum in Tokyo as things of historical interest. Fifty years ago religious liberty was a phrase not yet minted in Japan; to-day it is written in the Constitution of the nation. Less than fifty years ago the Christian Scriptures could be printed only in secret; to-day Bible Societies scatter them far and wide without let or hindrance. Fifty years ago there was not a Protestant Christian in Japan; to-day they are to be found among the members of the Imperial Diet, the judges in the courts, the professors in the Imperial University, the editors of influential newspapers, the officers of the army and navy.

"Even forty years ago there was not an organized church in all Japan; to-day there are Synods and Conferences and Associations with congregations dotting the empire from the Hokkaido to Formosa. And to-day Christians from north and south and east and west gather together in the capital to celebrate the Semi-Centennial of the planting of Protestant Christianity in Japan, and men of high position in the nation cordially recognize the fact that Christianity in Japan has won for itself a place worthy of recognition. It sometimes happens that the participants in a scene do not themselves clearly perceive the meaning of the scene; but in truth this assembly in

itself is a fact of profound significance.

“The advance of Protestant Christianity after its first years will always be memorable in the history of the Church. The interest in Christianity, or at least curiosity regarding it, was wide spread. Invitations to make it known were so common that they ceased to cause surprise. It was an easy thing to gather in a hall or theatre an audience of four or five hundred men and women who for a whole afternoon would listen to speaker after speaker. Men went out to do the work of evangelists full of enthusiasm and followed by the prayers of the congregations. In every three years the membership of the Churches doubled. The congregations were growing so fast that the problem of financial independence was beginning to solve itself.

“The condition of affairs was so promising that the Council of Missions cooperating with the Church of Christ in Japan prepared a statement narrating the facts, and asking the Boards of Foreign Missions to make special effort for Japan a part of their general policy. From that statement I quote a single paragraph: ‘A century ago there was heard once more a voice saying, Go teach all nations; and men asked, Where shall we go? To-day a man stands on the shores of Japan crying, Come over into Asia and help us. And we must go now. There is a tide in the affairs of nations as well as of men. There is a time to reap; and it is into the harvest fields white unto harvest that our Lord bids us to pray that laborers be sent. Other nations may wait; but this nation cannot wait. For He is not dealing so with any other nation.’ That was the message that the Council of Missions cooperating with the Church of Christ in Japan sent to the Churches of America and Scotland.

“Then came a change, at first gradually and then more and more rapidly; the change that is known as the

Reaction. The interest in Christianity gave way to indifference and even hostility. The number of the lapsed in the Churches was so great that the congregations not only ceased to grow; they hardly held their own. Congregations that had been financially independent were no longer independent. The enthusiasm for evangelization which had burned so bright began to burn low. Young men from America, who had heard a tale of wonderful success and had come to Japan to do their part in a great Christian movement, found themselves standing idle in the market-place with no one to call them.

“That was the Reaction. What was the cause of it? The fundamental cause was this: The national movement towards the civilization of the west was running a strong flood tide; and Christianity was recognized as one of the elements in that civilization. Many therefore accepted it; but in the case of many the acceptance was only superficial, and with little or no personal experience of the transforming power. Therefore when the birds of the air came they carried away the good seed; when the sun grew hot the stalks withered; when the thorns sprang up the good seed was choked. And the birds of the air did come; the sun did grow hot; and the thorns did spring up.”

## HOW FAR HAVE WE FAILED?

REV. S. TADA, PASTOR OF KOCHI CHURCH

(*The Christian Movement*, 1910, p. 93 f.)

After dealing with nation-wide statistics showing the relatively feeble showing for the financial outlay, this

very successful pastor took up more specific points.

“One of the very important items which seems only a small matter, is the forming of the habit of attending church for worship. To-day in the 1,666 churches and chapels, only a very few have a weekly attendance of more than one hundred. Many years have passed, yet the number does not seem to grow. They are satisfied with twenty and thirty.

“We read in the papers of large meetings, and when we inquire we find that it is the gathering of twenty or thirty people.....The church that seats seven or eight hundred people can have only one or two hundred people. The church members ought to be trained to attend the morning and evening services, and if not both, at least once on the Sabbath, not so much to hear the sermon, though that is important, but more for the worship. We must not be satisfied with a congregation of thirty, forty or fifty people in a church. Church polity whether Presbyterian, Congregational or Episcopalian has been copied from others.

“Hitherto churches have endeavored to be financially independent, but hereafter they must direct their energy toward spiritual independence. Some one would say that there is such and such a thing in the West which ought to be also adopted in Japan. Then it is at once adopted. This way of transplanting is not good.....The organization of the church and its polity should be in agreement with the character of the people, and the demand of the time. ....We ought to revise whatever system we may be under, be it Presbyterian, or Episcopalian so long as the change is such as would be in accordance with our Bible and creed.....And the church should be so organized that the members of the church will all of them, find something to do in the church.

“The pastor of the church with two or three hundred



members must make each one of the members engage in some kind of work, as for instance, leading seekers to the faith, or interesting them in charity work. This ought to be done with the pious as well as with those who are weak in faith, with old and young and women. The church will not prosper unless suitable men are placed in the right places. There are too many guests in the churches. They do nothing but criticize and destroy all the work which has been built up by the members with enthusiasm.

“Those members who speak ill of the church are generally the ones that are inactive; the discontented ones are generally those who do not contribute. Those who work do not complain, so it is best to give work to all.

“The next thing is the style of preaching. The pastor ought to be a leader in the expression of thought. The pastor ought to know what his congregation is reading and thinking, and make clear to them what is hazy in their minds because of their lack of knowledge of the Bible or theology or comparative religion.....To speak what the people will be glad to hear is very important, but this ought not to be carried so far as to make simply pleasing talks. I believe today there is such a tendency.

“When some evangelists come around, the people listen with great interest to the speeches which they have practiced and practiced. But it is only temporary in its effect, and does not make a deep lasting impression.

“The pastor must teach Christians always to have the Bible in the family and while traveling just as the *samurai*, never let his two swords go away from him, so Christians must always keep the Bible by their sides.”

## **PREACHING**

“Be honest! Preach convictions, not doubts! If you have no convictions be honest enough not to preach!”

Rev. Gideon F. Draper.

## **COUNTRY WORK**

“Tactful-persistency should characterize the advance into the country, because a mistake there goes farther and lasts longer in its results than anywhere else.”

Rev. A. D. Hail, D. D.

## **THE TEMPER AND ATTITUDE OF THE MISSIONARY BISHOP Y. HONDA**

(*The Christian Movement*, 1910, pp. 81 ff.)

“I propose to consider the immediate future, omitting such points as education and publications, which will be fully treated, and emphasizing the temper and attitude of the missionary.

“First, let the missionary mingle as widely and intimately as possible with the Japanese. Of course, it is important for your missionaries to have intercourse with one another; but now that you have come to work in Japan, make it your greatest aim to cultivate the acquaintance of the Japanese.

“Then again you should remember that you are not only ambassadors of the Kingdom of Heaven, but repre-

sentatives of your own countries, that is, of Western civilization, and of the gospel of peace. Hence we hope you will always and everywhere preach peace to your own countrymen as well as to us Japanese. We also want you to teach and to practice the principles of internationalism. Until recently there has been little need for talking about peace, but Japan has come to hold her head a little high and peace talk is very necessary.

“We wish to have you devote yourselves to spiritual leadership not to church administration. To be sure, we are still much in need of instruction in church government and we crave your constant counsel; but we still believe you can do far greater good by renouncing such responsibility, and by teaching us to understand true reverence, to realize the mercy of God, to attain deeper communion with God. In these phases of Christian experience we Japanese are lacking.

“Finally, I plead for more unity between Christian bodies. There have of late been many advances in this direction. But it would be a great blessing if the number of missions could also be reduced by combination. It is no easy matter to bring about interdenominational union, but at least cooperative activity is possible and would bring incalculable advantage to all.

“To leave to one side the economic gains, it is evident that such combinations and such united effort would do much to make it possible to get workers, to promote harmony between workers, to give small groups the inspiration that comes from numbers, and to win the respect of the world. Our army is, as it were, split up into little companies at the mercy of a united foe. Therefore, I venture to urge that you do all in your power to prevent the tendency toward the multiplication of small, unrelated missions and church bodies.”

## THE WORK OF THE MISSIONARY DURING THE PAST 50 YEARS

(*The Christian Movement*, 1910, p. 60 f.)

### I. Prof. H. Yamamoto, Meiji Gakuin

“My chief qualification for speaking on this theme is that I was fortunate enough to be a pupil of Drs. Brown, Verbeck and Hepburn.

“First in the work of the missionary I would put education. This was the natural consequence of the prohibition of public preaching at first and of the study of the language. And it was a service of the greatest value to the country and to the cause of Christ.

“Secondly, I would name their large contribution to the cause of reform and relief.

“Thirdly, they introduced America and England to Japan, and Japan to America and England. In this connection let me tell you a story I heard from Dr. Hepburn’s lips: When he was living at Kanagawa he had a servant named Teijiro. After two weeks, Teijiro asked to be released. Dr. Hepburn at once asked if he had any complaint to make, and thereupon Teijiro confessed that he was a *samurai* and had entered the doctor’s service as a spy and with the intention of murdering him. But when he found how good and kind his master was, he relented, and hence wished to leave his employ. This illustrates the transforming power of Dr. Hepburn’s character.

“In those days there were a large number of foreign merchants and adventurers, of questionable character, here, and the missionaries showed us what a real Western gentleman was; they have also rendered a very great service in interpreting Japan to the West, at various critical moments, such as the revision of the treaties and the



wars with China and Russia.

“But the preeminent work of the missionary was preaching. In the early days it was a harder thing to do than we can now realize.”

## II. Rev. K. Tsunajima, Pastor Bancho Church, Tokyo

“The work of the missionary in all ages is the same: to make the Gospel known, and to win as many persons as possible for Christ. But if they are to preach effectively they must be masters of their message and mastered by it.

\* \* \* \*

“But I am impressed with the need of our taking time here to be quiet and hear the voice and message of God. As Mr. Uemura said yesterday, had we not better devote the rest of this conference to prayer and meditation?

“And I am anxious to have this conference result in some definite forward movement. There are some twenty-two missionary societies represented here. Why could they not unite in a grand evangelistic campaign contributing ¥ 5,000 for it, and all of us Japanese might then cooperate to make it a great success. This may be a wild plan, but at any rate, let something be decided upon to make this more than an occasion for jubilation and reminiscence. We are profoundly sensible of the great blessings the missionaries have already conferred upon Japan, but we covet still greater blessings.”

## III. Rev. Thomas H. Haden

“I. The work of the missionary is past.

“This work may briefly be stated as follows:—

1. To convince the Japanese Government and the Japanese people that Christianity is not a ‘depraved religion’, and

that the Protestant missionary is not a political schemer.

2. To securely plant Christianity in the centers of population and influence.

\* \* \* \*

3. To stand before the whole nation as the promoter and concrete representative of certain great social facts and principles that vitally concern human welfare.

\* \* \* \*

“II. The work of the missionary in the future.

“And the first question that arises is: Is the missionary still needed in Japan? For if he is not needed here, he should go where he is needed. Not because he has no right to work here; not because Japanese Christians have any monopoly of Christian work for Japanese. Christianity recognizes no such special privileges. But because he should work where he can do the most good. If the Japanese church can and will meet all the responsibilities of Christianity in Japan, it seems to me it should be allowed to do so.

\* \* \* \*

“I have sought official action as well as individual opinion, and practically only one answer has been received: ‘Yes, the missionary is still needed in Japan, and the number of missionaries should be increased, not diminished.’ This answer has come from Congregationalists, Presbyterians, Methodists, Baptists, Episcopalians, and others.

\* \* \* \*

“The reason of this unanimity is plain, and on this, too, practically all are agreed. The Japanese church cannot

do alone, what needs to be done. It has neither the money, nor the workers, nor the maturity.

\* \* \* \*

“But if the missionary remains, what shall he do? Will his work in the future be essentially different from that of the past? No, it will be essentially the same as heretofore, only he will have to continue to adapt himself to changing conditions within and without the church. But this is nothing new. He has always had to do that. As in the past, his work will be educational, evangelistic, and social, only his relation to each may change somewhat with the increasing strength and maturity of the Japanese church. As a rule, whatever a Japanese worker can do as well as a missionary, let him do it.

“In both general and higher Christian education, a limited number of well-equipped missionaries is almost indispensable.

\* \* \* \*

“The missionary has another special opportunity in the training of Christian workers,—preachers, Bible women, kindergarten teachers, and others. The young church is now able to do much for itself in this department of the work, but it is still lacking in scholarship, maturity of thought, and ripeness of Christian experience.

“Then take such special work as that done by the Young Men’s Christian Association, Women’s Christian Temperance Union, and the various humanitarian institutions maintained or assisted by the missionary. Who is ready to say that the missionary can yet be dispensed with without serious loss? Of course, the Japanese worker is needed for all these enterprises. We all know that. But the question is: can they be carried on satisfactorily

without the missionary? The answer is: No, in all probability they cannot.

"We come now to the future work of the missionary in direct evangelization. Is he to have any important part in what is usually called the 'evangelistic work'? It is just here that the problem of the relation of the work of the missionary to that of the Japanese church exists in its most difficult form. The difficulties here have given rise to most of the questionings in regard to the future of the missionary in Japan. This question of mutual relations is the crux of the whole situation. Solve this, and the rest will be easy. I am glad and thankful to say that much has been done in the last five years towards a satisfactory solution, and we now have good reason to hope that the missionary and the church in Japan will render a service to Christianity in all mission lands by the successful adjustment of the work of the missionary to that of a self-conscious, growing, developing native church.

"I shall make two suggestions which are not new, and which may be taken for what they are worth:—

1. All self-supporting, independent Japanese churches should manage their own affairs.

2. All work enterprised and maintained by the missionary should be controlled by the missionary.

"For, if I understand the spirit of the Japanese and the spirit of the Anglo-Saxon, neither will be dictated to or ruled by the other. But if foolish and hurtful ambitions be put away, the two can work side by side, counseling together and closely cooperating.

"Let the church once for all give up any idea it may have of dictating to the missionary, or withholding from him the power of initiative; and let the missionary once for all give up any idea he may have of dictating to a self-supporting, independent Japanese church. In my judgment, no missionary has a place in Japan if he has no



power of initiative; and no self-supporting, independent Japanese church would be worthy of respect if it allowed itself to be ruled from without. But let it never be forgotten that the work of the two should always be mutually complementary, in the closest possible harmony, and with the closest possible cooperation. Either the missionary or the Japanese or the church that lacks this spirit of cooperation will probably be a hindrance to the Gospel of Christ."

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Editor Greene was not too happy over Dr. Haden's presentation, so felt a five page note necessary, from which we quote the following paragraphs: (p. 78 f.)

"Again, it may be that the missionary will prove a most valuable conservative force in checking the tendency toward an undue liberalism in the Japanese churches; still, even here, the main reliance must be upon the general current of religious thought in Christian lands; for the missionary has ceased to be the chief medium through which the theological thought of the West reaches the churches of Japan. It may even be questioned whether he has special advantages in this respect.

"Some missionaries will doubtless win large influence as guides in the field of theological thought, still it will not be *qua* missionaries, but rather because temperament, intellectual gifts, and special study have given them a deeper insight into the philosophy of Christian doctrine than their associates.

"The work of the missionary is bound to be of great importance, but it is losing, if it has not lost its distinctive character *vis a vis* the Japanese Churches and their representation workers. It has come to be a serious question whether he should claim a larger initiative than his Japanese associates claim for themselves. The mere fact that his expenses come from a different source should not

be decisive on this point. The interests of the church for which he works must outweigh any purely financial considerations, and what those interests demand may well be decided by the appropriate organs of those churches.

"It does not seem probable that a presbytery, or a conference of the Methodist Church, on home missionary ground in the United States of America, even though made up almost entirely of representatives of beneficiary congregations, would consent to any limitation upon its right of supervisory control over work within its territory, by the central home missionary society.

"It would seem to be the true policy for the missionary to accept so much of supervisory control as his Japanese associates are expected to accept for themselves, and stand on the same footing with them.

"This is not to minimize the work of the missionary; but it does mean that his success is not to be won as a missionary, or through formal leadership, but rather through his own personal qualities as a man and a Christian."

## SUNDAY SCHOOL WORK

(*Christian Movement* 1910, p. 139 f.)

### I. Rev. T. Ukai

"Notwithstanding the fact that Sunday School work has long been neglected by ministers and churches, and notwithstanding the fact of imperfect class rooms, incomplete equipment, scarcity of teachers, and many other difficulties, there has been rapid growth. To-day there are 1,159 schools, with 87,003 teachers and pupils. We ought to be

thankful for this, and for the fact that many able ministers and useful Christians have come out of these schools."

## II. Dr. D. A. Murray

"If there is a pastor deeply impressed with the importance of children's education, and firmly resolved to have it, and a church board loyally supporting his efforts, and three or four church members able and willing to do and sacrifice for the work, there will be a successful Sunday School, but not otherwise.

\* \* \* \*

"Hindrance to be mentioned is the pastor who tries to do the superintending and the major part of the teaching himself. There will be no victory where the general insists on firing all the guns himself. That pastor on the contrary will succeed who gets three or four men, even inferior men, to do work that he could have done far better himself. The pastor who does not take this course will always remain in the ranks of the drudges, where he belongs. It is important, however, that the pastor should put his spirit into those three or four inferior men, and tactfully direct their efforts."

## III. Miss C. B. DeForest

"A survey of the Sunday School work of forty odd girls' schools of government high school grade and above shows us 303 Sunday Schools in which their students and teachers are at work (this figure with the possibility of some duplication in the Tokyo statistics)\*, and of these 303, one hundred and seventy three are conducted entirely

by members of these Christian girls' schools. The number of children being taught by them may be conservatively estimated at 15,000, while a more liberal estimate gives 18,000."

## SEMI-CENTENNIAL CHRISTIAN CONFERENCE RESOLUTIONS

The Yokohama 1872, Osaka 1883 and Tokyo 1900 Conventions had been of missionaries and the resolutions they passed were missionary utterances. The delegated missionary gathering of May 1878 set up a Permanent Committee on Translation of the Scriptures. But the Conference to celebrate the Semi-Centennial of the Planting of Protestant Christianity in Japan was a joint affair with Japanese and missionaries sharing in equal numbers as officers and on most of the committees. All Conference Resolutions were then expressions in which the missionaries shared with their Japanese brethren. These are found in full in the *Japan Evangelist* of October 1910 pages 410-412. Below is but a summary:

- 1) The Conference renders thanks "for all His manifold favors to the nation," and it praises God "that it was the mind of his Majesty the Emperor to grant the Constitution, in which is guaranteed freedom of faith."

- 2) Grateful acknowledgement of the missionary movement for 50 years and requests for the continuance of the same "until the time of the firm establishment of the Churches of Christ in Japan." It prays for the givers to be "richly recompensed."

- 3) "In the wisdom of God, there are nations called of Him to especial service in the world; and to such a ser-



vice it seems evident that He has called Japan." Prayer that the Japanese churches be "seen as lights in the world."

4) Thanks for greetings from foreign mission Boards and Societies, gratitude for "unfailing sympathy", prayer for guidance for them.

5) Fraternal love to Dr. Hepburn and Bishop Williams.

6) Recognizes great value of past work of Christian higher education, but notes inability "to maintain an equal place with the best government schools of corresponding grades." Expresses great concern for better equipment but beyond that "a Christian University worthy of the name should be established without delay." This need commended to Christian friends in Japan and West.

7) Recognizes the need and hope for consummation of transformation of the Evangelical Alliance into a Federation of Churches.

8) Commends the National Sunday School Association "to the sympathy and support of the churches and missions and individual believers."

9) Need for still better Christian literature and much more of it.

10) Grateful for good work done by YMCA and YWCA and urges extension.

11) "Whereas, as a matter of interest and for future historical purposes, it is important to form and preserve at some suitable place, a collection of documents, books, photographs and other articles relating to the history of Christianity in Japan, Resolved, that a Board of Curators, consisting of five persons, be appointed for this purpose, by this Conference, and that this board be both self-governing and self-perpetuating." (Dr. Motoda, Dr. Ibuka, Dr. Kozaki, Mr. Yamada and Mr. Clement were appointed.)

12) Desirability of a well equipped charity hospital.

13) Thanks to officers and Committees.

14) Thanks to the YMCA for use of hall and conveniences.

Although it was not a Conference resolution yet the Americans present took the occasion to subscribe to a strong statement expressing concern over false statements tending to fan prejudice against Japan, and called for calm judgment.

### “MONDAY MORNING MEDITATIONS”

After most mass conventions there are those who express less than complete satisfaction. This was true following the Semi-Centennial Celebration as it will probably be of the Centenary one this year.

Merrell Vories: The Conference was a success in inspiring, encouraging and unifying those assembled, by display of past achievements and suggestions of ways and means for improving the work ahead. “But to a thoughtful observer there seemed to be left more of an impression of *congratulations* exchanged, than of a campaign heralded.”

“Observer.” (*Japan Chronicle*): “The conference entirely failed to represent in a true light the actual state of thought among Japanese Christians to-day. So far as I remember, the only Unitarian asked to speak was the Rev. D. Ebina.....Supreme satisfaction with orthodoxy is the keynote of the newspaper reports furnished by the missionaries.....I am not reluctant to confess that to me the other side is of far more interest, as it is associated with progress, enlightenment, and independence of thought.”

Uchimura (Kanzo) writing to the *Japan Chronicle*: “I agree entirely with your correspondent in what he had to say about the representative value of the Protestant

Semi-Centennial Conference.....It was essentially a missionaries' conference, and so was participated in mostly by their converts and friends and well-wishers. But we must not forget that there are hundreds and thousands of Christians in Japan who have nothing to do with missionaries or their agents, and who, without belonging to any church, and knowing nothing about dogmas and sacraments and ecclesiastical orders, are yet devout believers in God and Christ, is a fact very little known, I think. But that such *is* a fact is incontrovertible.....The Western idea, that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese mind. With us, religion is more a family affair than national or social, as is shown by the strong hold that Confucianism has had upon us, without showing itself in any organized societies and movements. And I am confident that Christianity is now, slowly but steadily taking the place of Confucianism as *the family religion* of the Japanese. And as a family religion, it has no use whatever for settled dogmas and official ceremonies conducted by licensed ministers. Indeed I can cite a number of cases where Christianity has been adopted in this form by my countrymen. To stigmatize such a form of Christian belief as erratic and rebellious is to speak against the very genius of the Japanese. As far as I see, Christianity is making progress in this country far ahead of missionaries.

“This new form of Christianity adopted by my countrymen is neither Orthodox nor Unitarian. These are terms which took their origin in the West as the result of heated discussions upon questions which we know have little or nothing to do with *us*. We go to Jesus of Nazareth *directly*, and aim to live and be made like Him. And having Him as our ideal we hate ‘demonstrations’ of all sorts, and abhor a conference which asks for congratulations

from a Prince and a Marquis and a Count and a Mayor. And I am confident that in making this statement I voice a sentiment of many, both known and unknown to me, who are disciples of Christ without having any connection with so-called 'Churches.'"

## REVIVALS

Most of the Protestant missionaries of the first years came from England or America where the term "Revival" had historic meaning. The word has been used in Japan in connection with the experiences of some of the denominations, but rarely with the Nikki or Kumiai. The following taken from the American Board's "Fragments of Fifty Years" (p 35) is characteristic of what happened pretty much all over the land one year:

"From the beginning of 1883 special earnestness had been manifested by Christians of Yokohama and Tokyo. In May a national convention of Japanese churches was held in the latter city, continued annually from place to place for several years. It was a time of rich blessing to all who were in attendance, the prayer meetings especially being very impressive. The delegates hastened to inform the churches by letters and telegrams of the blessings which they were receiving. Though most of the pastors were at the conventions, the churches throughout the country continued with new earnestness the daily prayer meetings already inaugurated, or began them where previously they had not been held. Hitherto the acceptance of Christianity with many persons had been merely an intellectual acknowledgment of its truth; now there came a real sense of sin, an acceptance of Christ as a personal Saviour, and an earnest desire for the spiritual welfare of others.



“The year 1884 saw the movement in favor of Christianity extending and deepening. The word ‘revival’ was gaining a place in the vocabulary of Christians.....In Doshisha about the first of March several of the students began daily meetings. On Sunday evening, March 10th, the whole of the boys’ school was deeply moved. Nearly all of the 150 students spent the night in prayer, and through that week some of them got little sleep. There was no special preaching; in fact, the teachers being deeply concerned lest the nervous excitement should work disaster, insisted that the regular exercises of the school should continue as usual, and in other ways tried to calm the excitement. There was indeed need for caution as there arose strange ideas about the casting out of devils with which some were thought to be possessed, and one young man became deranged. Some of the students declared that the Spirit was calling them to go out and preach, and declared that they must obey God rather than the teachers who were trying to hold them back. Finally a compromise was effected by which three of the men were allowed to go forth while the others remained. It is hard to tell what the net outcome was; one of those who was most prominent in the movement before long lost his faith entirely, but no doubt some of the many who came into the church continued steadfast, and some became preachers.”

## TOURING IN JAPAN—1884

### ABCFM NEWSLETTER

“The other day Rev. Mr. Koki came to invite me to go with him on another trip to idolatrous Ise. Let me emphasize the fact that *I* was the invited party. Not many

years ago we missionaries had to plan the tours, and do the inviting, and pay the bills. But now it is the other way. The Christians come to us with well-planned work, and ask us to kindly go along and witness with them for the Master. And this gives us an immense advantage wherever we go. In a sermon at Tsu, the capital of Ise, before a crowded house I said: 'Your talented Fukuzawa of Tokyo has recently published in his widely read newspaper that Christianity is bound to win here in Japan, for five reasons, the first of which he strangely says is *money*. He has been abroad, and, impressed with the immense wealth of Christian countries, has hastily concluded that money will win in religion as it too often does in other matters. But the fact is, true Christianity never has spread in any nation under heaven by the power of money. On the contrary, many of its most conspicuous victories have been won amidst deep poverty. You people of Ise doubtless think I am leading about this gentleman, Rev. Mr. Koki, and footing his bills while he does the preaching. If so, you are very much mistaken. The few Christians of his church in Osaka, not one of whom is a man of wealth, while gladly paying him a little salary, have also from their poverty gathered a little money—just about a dollar—and in order to show their love of you whom they have never seen, and to hasten the day when you with them will love the one God and Father of us all, they have sent their pastor to tell you the Way of Life—this Jesus' Way. The few Christians of Hisai added one more dollar, and the yet fewer brethren of Matsuzaka raised three more, and with this little sum, this gentleman invited me to come with him, these hundred miles, and help tell you of the only name given under heaven whereby we can be saved.'

"I don't know whether it was this or not, but on leaving Tsu, we were told we could pay no hotel bills there."

## A RUTGERS SHORT TERMER (1871—1875)

### E. Warren Clark's "Life and Adventure in Japan"

(p. 10-12)

Clark came to Japan in 1871 when the edict boards were still prominently displayed. His book portrays a Yankee bumptiousness that makes us cringe, but like many another short term teacher his sincerity won respect.

"I had engaged to go to the city of Shidz-u-oka, one hundred miles south-west of To-kyo, to take charge of a scientific school there, and teach the Japanese in chemistry, physics, and other branches of study. I was to be liberally paid by the Japanese Government, who were also to furnish my horses, guards, interpreters, philosophical apparatus, attendants, and give me a large temple in which to live. Thirteen long articles, written in Chinese, Japanese, and English, and forming three imposing looking books, constituted the 'contract' or agreement made between us for the space of three years.

"But when I came to sign the agreement, I found that the 'Dai-jo-kan'—as the Council of State is called—had slyly inserted a clause forbidding me to teach Christianity, and binding me to silence on all religious subjects for a space of three years. Many reasons prompted me to accept, and some of my friends urged me to sign the contract as it was. The interpreter said, 'Sign the promise; but when you get away off in the country you can break it and teach what you please'. Others said, 'Sign it, or you will lose \$300 a month, and all your good chances besides; some mere adventurer may get the position, who will do the people more harm than you can do them good'.

"It was a great dilemma, for I had spent all my money in coming to Japan and getting ready to go into the interior, and were the contract to fail I should find myself in a tight place.

"Nevertheless I determined to stand firm on the principle at stake, and sent word to the government that unless the objectionable clause was withdrawn, the contract could not be accepted. 'It is impossible,' I added, 'for a Christian to dwell three years in the midst of pagan people, and yet keep entire silence on the subject nearest to his heart.'

"To my surprise an answer was returned after three days, saying that the clause against Christianity should be stricken out; and the messenger who brought me the news exclaimed, 'You have conquered, and have broken down a strong Japanese wall. Now you can also teach us the Bible and Christianity'.

"I mention this to show that it pays to hold fast to the right at whatever apparent cost; for, instead of thinking less of me, or being vexed at my obstinacy, the Japanese officials were more friendly than ever, and respected the 'pluck' displayed."

### **Kamakura Daibutsu Meditates** (p. 20-21)

"After studying the image as a work of art, I climbed up into his capacious lap, and sat upon one of his thumbs, which were placed together in a devout attitude. Here I began to sing the long-metre doxology, to the astonishment of the priest standing below, who could not understand the words, and wondered what the matter was! A year after this I sang the same hymn in Daibutsu's lap, with half a dozen other people; and we told the priest we were praising the TRUE GOD, that the time was at hand



when idolatry in Japan was going down, never to rise again, and that even Dai-Butsu would no longer be worshipped."

**Bible-Class** (p. 35, 36-7)

"In one of these temples I was destined to live during my first year in Japan. With all its heathen rites and pagan darkness, I yet learned to call it my home. Under almost the same roof with me were the priests of Buddha and the idols, before whom incense was continually burning, filling the house with fragrance.

"The priests were very polite, and sent me fresh tea raised in their own garden, and boxes of eggs and sponge-cake. I thanked them, sent them some preserved peaches, and invited them to attend my Bible-class!

"In fact I *had* a Bible-class, even in this strong-hold of heathenism, and with nothing to interrupt except the noise of the gongs and the pagan worship of the adjoining temple. On the very first Sabbath, at the request of many of my brightest pupils, I explained the teachings of Christianity to as earnest and intelligent a body of young men as it was ever my privilege to address. They listened for more than two hours to a careful presentation of Christian truth, warmly thanking me at its close, and gladly accepted a copy of the Scriptures, which I gave each one of them, promising to study the chapter assigned for the next Sabbath.

"The happiest memories I have connected with my long exile in the interior of Japan are those of the hours regularly spent with my Sabbath-morning Bible-class,"

**Small Pox** (p. 164)

“The scourge of small-pox visited Tokyo while I was there; two of the professors died of it, and great alarm prevailed.

“The natives died by hundreds; but the Japanese seemed used to it.”

**Stereopticon Exhibition For Emperor Meiji**

(p. 175-177, 179, 180)

Clark, after transfer to Tokyo, fished successfully for an opportunity to exhibit his slides in the Imperial Palace. It was not intended that he should see His Majesty, but—let Clark tell the story.

“Hatakeyama (who had accompanied the embassy in all their European experiences) sat near His Majesty, and explained all the views as they were announced; designating, at the same time, the particular places visited by the embassy, and enlivening the occasion by little incidents of their experience.

“The Mikado seemed exceedingly interested, and although everybody else was quiet in his presence, he conversed freely and naturally, asking many questions upon places of particular importance.

“After a hundred of the various well-known scenes in Europe and America had been shown, interspersed with curious revolving chromatropes, and an ocean scene which was particularly impressive, a few comic figures were introduced, which created considerable merriment among the fair ones of the white-robed retinue sitting to the left, though they were very subdued and dignified in their expressions of delight and amusement.

"The room had hitherto been dark, so that I could not readily see the distinguished people about me. Only a broad cone of light fell upon the screen from the stereopticon. But when the signal was given for the Japanese servants to approach with their little paper lanterns, I knew the Tokudaigi had planned to remove the Mikado and his court from the room, without giving the foreigner time to have a satisfactory look at them.

"Science came to my assistance, however. The punctilious lord chamberlain knew not the marvellous potency of the magnesium light. No sooner had the fair retinue risen from their seats than I raised the magic clock-lamp from one of the instruments, and shot a broad beam of white light dazzling as the sun, down the long corridor through which the procession must pass. In an instant the Japanese lanterns glimmered like fireflies, and the darkness of the corridor changed to daylight. The Mikado and the empress passed out first, followed by the ladies of the court, who walked quietly, two by two, and hand in hand. Their dresses were similar to some of those I had seen in pictures of the ancient Kyoto court. The fair young faces turned one by one toward the brilliant light, which their curiosity led them to look at, and I noted the little dots placed upon their foreheads. Some of the ladies were very pretty; they wore their hair in thick tresses down the back, which style is only allowable for ladies of the court.

"The Mikado is a little taller than the average Japanese, with an open, fair countenance.

\* \* \* \*

"The Tokudaigi said he had ordered one of the emperor's carriages to convey me back to the college, and that it would soon be waiting.

\* \* \* \*

“When our carriage arrived at the college compound it was nearly midnight, and the sleepy gatekeeper was inclined to grumble at being disturbed so late. But when his half-opened eyes caught sight of the Mikado’s crest on the carriage, he fell on his face, and then flew to the bars and opened the gate quicker than he had ever done before!”

### TRAINING OF “BIBLE WOMEN”

Both in Yokohama and Kobe systematic training of “Bible women” began early. The Kobe Women’s Evangelistic School (now incorporated in Seiwa Junior College) was the first institution of its kind in Japan. “It was a natural outgrowth of the conditions prevailing after a decade of Christian work in the central stations. Churches were springing up like mushrooms, and many were turning to Christ, but though the men of the land were glad to come to the churches, whether to worship, to consider or oppose, the women, after the ages of seclusion were hard to reach, and those who did become Christians in need of more careful instruction than the churches could offer. Miss Dudley and Miss Barrows, who had come to Japan in 1873 and 1876 respectively, were teachers in Kobe Girls’ School, but in addition did a great deal of evangelistic work in the towns round about. The desire grew in their hearts to gather the women of these churches to a central place for Bible study, both for the benefit of their own families and churches and to train such women as could give their time to it to become Bible women. In October 1880, they withdrew from the Girls’ School, and rented rooms for their work near the present Kobe Church. For one year regular classes were conducted in this place



with six pupils, Miss Dudley carrying on the school as Miss Barrows was in poor health, but in December 1881, Miss Dudley returned to America, and Miss Barrows, being needed in the Girls' School, this school was perforce discontinued for a time. In 1884 Misses Dudley and Barrows moved into the Gulick House.....and in November the school was reopened with nineteen pupils of whom ten lived in the dormitory. Many of these nineteen have been women of prominence and influence in the churches of Kobe and vicinity even to the present day....."

*(Fragments of Fifty Years p. 75 f.)*

What was true of those nineteen has been many times repeated. In the earlier days Christian widows found in the training given and openings in the churches a significant field rich in service. From early days part of the formal course was in field work where theory had to stand the active test of reality in practice.

## "AND HE WAS A LEPER"

Nomura Kakuzo was a leper. His parents died. He was poor. Christianity was the "evil religion." Villagers were in consultation as to what should be done about the visits of Christian students and missionaries up in the hills of Tamba. He attended a meeting, became interested, was baptized in 1876 by Dr. Gordon. Blinded, telling day from night by the cockcrow, feeling his way from telegraph pole to telegraph pole to the well for drawing water, he was truly a pitiful case. No one ever heard him complain. He prayed for restoration of health. His prayer went ungranted. But he had faith, did not take the easy suicide road out that was often the case with lepers. He prayed for the coming of a pastor. That prayer was answered.

As long as he lived his presence in the church was a blessing.

“About 1886 a Roman Catholic priest had established at Gotemba an asylum for lepers, and in 1894 Miss Youngman of the Presbyterian Mission began a similar work in a suburb of Tokyo. The attention of Miss H. Riddell, an English missionary living in Kumamoto, was also drawn to this pitiable class of sufferers. In the vicinity of Kumamoto are small villages whose populations are almost wholly composed of such persons. Of one village it was commonly said: ‘Everybody in it is a leper except the stone idol.’ Large numbers of lepers from other parts of Japan make their way to Kumamoto in order to pray at a shrine dedicated to Kato Kiyomasa, the former persecutor of the Christians, which, because he was a leper, gained the reputation of being a favorable place for gaining relief from the dread disease.....There was reason to hope that by proper medical treatment some of these persons could be permanently benefited, and through the efforts of Miss Riddell and her friends funds were raised for the erection of a hospital which was dedicated in November 1895. Since then it has brought both physical and spiritual blessing to those that have been gathered within its walls.” (Cary—*History of Christianity in Japan* p. 261 f.)

### COLONEL DAVIS AS HISTORIAN

Dr. J. D. Davis was present at the organization meetings of most of the early Kumiai Churches. He had taught the very large majority of the pastors of the denomination when he wrote the following for the July, 1906 *Japan Evangelist*. (p. 234)

The relation of the American Board Mission to the Kumiai Churches from the first "has been one of friendly counsel and cooperation and not one of authority. The first churches were organized simply as churches of Christ. These churches had no other name until they themselves adopted one many years afterwards.

"Their first creed was as simple and as broad as that of the world-wide Evangelical Alliance, and assent to this creed was not made necessary in entering the church. The question asked (which the present writer proposed and which has persisted for thirty-two years, being in use in many churches today) was simply: 'Is this statement of faith enough in accord with your own belief so that you can work in harmony with this church established on that basis?' Belief in and union to Christ was made the criterion of admission to the church.

"As soon as the first circle of four or five churches was formed, they were left perfectly free to manage their own affairs. The missionaries simply stood by as counselors with no vote or power. These churches have freely changed their creed and covenant and developed their polity without the aid or suggestion, so far as I know, of any missionary.

"For thirty years the theological students in the Doshisha have been told, that no church polity was found in the New Testament which is binding on us today, and they have been advised and helped to examine all polities that they might adapt and adopt such a polity as would be most efficient to bring men to Christ in Japan at the present time. For twenty-five years the theological students have been urged and helped, so far as the teacher of theology could do it, to find out what God has revealed to us, in the Bible, in Christ, in nature, and in the inner man, of the great vital fundamental truths of Christianity. At the twentieth anniversary of the Home Missionary

Society of the Kumiai body, the only part which any missionary was asked to take was to pronounce the benediction.

“At the council called some years ago to install a pastor over the Kobe church, the churches all sent lay delegates. There was not a pastor or evangelist on the council, and soon it came out that not one of those lay delegates had ever been on a council, and thus they knew not how to proceed; when the writer, who was present, suggested that one of the pastors who was sitting in a back seat be asked to preside, which was done and the installation was effected.

“The missionaries have not sought to give the Kumiai churches an ‘extra-territorial Christianity,’ either as to polity, creed, or doctrine, but quite the reverse, to leave them perfectly free to decide all these things for themselves. Generally speaking, there has been the most cordial cooperation between the missionaries and the Japanese workers and churches. We have been glad to be fellow laborers and helpers in the Gospel. We have rejoiced to help bands of Christians to become self-supporting churches, until now the independent Kumiai body of churches has become directly and financially responsible for nearly all the organized churches. The Lord hath done great things for them, whereof we are glad.

“What shall be our relation to the Kumiai churches in the future? I can see no reason for any change, only to make these relations more cordial than ever before. Let us gladly continue to be helpers, responding, so far as we are able, to every call for work and help, and meet with them in their district and general associations; and, so far as our strength and the means at our disposal will allow, and in consultation with them, let us open work in new places, and lay foundations on which, later, self-supporting churches will be built!”



## IN DARKEST TOKYO

Though it has from the start been easier to attract the attention of the intellectual class to Christian things, there have been both missionaries and Japanese whose hearts have yearned to do something for the laborers and the "down and outs". J. H. Ballagh very early did some relief work. Flood, famine, earthquake, fire, these all stimulated Christian sympathy and charity. Orphans had been cared for. Miss Holland and Miss Archer were impressed with the needs of factory laborers. The Salvation Army had posts in or near slums. In Sen Katayama's Kingsley Hall and his attempts to establish labor unions we see the Christian concern at work (from which he "graduated" into Communism). Rev. Yoshimichi Sugimura had a Seikokai church in the labor class area of Tokyo, and readers will find his work as portrayed in *Japan Evangelist* of June, 1908, p. 212, stimulating.

"It is seventeen years since I became the minister-in-charge of the Church of the True Light. This church is in the industrial part of Tokyo, which comprises the districts called Fukagawa and Honjo. Some years ago I investigated the condition of the laborers in these districts and, my sympathy being aroused, I determined to do what I could for them. To this end I started the Good Samaritan Dispensary and tried to use their bodily salvation as a means to bring about their spiritual salvation. The dispensary helped many poor people, but like the lepers of old, few returned to give glory to God.

"Besides the dispensary, I tried many other methods of reaching these people, but their character was such that they gave thought only to the things of this world. One of the great difficulties was that their point of view and

mine were so absolutely different that we mutually misunderstood each other. So I decided to select some of the few who did understand and reach the others through them. That is how I came to organize the Laborer's Reform Union.

"People who attended the meetings found that they were thrown with laborers like themselves—men who could understand. So the reputation of our society became great and many people began to attend the meetings.

"Truly their condition was like hell on earth. They refused to partake of the heavenly food offered them. They were drunkards and gamblers, they were lazy and servile. So first we taught them of an earthly paradise, to enter which repentance for such sins was necessary. Then we showed them that the spirit of self-denial, self-respect could only come through God's help. Thus little by little we brought the truth home to them. Those who resolved on reform could become members of the union.

"Laborers, dreaming of an earthly paradise, came in and, as they conquered sin and improved the condition of their lives, their thinking became gradually higher and higher. At last they realized that man does not live by bread alone and their ideals reached up beyond an earthly paradise to an heavenly. Finally some were baptized and became Christians. I used these Christians as officers of the union, and made them direct leaders and overseers of their fellow laborers. This method works well. Their influence is effective where the direct influence of the clergyman would amount to very little."

## NOT SIMPLY "HANDS" BUT HUMANS

Advancing industrialism and what factories were doing to men, women, and children in Japan, just as earlier it had done in Western lands, laid a concern on the hearts of some observant Christians. The attack through legislation was still years in the future when Miss J. M. Holland, a Church of England independent missionary, started her work in Osaka. While absent on furlough Miss H. S. Jackson carried on for her and it is from her description given the Foreign Auxiliary of the W. C. T. U. that the following paragraphs have been culled. (*Japan Evangelist*, September 1903, p. 294 ff)

"In Osaka and suburbs there are about twenty cotton factories. Men and women are employed in them. They get fairly good wages, but the hours are long and tiring. Girls are not to be employed very young but as a matter of fact, little ones of eight are often to be found doing the lighter work, sweeping up, joining threads, or fetching water for the older hands. The hours are from six to six and on alternate weeks all night. The work rooms are hot and noisy, and in the summer months almost unbearable. The electric light at night makes the heat worse than in the day time.

"Doctors either attend or belong to the factories and in the summer they have plenty of patients. Girls often die from illness caused by the work and heat. I wonder myself how so many of them endure it at all, but apart from the summer months some seem to think it no great hardship, but almost like it.

"Numbers live inside the factories. In some of the larger Osaka factories as many as 2000 girls live inside the walls, while about 1000 go back to their homes, or to lodging houses. In some of the latter men and women

live together, in others separately. The condition of the boarders in many of the factories is not enviable, but those in the lodging houses are worse off. They have more freedom but less restraint and supervision, and therefore are liable to greater temptations. A great deal of our work is among these people.

"One of my Bible women finds out where the lodging houses are, either by asking, or by watching where the girls go when they leave work, and then she tries to get permission to have a magic lantern meeting in one of the houses. Sometimes she has been refused, but more often when the master or landlady has found that there was nothing to pay, we have been welcomed. The people listen to these magic lantern addresses very attentively and we have a list of houses to which we try to go every month. Until they are really interested, we have found the magic lantern meetings the most successful as a means of gathering the rough inmates together, and also of keeping the attention from flagging.

"To see young girls living among such collections of rough, debased, often drunken men makes one shiver. But there are some who have seen better days and yearn after higher things, and I long for the day when earnest Japanese men will go down to those places and rescue their brothers and so help on our work for the women and girls.

"Another part of our work is that inside the factories, and here we have to tread cautiously. Some of the managers are very afraid that Christian influence among the girls will injure the prospects of the Company. The parents of many of the girls live in strongly Buddhist centers and the officers fear lest hearing that their children are being brought under Christian influence they should withdraw them from the service of the factory.

"Again there are men in the Company who are them-



selves evil and immoral and so hate to have the condition of the girls raised. It is very important I think to work in a conciliatory spirit toward the officials, as however we may see them in the wrong, it is quite certain that without their consent and approval we can neither begin nor continue any work inside the factories. On the other hand I have made it a principle never to let the work degenerate into a merely philanthropic or educational one, but to bring these dark places some ray at least of the Light that has given light and life to our own souls. And we have been rewarded. Some factories, especially those where any of the officials have been Christians, are very glad to have meetings, others also have gradually given permission.

"We have large lantern meetings either in the dining-halls or school rooms, and as many as six hundred girls have attended at one time.

"Most of the factories now have schools within the walls so that the managers and girls do not care much if the boarders attend an outside institute or night school. For those who go back and forth to work a small institute is essential if one wishes to do good and lasting work.

"We have a very small house near one of the largest factories and there are morning and evening classes daily, for sewing, writing, instruction in hymns and the Bible. The girls come on their way from work, night workers from 6:30 a. m. to 9:00, and day workers from 6:30 p. m. to 9:00. A very capable, bright and earnest Japanese Bible woman conducts these. On holidays, (about once in ten days) an afternoon meeting of games of all sorts is held, and now and then an evening lantern meeting, and these are well attended. We announce the latter as the girls leave their work or go to their baths and almost always have a good attendance, some sixty or so assembling

in the upstairs room.

"On Sunday evenings we have a gospel preaching service downstairs, open to outsiders. These have been much blessed, and seldom, if ever, has a week passed without one or more staying behind, and I believe that several have been really converted from sin.

"We have found games or simple sewing lessons before the short hymn and Bible picture-talk very welcome at smaller gatherings. At the larger ones magic lantern addresses with about fourteen scenery and other slides, and six illustrating the simplest Bible truths, explained in an easy and pointed manner, have always met with success."

For a most interesting account of this same subject read Miss J. M. Holland's article, "Light in the Factories," pages 187-203, 1909 *Christian Movement*.

### "ADVICE TO PROSTITUTES"

This Centennial Year finds prostitution illegal, but it was not always so and its problems have not yet ceased from troubling us. "Two tracts in Japanese, written by Rev. U. G. Murphy, have been printed, and are for sale, by the Salvation Army. One is entitled, 'Shun the Path of Death'; the other, 'Advice to Prostitutes'; these cost 5 *rin* each, 40 *sen* per 100, postage or carriage extra. These are very valuable for circulation by those who desire to assist in the work of leading the unfortunates of the brothels to the paths of virtue. The Salvation Army will also be glad to receive gifts of clothing of any description for the rescued girls, many of whom escape very barely clad."

(*Japan Evangelist* Dec. 1900 p. 405)

Methodist Protestant Murphy was a brave man. Around the turn of the century he faced ridicule, physical violence, persecution for his efforts to secure for individual prostitutes their legal rights to escape what amounted to a form of slavery. The Salvation Army as well as some of the missionaries conducted homes for girls wishing rehabilitation. Now that a special "Human Rights" postage stamp has been issued we can well remember that Christians in Gumma Ken prevailed in their fight to keep the licensed-vice system out of their prefecture for many years prior to the national abolishment.

"In view of the increased interest in the Salvation Army in connection with the recent Social Agitation, Colonel Bullard, Major Duce and Adjutant Yamamuro have arranged to visit all the stations occupied by the Army. A series of large public gatherings in theatres, churches and other large buildings was announced for the purpose of giving information as to the principles, methods and extent of Salvation Army work throughout the world and also some explanation of the part taken by the Army in the movement for the rescue of unfortunate women. The meetings recently held in Okayama and Osaka appear to have been of special interest. In both places it was known that there was a strong feeling on the part of those interested in the business of prostitution against the Army, because of the results of the steps taken to help the girls to obtain their freedom. It was anticipated that there would be a good deal of disturbance. In Okayama, the largest theatre in the city was filled by a crowd of over 1,100 persons, including a strong contingent from the brothel quarters. In spite of this, however, a most orderly meeting was held, and the audience showed their interest and appreciation by vigorous bursts of hand-clapping and also by giving the Salvationists a collection of nearly 9 *yen* towards the expenses." (Ibid 404)

"The recent legislation for securing greater liberty of action to inmates of brothels has already produced remarkable results. The *Mainichi Shimbun* having taken a prominent part in the campaign, has naturally watched the consequences, says that the following figures show the number of women who abandoned their life of shame during September and October (1900) in the two districts of Yoshiwara and Susaki.

	September	October
Yoshiwara	52	135
Suzaki	11	49
Totals	63	184

"This shows a total of 247 women, the greater part, if not the whole, of whom owe their independence to the movement inaugurated by the Rev. U. G. Murphy in Nagoya, carried on by the Salvation Army, and the journals *Niroku Shimbun* and *Mainichi Shimbun* in Tokyo, and consummated by the action of the Home Department and the Police."

(Ibid 413 quoting *Japan Mail*)

## SOCIAL PROBLEMS

Dr. J. D. Davis in a paper on the Church and Social Problems given at the Missionary Association of Central Japan, December, 1903, after telling of fine work done by a few devoted souls, said;—

"It seems to me, however, that the Church has a greater and more important work than this to perform in relation to these social questions.

"We should certainly heal the sick, raise the fallen and mitigate the woe which sin causes, but the most important



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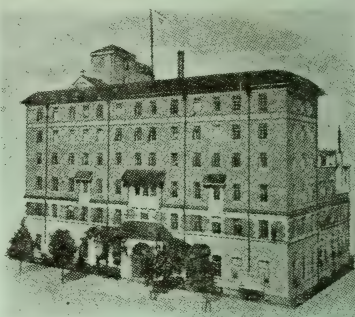
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work to be done in social reform is to go to the fountain heads of vice, sin, and suffering and change and cleanse them. This can be done only by creating a public sentiment which will demand and bring about a change. Every individual soul, born again into the Kingdom of Christ will be a factor, in helping forward this movement, but this needed sentiment can only be created by educating the public so that their eyes will be opened to see the need of reform and unite in earnest effort to secure it. For this purpose organization is necessary, as well as agitation, lectures, newspaper articles, and booklets large and small."

In the same address he indicated that courage pays:—

"A few years ago Rev. Mr. Van Dyke of Shizuoka and the Japanese pastor of his church engaged in an effort to help girls in that city to quit a life of shame. A band of *soshi* came with clubs to the house of the pastor one morning with the evident purpose of beating the life out of him. Mr. Van Dyke was providentially in his house at the time and threw his powerful arms around the pastor to shield him from the blows. They were dragged out into the street, and down two blocks, and the roughs rained their blows on the two men all the way, aiming at the head of the pastor. Mr. Van Dyke's arms were almost useless for a month. The roughs were tried and acquitted in the Japanese Court. Up to this time Mr. Van Dyke had not been able to gain any influence with the higher and official classes, but about six months afterwards the writer was asked to speak to a large audience at Mr. Van Dyke's house on the relation of religion and education. The Governor, the principals and many of the professors of the Normal and Middle Schools were among those present, and they were nearly all present at the church the next evening to listen to the Gospel."

## HISTORICAL PERSPECTIVE 1907

One thing which made Dr. D. C. Greene an excellent editor of the *Christian Movement* was his wide interests and his keen observation. When Japan, twice victorious in wars where she seemed a David facing a Goliath, was naturally elated she offended many by seeming lack of modesty. It was easier to patronize the student than to acknowledge a partner claiming equality, even superiority. Chapter One of the 1907 *Christian Movement* is an excellent example of Greene's breadth of vision. We cull from it only the section touching on religion.

"A fourth misconception consists in the extraordinary overestimate of the authority of the Government. It is true that the Government carries paternalism much farther than English-speaking peoples are accustomed to see it carried; but it is an open question whether the subjects of the Japanese Emperor do not enjoy as much liberty as the people of Prussia, for example. In some respects they enjoy more. Certainly in religious matters there is in Japan wider toleration, and the churches are far less hampered in their work by annoying regulations than in any part of Germany. A few years ago the Government introduced into the Diet a bill for the regulation of religious organizations. It is still referred to as 'The Religious Bill.' It had been framed with much care and in a truly catholic spirit; but it met with strenuous opposition, especially in the Upper House, because, it was generally understood, of its failure to place the numerous Buddhist organizations in a position of privilege, as compared with the Christian churches. In connection with controversy on this bill, a very prominent Buddhist writer published

a pamphlet bitterly opposing the bill and recommending in its place a scheme modelled after the Bavarian law, in which Buddhism and Shintoism should be accorded a position similar to that which the Roman Catholic and Reformed churches occupy in that country. He did not ask that Christianity be prohibited, but that it should not receive full recognition and that Christian churches of whatever order should be subjected to special regulations. While the failure of the bill leaves the Christian churches without certain desirable privileges, chiefly as regards church property, they enjoy the most perfect liberty."

### THE THREE RELIGIONS CONFERENCE

No missionary who lived in Japan in the year 1912, will forget the vigorous controversy which was stirred up by Vice-Minister of Foreign Affairs Tokunami's call for a Three Religions Conference. Translation of Japanese into English is full of traps, and the *Japan Mail* fell into one in stating, January 17, 1912, "In order to bring about an affiliation of the three religions it is necessary to connect religion with the State more closely....." Dr. A. K. Reischauer in the March *Japan Evangelist*, p. 113, tried to allay the fears of an excited missionary public:

"All the discussion in the papers as to the scheme contemplating a union of the three religions or establishing a sort of State Religion is wide of the mark. To clear up some of these misunderstandings the Vice-Minister has sanctioned the following statement as setting forth the main points of his scheme.

"1. The primary intention in holding the conference is to direct attention to religion as a necessary means to the highest spiritual and moral welfare of both the in-

dividual and the nation.'

"2. No attempt is intended to unite the adherents of the several religions in one body; still less to establish a new religion.....It may however be confidently presumed that Shintoists, Buddhists, and Christians alike will cordially recognize a responsibility to act as fellow-laborers for the advancement of the spiritual and moral interests of the nation to the utmost of their ability.'

"3. Shinto and Buddhism have long had a recognized place as religions of the Japanese people. Christianity should also be accorded a similar place.'"

Dr. Imbrie in the April *Evangelist*, p. 154 ff, gave a step by step account of the Conference from which we take a part only. Any student of Japanese religious history should read, however, and ponder the whole record.

"There were present at the Conference thirteen Shintoists, fifty one Buddhists, and seven Christians. These were Dr. Ibuka, Bishop Honda, Mr. Miyagawa, Drs. Chiba and Motoda, and Messrs. Honjo and Ishikawa. Following the order of names, they represented the Church of Christ in Japan, the Methodist, Congregational, Baptist, Episcopal, Roman Catholic and Greek Churches. One representative was selected from each Sect or Church.

"At the close of his address the Home Minister, Mr. Hara, invited the representatives to a collation in the dining-room. Food especially prepared was provided for those among the Buddhists who do not eat meat."

Bishop Honda represented the Christians in the Resolutions Committee and brought in the following:

"It is our understanding that the purpose of the Government, in convening a Conference of representatives of the three religions, is cooperation—each within its own proper sphere—of government, religion, and education, for the upholding of morality and the betterment of social conditions; that this purpose is in accord with the great



principle of religious liberty, and has due regard to the respect that belongs to religion; and that so the dignity of the Throne shall be upheld and the progress of the nation advanced. Thus understood, the purpose of the Government is at one with our own position; and with this understanding—the adherents of each religion holding fast to their own convictions—we will strive to accomplish the great task of elevating the nation. We shall also expect the Government on its part to endeavor to accomplish this purpose.

“When the resolutions thus written were considered by the joint committee, the representative of the Shintoists expressed himself as willing, with one verbal change, to accept the resolution as prepared by the Christians as a substitute for the one he presented. Instead of the words, ‘the dignity of the Throne shall be upheld’, he preferred those of the Buddhist resolution, ‘guarding and maintaining the prosperity of the Imperial Throne’, which are a quotation from the Imperial Rescript on Education. The change was immediately agreed to.

“The representative of the Buddhists asked that the clause, ‘in accord with the great principle of religious liberty’ be omitted. It was pointed out that the principle is a highly important one and that it appears in the National Constitution. To this he assented; but he said that its insertion in the resolution would be misunderstood. Many Buddhists would understand it as an assertion of the right of private judgment within the pale of Buddhism. The clause was accordingly omitted.

“Buddhist resolution contains the clause, ‘remove existing obstacles and hindrances’. Considered in itself this was quite unobjectionable; but it was omitted as being apparently controversial,

“It is interesting to know that the Buddhists make the same complaint that is made by Christians in some parts

of the country. They say that teachers in State schools hinder children from attending Buddhist Sunday-schools.

\* \* \* \*

“The Conference closed with Banzai to the Emperor, and the Empress.

\* \* \* \*

“The putting of Christianity on a level with the old religions—especially when one remembers all the past history—must have seemed to the Shintoists and Buddhists a lessening of their own prestige; but their conduct from beginning to end was marked with perfect courtesy. The next evening (at the dinner at the Seiyoken) the Buddhists said to the Christians that they intended to have the resolutions printed and would be pleased to present them copies. They also inquired whether there would be any objection to having copies presented to the Minister of Home Affairs from the Conference through the chairman. Of course there were no objections. When the Christians offered to pay their part of the expenses of the Conference on the second day, the Buddhists insisted on being allowed to meet them all themselves.”

## BE YE DOERS OF THE WORD, NOT HEARERS ONLY

(*Japan Evangelist*, August 1900, p. 259-60)

“It is often asserted that the Christians have gained very little prominence in Japanese society, but a very slight acquaintance with the facts will satisfy the most

obstinate doubter that they have won an influence out of all proportion to their numbers. According to the 1899 statistics, the number of enrolled Christians was as follows: —

Protestants.....	41,808
Greek Catholics.....	25,231
Roman Catholics.....	53,924
	<hr/> 120,963

“Here we have in round numbers 121,000 Christians, representing a Christian community, including children, (who are not included in the Protestant rolls) and other dependents, of not far from 225,000 souls, or about one half of one percent of the population of Japan, outside of Formosa. This comparatively small body has already furnished one cabinet minister, two justices of the Court of Cassation (the national Supreme Court), two speakers of the Lower House of the Diet, one of them having been twice elected, two or three vice-ministers of State, not to speak of several heads of bureaux, judges of the Courts of Appeal, etc.

“In the first Diet, besides the Speaker, the Chairman of the Committee of the Whole and eleven other members were Christians, out of the 300 members of the House—nearly nine times the normal proportion. In subsequent Diets, the proportion has never been less than four times the normal. In the present Diet, besides the Speaker, thirteen members of the House are Christians, and among them are to be found some of the most efficient men in the Diet. One of them was elected in a strongly Buddhist district by a majority of five to one.

“In the Executive Committee of the great Liberal Party last year, two of the three members were Christians, while for the present year the ratio is one to three in the same committee.

"In the army, there are said to be 155 Christian officers, that is about three percent. In the navy, too, it is noteworthy that the two 12,500 ton battleships, the largest, with one exception, now in commission are under the command of Christian captains (since made Rear-Admirals).

"In the universities and Government colleges, both among the instructors and students, the Christians are found in abnormal numbers. The same is true of students sent abroad at Government expense. There are, it is said, at the present time six graduates of one of the best Government colleges studying abroad, and among these five are Christians.

"No less than three of the great dailies of Tokyo are under the control of Christian men, while in the case of several others, Christians are at the head of departments on the editorial staff.

"The most successful charitable institutions are also under Christian leadership, and the volume of such work in Christian hands is very large. Among the most notable of these institutions are the Orphan Asylum of Okayama and Mr. Hara's home for released prisoners in Tokyo. Mr. Tomeoka's Family School for wayward youth near Tokyo has been established, with one cottage, to which others will be added as experience warrants and the funds at his disposal permit. The largest public institution for the poor in Japan is also greatly indebted to the wise counsel and efficient service which it has drawn from the same small fraction of the nation.

"This prominence of Christian men in so many departments of life is not due -it cannot be due- to accident; it must be attributed to a certain stimulus which is the product of their Christian faith. They have made a deep impression upon society. They fill these numerous positions of influence because, in spite of much prejudice,



they have proved themselves worthy and have won the confidence of their countrymen. The influence accorded them is an unconscious tribute to the faith which has made them what they are."

American Board Annual Report 1900

## BY THEIR FRUITS

An anonymous article in the "Japan Times" entitled "What Has Christianity Done for Japan?" after dealing with moral and educational contributions closes with the following paragraphs:

(*Japan Evangelist*, April, 1906, p. 130-131)

"It has been said by reputable Japanese that the art of large giving for charitable purposes was but little practiced before the advent of Christianity.

"The Japanese, being by nature a sympathetic and generous people, were not slow in following the example set by Christian givers, and contributions in times of disaster and for public and private charities are now as common as in Christian countries of the West.

"The following are some of the educational and charitable institutions under Christian auspices in the Empire of Japan. There are thirty-one orphanages, four homes for discharged prisoners, three blind asylums, one home for the education of imbecile children, three houses of mercy, three leper hospitals, two homes for the aged, ten industrial schools, one hundred and eighty-three schools for boys and girls, fourteen hospitals and dispensaries. As these works spring from a living faith, there are for the propagation of the Gospel three hundred and seventy-six ordained Japanese priests and preachers and more than six hundred unordained evangelists in addition to the

foreign missionaries. They are proclaiming Christ as the light of the world in nearly a thousand towns and villages. The number of Christians in Japan is approximately one hundred and fifty thousand.

"Christianity has startled the old, almost moribund, religions from their slumbers and has awakened them to a sense of their limitations. Some Buddhists have turned theists, others say that Buddhism is not a religion, but a system of philosophy.

"Some Shinto scholars talk about a trinity instead of the interminable polytheism of their eight million gods; other Shintoists say that their system is not a religion but an institution for the observance of ceremonial rites which keep alive the traditions of the past and teach loyalty and patriotism.

"In imitation of Christian methods we now see Buddhist Sunday-schools, Buddhist Young Men's associations and Buddhist organizations for works of charity.

"It is no exaggeration to assert that the influence of Christianity in Japan is one hundred times its statistical strength. The only religion that is a spiritual force in Japan is that of the God-Man, Christ Jesus."

## TO GRIPS WITH MISSIONARY EXTRA-TERRITORIALITY

In 1947 Japan adopted her new constitution. In how far was it Japanese, in how far drafted by the Occupation, is still under debate. Past the turn of the century the Methodist missions at work in Japan had been operating under foreign bishops. Japanese and missionaries alike were hoping for and asking for something different.

July 18, 1906, representatives authorized to act for three North American Methodist churches met at Buffalo, New York and after two days of prayerful consideration agreed upon a plan. Herewith part of the report as found in the *Japan Evangelist* Sept. 1906, p. 322.

"The name of the united church will be 'Nippon Methodist Kyokwai' (the Methodist Church of Japan).

"In the introduction to the eighteen Articles of Religion adopted are these words:

"'The Nippon Methodist Kyokwai shall be permanently founded on the fundamental doctrines of Holy Scripture as unfolded by Christ and his apostles, formally stated in the Articles of Religion embodied in this plan of organization, and expounded in Mr. Wesley's notes on the New Testament and the first fifty-two sermons published by him during his life-time.'

"The Methodist Church in Japan will be modelled after the three uniting churches, and includes General, Annual, District, and Quarterly Conferences, with well-defined duties and powers. The General Conference will meet quadrennially, and be composed of an equal number of ministerial and lay delegates. The itinerant system is preserved and an itinerant General Superintendency provided.

"The *Kantoku* (Bishop) shall be elected by the General Conference for eight years, by ballot, without nomination or debate, and shall be eligible for re-election.

2. "In the appointing of the Bucho (Presiding Elder) each Annual Conference shall nominate by ballot, without debate, two for each district, or a larger number, if requested by the Kantoku, and from among those thus nominated the Kantoku shall appoint the necessary number.

3. "The appointments of the preachers to their respective charges shall be fixed by the Kantoku, after consultation with the Bucho in annual session. Vacancies shall

be filled, or necessary changes during the year made, by the Kantoku, after consultation with the presiding elders concerned.

“The first General Conference will meet in the city of Tokyo, Japan, on May 1, 1907. Delegates to the same will be elected at the next session of the Annual Conferences. Commissioners representing the uniting churches will be present at this First General Conference to assist by counsel and consultation in the organization of the new church.

“The Japan Methodist Church will begin its independent existence with a membership of about 11, 950 and a native ministry of over one hundred. The churches in the United States and Canada will continue their active support of the work in Japan, as heretofore co-operating with the ‘Nippon Methodist Kyokwai.’”

When May 22, 1907 dawned, six special Commissioners from abroad, besides the beloved Bishop M. C. Harris, were present for the organization of the new Japan Methodist Church. (See *Japan Evangelist*, June, 1907, p. 200f.)

“To form the Basis of Union and arrange the new Discipline satisfactorily was by no means an easy task. History furnished no precedent at some points, and it was necessary to hew out entirely new paths in the region of Church Polity. There were four parties with their differing interests to satisfy,—the three American Churches above mentioned and the Church in Japan. No one knows until he has tried, all that such a task involves.

“As to creed, the new Church is based upon the historic doctrines of Methodism, eighteen of our Articles of Religion having been taken practically without change from the Disciplines of the uniting churches. In polity the church follows again Methodist standards, being Episcopal in form with a bishop elected for eight years



with possible re-election, with presiding elders nominated, in double the number necessary, to the bishop for his appointment of the proper number, for a term of four years each, and with an itinerant ministry without time limit to the pastorate. That is, pastors receive their appointments annually.

“The essential portions of the Discipline having been provided by June 1, formal announcement of the approval of the work by the Commissioners was made, thus bringing into existence the new church. The next step in order naturally being the choice of a bishop, a ballot was at once taken with the following result:—50 ballots were cast, necessary to a choice 26, of which Y. Yoshioka of the M. E. Church, South, received one vote, Y. Hiraiwa of the Methodist Church, Canada, 2 votes, S. Ogate of the M. E. Church, 5, and Y. Honda of the M. E. Church. 42 votes. The announcement of the result was received with prolonged cheering, which continued while Dr. Leonard escorted the bishop elect to the platform. On the following afternoon Dr. Honda was consecrated to the office of Kantoku, Bishop Cranston presiding at this very impressive service and assisted by others. Kantoku Honda presided over the session of the Conference from Monday, June 3, to the final adjournment near midnight Friday, June 7. For him much prayer will continue to ascend that he may be God’s man in the important office for which he has been set apart.

“As may be expected, the crux of the whole problem was that of the relation of the missionaries to the new church. With it was naturally linked the question of aid from missionary treasuries. All parties were agreed that, so long as American Missionary Societies were asked to aid the Japanese Church, just so long should missionaries be in some definite way related to the new Church. The Commissioners felt that they were not justified in requir-

ing, through the Basis of Union, anything beyond an ex officio relation of the missionaries to the Annual Conference with which their work should be severally connected."

By vote of the Conference the much loved Bishop M. C. Harris was made Bishop Emeritus, Bishop Honda "inviting him to make himself at home in the Church, and to perform any services which he felt he could render."

### FAMINE, EARTHQUAKE, FIRE

When disaster has hit Japan, whether typhoon or tidal wave, earthquake or volcanic calamity, famine or fire, Japanese Christians and foreign missionaries, separately or in cooperation, have been quick to respond. Some pastors and missionaries still recall, when in 1923 by earthquake and fire much of Yokohama and Tokyo was reduced to rubble, bearing a hand in relief activities. In 1891 a Christian rescue and relief team set out from Kyoto to succor the victims of the Gifu earthquake area. Hakodate has a history of affliction by fire where sometimes a third, sometimes a half, of the city went up in gale-fanned fire. Some of us recall lending a hand in Christian relief after two those holocausts. Now that political motives or military advantage are so frequently suspected in connection with "foreign aid" it is refreshing to read the reports of famine relief as found in the 1906 and 1907 issues of the *Christian Movement*. A Mansion House Fund in London, the *Christian Herald* in New York; the business, teaching and missionary community in Japan; the Empress Dowager of China; the German Government; and others expressed substantial sympathy, through a group of six missionaries and a foreign teacher of Sendai.

(*Japan Evangelist*, June 1906 p. 194)

“As the last company of orphans for Okayama came through Tokyo from the North (famine district) the other day, they were lined up beside the road to see the Empress as she drove by going to Ueno Park. Her Majesty noticed them, stopped her carriage, reviewed them, and gave *yen* 100 for their comfort. That is more like the way of Western Queens than any she has hitherto employed. It was a beautiful act of thoughtful compassion and interest.”

## ADVERTISING WITH A DIFFERENCE

Dr. Albertus Pieters not only fathered an idea but followed through on it. (*Japan Evangelist*, May 1910, p. 175)

“The method proposed is to secure exclusive control of one or more columns of advertising space in one or more of the daily secular newspapers or in the leading magazines, and to insert therein in pithy and attractive form the cardinal gospel truths, sometimes in carefully written articles, sometimes by printing striking passages from Scripture, and sometimes by display advertising of one or more ideas, etc. The object should be not so much to give complete information as to arouse in the reader a desire to put himself in communication with someone who would be able to teach him the truth more fully.

“In connection with such advertising, there should be organized an office to receive and answer inquiries, to refer them to the nearest evangelical pastor or missionary, to send out literature, etc., in short to apply the modern ‘follow-up’ methods of the mail order houses to evangelization.”

## “AS THE HAUGE ORDAINS”

As in the war with China years ago, the Japanese authorities have sought to impress upon all classes the principle that the contest in which the army and navy are engaged is not between two peoples, but between two governments representing conflicting policies and that it should not involve hostility against individuals, excepting so far as such individuals are active instruments of one policy or the other. Hence the Japanese people have been instructed that women and children and even unarmed men are to be treated with all possible consideration. The people in their turn have accepted this principle and with few, if any, exceptions are entirely loyal to it.

“Accordingly the Russian prisoners of war, of whom over sixty-four thousand are actually in Japan, have received the kindest treatment possible under the circumstances. The sick and wounded among them have been the objects of the same care bestowed upon the Japanese similarly situated.” (Dr. D. C. Greene 1905 *Christian Movement* p. 2)

## PASTORS' SALARIES IN 1912

*Fukuin Shimpō* in June 1912 published a study of comparative salaries, ending, “The average salary is highest in the Methodist Church (59 Yen). Then follow the Kumiai (over 56 Yen), the Seikokai (50 Yen), the Nihon Kirisuto Kyokai (nearly 46), the Fukuin Kyokai (42 Yen), and Dobo Kyokai (38 Yen). Though the ministry is better supported than was the case fifteen or sixteen years ago,



there is still need for improvement. Pastors are not as well paid as Y. M. C. A. secretaries, with whom the highest salary is 150 Yen; three receive over 100 Yen, and the average is 90 yen." At that same time foreign teachers in government Middle schools in Osaka were being paid 90 Yen a month for nine classroom hours a week. Most "Y teachers" taught in two schools as well as carrying paid night school and bank club teaching. They netted anywhere from ¥ 180 to ¥ 230 a month from which in two years they covered living expenses and round trip fare to Japan.

### MRS. MARY PRUYN—"GRANDMA'S LETTERS FROM JAPAN"

Verbeck's History, p. 29 "Female education had already been successfully initiated at Yokohama by Mrs. Hepburn and Miss Kidder. In 1871 this branch received a very considerable enlargement by the arrival, on June 15th, of Mrs. Mary Pruyn and her co-labourers Mrs. L. H. Pierson and Miss J. N. Crosby. They were sent out by the Woman's Union Missionary Society of America for Heathen Lands. This important accession to the missionary forces resulted, in October, 1872, in the establishment of the well-known 'American Mission Home', No. 212 Bluff, Yokohama. In September, 1872, Miss L. M. Guthrie joined this mission. This 'Home' has indeed been the happy home and the spiritual birthplace of many of the daughters of the land, and successfully continues to carry on its good work to the present day". (In general English talk it is called "212", in Japanese "Kyoritsu").

(Mrs. Pruyn's letters to her grandchildren were published in 1877, "Grandma's Letters From Japan". They give

a human light on her own mind and the times. In the next to last letter she says, "You know I cannot talk Japanese at all," though she had just completed four years' service. The presence of a body of British soldiers for several years, as well as other factors, led to the establishment of a school for Eurasian children. To that end Mrs. Pruyn applied herself. F. C.)

Preface—pp. 13-14

"When I was quite a little child I was taken to New York, to a great Fair of the American Institute. Upon a large table stood a fine glass case, around which many persons were gathered. My brother made inquiry of many persons, but all he could learn was this: Far off in some part of the world was a place called Japan. No one could tell anything about the country, or the people, except they were very strange, only once a year would allow a few Dutch traders to come there and buy some of their curious goods. In that case were some of their beautiful things, brought away by Dutchmen, and sold to an American merchant, who was exhibiting them as great curiosities."

Yokohama, July 2, 1871 pp. 22, 23-4, 25-6.

"It seems very strange to me here on the Sabbath. There are a few Christians, who have come from other countries, and they keep God's holy day; but none of the native people knows anything about His command 'Remember the Sabbath-day to keep it holy' and most of those who have come from Christian lands are so wicked that they do not care any more for it than the heathen do..... They speak such a strange language, I cannot talk with them, or make them understand anything about it. Some good men are working very hard to put the Bible into the Japanese language, and when that is done, they can

read of Jesus, and what God, the true God, would have them do.

"The children here are the best natured and most contented and happy little things I ever saw; though I am sure you would wonder how they could be, if you should see them. If you had to live in such poor little houses, wear such poor, miserable clothes or perhaps not wear any, as is the case with many of them, you would think it very hard. But they do not seem to mind it, and play about all day without crying or quarrelling at all.

"You know we are going to have a school to teach the children and young girls to read, and about our God; and yesterday a gentleman said to me, 'Such a school will be a god-send to these people'; and that is just what I think too; God did send us here, and I am sure He will help us to do them good.

Nov. 2, 1871 p. 29-31, 34-5

"We have now quite a number of little children in our family, and a few young ladies; besides, there are a good many young men who come to this house every day to study English.

"The people here are very anxious to learn our language, and they will do anything to get such knowledge; and though they do not care about our religion, they are very willing to read in the Bible when they are here. This makes us all so glad, for we know that God's Word contains the true wisdom, and if they read it, they must learn something of our God, and how good and loving he is: and then we feel sure they will not want to worship any longer their ugly wooden and stone gods.

"It seems very strange that any people can believe that such hideous old images as their gods are, can do anything for them. I went to an old temple, the other day, that is about six hundred years old,—older than our

country, a great deal,—and I wish I had time to write you of all the strange old things I saw there. I will tell you a few. First,—and what pained me most,—the greatest crowd of all kinds of people thronged about us as we went through the street in the old town of Kanagawa. It is not very often they see a foreigner, and they are so curious whenever one comes among them. They were so dirty, and had so little clothing on, that I did not like to look at them. Then so many of the children were all covered with sores: O, it was pitiful.....

“But my letter is getting so long that I must not tell you any more, except a short story about ‘Georgie’, one of our little boys. He is a very quiet, gentle little fellow, eight years old. He is one of the very brightest scholars we have, and is learning to understand and speak English very rapidly. As I write I hear him singing, quite correctly, ‘I am glad I’m in this army’. You can scarcely imagine how much I enjoy listening to these dear children as they sing in the midst of their play, and at all times, snatches of our sweet Sunday-school hymns. Georgie’s father died, and left him, with his little brother, who is also with us, to the care of their heathen mother. She is very glad to have them here, and seems quite proud to have them learn so readily; but still she wants them to worship her gods, and never loses an opportunity to teach them to do so.”

January 7, 1872 pp. 37-41

“Dear Friends: I thought we were coming to Japan to work for little children, and yet it is a little strange; and if we were not so sure that God is leading us in His way, we might be troubled, that we cannot seem to get at it, while other work is crowding upon us. We have been only four months in this house, and yet in that time it is incredible how many of these poor heathen have found



their way here, and come asking for instruction. One of our ladies has made considerable progress in the language, and is able to teach them, partly in English and partly in Japanese. More than thirty men, women, boys, and girls, come here daily, and more than the same number we have been compelled to deny. It is very hard to do this when they beg to be allowed to come and 'study the Holy Book', but one person cannot do more than our dear Mrs. Pierson is doing.

"Then we all feel that we should confine our efforts more exclusively to the women and girls, as the most proper and hopeful class for us to labor for.

"Besides this, our house is very unsuitable for a large school, and we must have better accommodations to work to advantage. To procure the land and build such a house as we shall need, will cost a great deal of money; but when we have a suitable dwelling, we can do a vast deal more than is possible now. We have had several applications to take young girls, and even ladies, but were obliged to refuse for the want of room.

"More than this, we want more teachers. We want you to send us more ladies, who can be learning the language, and be ready to teach these people when the government changes the laws, and will allow them to learn, without the fear of punishment. They must do this soon, for the people are beginning to see and feel the injustice of these laws, and will not submit to them much longer. The missionaries and the Christian people here feel that it is very important to be prepared for this liberty, and hence we desire that there may be many more here to study the language.

"I must not forget to tell you, that within the last few weeks a prayer-meeting has been commenced in our house, by a few natives who come here on Sabbath evenings, at first to learn to sing; and that now for first time in

the history of this ancient empire, native Japanese pray together, and exhort one another, and that, too, with native women present. Nor must I omit to tell you, that those who come here daily for instruction have nearly all learned the Lord's Prayer, and repeat it at the opening of the school and, better yet, several have asked to have a short prayer written for them, which they translate into their language, and offer in their own homes.

"But I must tell you something of the dear little children who live in our home with us. We have five; and, although they knew nothing of the dear Savior, and had never been taught to pray, or sing His praise, yet I am sure it would delight your hearts, as it does mine, to hear them now. I think you will feel as I do, that we have cause to praise God, that in less than three months these dear children have learned to sing, 'There is a happy land', 'Jesus loves me'; can join in asking a blessing at table and repeat every morning and evening a little prayer we wrote for them, besides trying to say, 'Our Father who art in Heaven'.

April 18, 1872, pp. 56-58

"I want to tell you about one of our little girls. Her father came from another country, and has plenty of money, but like a great many people in this wicked city who have come from Christian lands, he is a bad man, and drinks so much liquor that he does not care for anybody or anything; though, when he is sober he seems to love his little girl, and is willing to pay well to have her taken care of here.

"She had a wicked heathen mother who went away, and left her with a careless, bad girl; so for a year and a half the poor little thing had a very hard life. What has been the hardest is that through the carelessness of those who were with her, she was hurt very badly,

and one foot and leg is so much injured that she cannot walk alone; and though it will get better, we hope, yet she will never be able to run about, and skip and jump like other children.

"Well, this little one came to us about five months ago. She could not speak or understand a word of English, and had never heard of God or such a thing as singing. I think I have told you that the Japanese never sing, and it is only since Christian people have come here that they have heard it. It was quite amusing to see little Nona's wonder and interest when she first heard us sing hymns, and I knew at once that she was going to make a good singer herself.

May 15, 1872, pp. 60-65, 67-70, 98-100, 103-5

(Written shortly after the founding of the Kaigan Church of which Ballagh was Pastor, and Ogawa Elder)

"I am going to tell you of an excursion I made into the country.

"I went with Mr. Ballagh and his two little daughters, and Ogawa and his wife, two nice Japanese Christians. The people over on the other side of the bay had heard something about the teachings of the missionaries in Yokohama, and they sent a man over to Ogawa, whose home used to be over there, to ask him if he would bring a Christian teacher there, who could tell them about Jesus. We all thought it a wonderful thing. That was the reason Mr. Ballagh and Ogawa went, and as they wanted me to go along, I concluded to do so.

"We all started to sail in a Japanese boat across the bay, and it was a very funny experience, I can tell you. The wind blew very hard, and some of us, myself among the number, were so seasick that we had to lie right down in the bottom of the boat, among the ropes and boards, and O, we did feel so bad, we thought we never could get up to go on shore when the boat reached the other side!

"All that passed away, however, as soon as the boat became still. We were nearly a mile from the land! The boat stuck fast in the sand, and could not get any nearer, because the water was not deep enough. This was a pretty fix,—do you not think so? Well, people here did not seem to mind it much, for they are used to it; and so the coolies, or *Sendos*, as they call the sailors, got over the sides of the boat into the water, which was about two feet deep, and said they would carry us on their backs.

"This cured me of my sea-sickness very soon, for I had to laugh so much to see how the others were all carried; but I would not try it that way. I told Mr. Ballagh if he would show two men how to make a chair with their arms, I would sit on that, but I would never ride astride a man's back.

"Well, they tried it, by Mr. Ballagh's direction, and I started very nicely; but when I got about half-way to the shore, I found they were getting very unsteady, and at last they let me slide right down into the water. I laughed so hard that for awhile I could not walk, but at last I went on, and waded the rest of the way, and finally got safely to the dry land, where all the rest were standing laughing at me. I learned a good lesson by it, and hereafter I do not mean to set myself up to be wiser and better than everyone else, but just do as others do, and make the best of it.

"When we came on shore, a crowd of dirty, curious people, including children, gathered about us; and you will not wonder they did so, when I tell you that I was the first white or foreign woman who had ever been in that part of the country.

"After some delay we got a 'Norimono' for me to ride in, and horses for the rest of the party, and started off for the place back in the country where we had been invited. A Norimono is a square box, about three feet high, and



nearly as long; just wide enough for one person to sit in. It is all enclosed, and one has to sit upon the feet 'tailor-fashion'. A pole is fastened along the top, by which two men carry it on their shoulders. It is pleasant at first, but soon one gets tired sitting so cramped up, and then the swinging motion makes one feel almost as bad as when seasick.

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"The gentleman at whose house we stayed is like the 'Patroon' of Albany. He is very rich, and has hundreds of retainers. These are not exactly servants, but still they are governed and supported by him. The place is very large, and is surrounded by a moat, or canal, which is to prevent any enemies from getting in. We crossed a large stone bridge, and, going through a massive gate-way, found ourselves in an immense open square, around which were a great many houses, some large and some small, but all pretty and neat.

"We then, after crossing this square, passed through another gate, not so large, but much more elegant, and entered the garden of our host. This was wondrously beautiful. There were little lakes and waterfalls, miniature mountains, caves, grottos, bridges, with all kinds of trees, trained to represent ships, houses, dogs, and birds.

"We were received in the house very politely, but many things were not according to our ideas, and we would think some things quite rude; yet as we knew these people did not mean it so, we tried not to notice their strange ways.

"One thing we have to bear in every place, and we found the rich people just as much given to it as the poor—that is, a curiosity to examine everything you wear, or carry with you.

"The Japanese people do not use beds like ours, but lie

upon the floor, with just one very heavy cover over them, and a wooden block for a pillow. We could not use such pillows, so we had brought with us some sheets and pillows of our own. We could not eat their kind of food, and we had packed up a parcel of canned meat, and fruits, and also bread, butter, cakes, etc.

"As we opened our parcels, it was very amusing to see how curious the people were, from the host and his aged mother, down to the tiny children of the servants, for all gathered about us to see. In a Japanese gentleman's house, the servants and their children seem just as free and familiar as any members of the family: and although they are always very respectful, and know their proper place, they are treated with so much kindness that one can hardly tell if they are servants or not.

I was almost sorry we had brought our own food, for the gentleman was so polite, and anxious to do everything he could for us; but although it seemed rude in us, it was really necessary, for excepting eggs, chickens, fish and potatoes, there is nothing we can eat."

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Oct. 12, 1872 pp. 98-100, 103-5

"The first night we spent at Sakuma's they thought they would be very kind and give us beds; so they brought in some large wooden doors, and laid them up a little above the floor, on some big blocks, and then spread over them some red woollen blankets. These were something very nice, according to their ideas, for, as wool has never been grown or used in Japan, it is only very lately that they have seen any kind of woollen goods. Some foreign merchants have brought a large number of blankets, of all colors, and the Japanese think them wonderful. Any person who is rich enough to buy some of these is very

proud to have them, and so our friend was willing to gratify his pride, and make us comfortable, as he thought, by letting us use his new blankets.

“We tried the beds, but we found them very hard, notwithstanding the blankets, and concluded the mats on the floor were easier than the doors.

“The next morning, when we began our preparations for breakfast, the friends in the house arranged the doors for our table, and put the blankets on again for *the table lcoth*. This was decidedly disageeable, but politeness required us to keep silence: and we ate at the ‘table’, though we were very careful not to let any food lie on it.

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“That evening we returned to Sakuma’s house, and according to arrangements, Mr. Ballagh had a meeting of all the people on the place, to explain to them what the Christian religion is.

“The large room, or hall, in which the people gathered, was a very strange looking place. All the old houses in Japan become very black, and the reason is, they have a fashion of washing the wood-work with water in which they put lampblack or soot. After many years this makes the wood very smooth and shiny, and it looks exactly like that black wood they call ebony. The room in which we all met was like this, and as the Japanese never have many lights in the evening, and what they have are very dim,—only a small taper in a saucer of oil—you must try and imagine how dark and queer everything looked.

“Just fancy a very large room, with nearly all the side-walls, and all overhead, jet black; a few small dim lights scattered around on one side, at one end large altars, or shrines, on which there were, probably thirty of the house-

hold idols, some very rich, and some small and poor, but all worshipped by the family;—imagine at one end of the room quite a crowd, perhaps fifty or sixty dark-skinned, bald-headed people (for the men all have the tops of their heads shaved) sitting on the floor; at the other end, Mr. Ballagh, the party with him, and the gentleman of the house with his family. O, it was delightful to me to see all these people so anxious to hear the gospel! They were not willing to have Mr. Ballagh stop talking; and when he did, after ten o'clock, they began to question Ogawa, and kept him there with them till nearly twelve o'clock.

“Is it not hard to leave such people to worship their dumb idols, just because there is no one to go and live among them, and teach them the truth!

“This we had to do the next morning, when we came away, and it made us all sad, for they wanted so much to have some one stay; but this, however, could not be.”  
August 6, 1872.

“Almost all the children have dreadful sores about them. The people are very wicked and have some very bad practices; and God punishes them by letting them be weak and sickly, and have these horrid diseases, and the poor children have to suffer for it. It makes me so sorry for them, for they cannot help it, you know. And then what makes it still worse, there are so many fleas and mosquitoes here, and you can guess how it hurts these little ones to have them get in the sores and bite them so badly.

“The saddest thing to me is, that they do not know any better life.”

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July 26, 1872

“I want to tell you how God helped us to ‘set up a family altar’ for our servants. Do you know what that is? I think you do, and so I need not explain it to you; but you do not know what a wonderful thing it is to have some of these heathen people meet every day in one place, and listen to the reading of God’s holy words, and then join in His worship. And you do not know, perhaps, this is the very first time, and the first house in which this has ever been attempted in this country, although it is more than two thousand years old. And this is what makes it so remarkable, and gives us such cause for joy.

“There is one young man who became a Christian a short time ago. He was married a few weeks since, but he was so poor that he could not hire a house to live in. It was proposed to us to let him and his wife live in a little room which we had attached to our school-house, and he was asked, if we gave him this room, if he would be willing to come in every morning and read the Bible and pray with our family in Japanese.

“The people here are not allowed by the government to do this; and if they are detected in doing so, they can be taken by the officers and put in prison. This is the reason why none of the missionaries have tried before to have family worship. We thought, however, it was our duty to make the trial, and somehow I felt very sure it would please God, and He would help us. So, when it was proposed to Shinosaki,—for that is the young man’s name,—he said was not afraid to worship God, and would do the best he could.

“And so he commenced, and now every morning, after our prayers in English, I go out on our piazza and ring the bell, and then Shinosaki and his wife come from their little room, with their copy of the gospel of Mark, which

is translated into Japanese; and from the other little houses and the kitchen our servants gather so quickly and pleasantly, that anyone can see that it is a delight and not a hard task; and then they have their prayers together; and once more the offering of praise and prayer goes up to our God. O, how happy it makes me, and I sometimes weep for joy, as I see how eagerly these poor people listen to the words of life and truth!

"I went down the street this afternoon and when I came home I found a dear little boy here, who had been brought by his mother to live with us. His father is a wicked Englishman, who has forsaken several little children, and cares not what becomes of them. The mother is a Japanese woman, and very poor; but she loves her children and wants to have them taught to read English, though she is a heathen, and would rather not have them learn anything of our religion; for she thinks all Christians are like the father of her children, and if they get to be 'Christian', they will be wicked as he is.

"This little Charlie is a bright, handsome boy, just eight years old, and although he cannot speak a word of our language, yet he seems to understand a good deal that is said to him, and we all think we shall love him very much".

Nov. 10, 1872 p. 107-9

"I suppose you have heard through my letters to the big people, all about our moving into a nice, large house, and how happy we all feel, because now we can take more into our family, and be so much more comfortable: so I will not tell you anything more about that. But there is something in all our gladness that has made us feel very bad; it was one of the hardest things for me that has happened since I came to Japan. I know you too will feel sorry when I tell you we have sent away from our

home all the little boys who were with us.

"You all know how I love the boys, and you can imagine that little Eddie and Charlie were especially dear to me, for they seemed to come a little into the place of those who were once 'my very own'; but we found by trial that it was not wise to have boys and girls together, unless they can have separate rooms at all times. This we could not arrange; and after talking a great deal over it, and praying for a long time that God would show us the best way, we decided that, on a certain day, their friends must come and take them all away.

"O, what a sad day it was! for the poor little fellows did not want to go, and cried so bitterly that it made us ladies cry as much as they. One little boy when he got outside the gate, threw himself down on the grass beside the road, and said, with pitiful sobbing, 'I won't go; I *can't* go from this house'.

"It was only because we thought it was God's will, and we could do more good to the girls if we had them alone, that we could be firm, when we saw how grieved the poor little things were. But now we must all pray that God will provide some good friends for the boys, and give them a home just like this, where they can be taught about Jesus, and learn how they can grow up and be good Christian men.

"After this, you must always think of this as a school and home for girls."

May 9, 1873 p. 126, 127, 128-33 "Shidzooka" (Shizuoka)

"As you will see from this date, I am writing from a new place. This is Mr. E. Warren Clark's home; and as I am a sort of mother to him now, I came here to see how nice he lives, and enjoy the pleasure of travelling in Japan. Well, pleasure it is; though if I could tell you all the discomforts by the way, you would wonder how I

could say so ; but I am so desirous of seeing the country, and getting acquainted with all the customs and habits of the people, that I am quite willing to bear some inconveniences.....

“Mr. Clark is occupied every day in his school, and so he asked a young Japanese gentleman to go with me, and show me the very temple which is one of the great objects of interest in this great city. (Shizuoka)

“We started in our *jinrikisha* ; but no sooner were we outside of the wall of the moat, than the people began to see that some strange being was among them ; for you must know I was the first foreign lady who had ever been in that city.

“They tried to run after us, men, women, and children, the crowd getting larger and larger every moment. Our coolies seemed to understand that this was very disagreeable to me, and tried to go very fast, and through back streets, but it did not prevent their following, though we reached the temple, and got inside the gate a little ahead.

“I wish I could tell you all about the temple, which is remarkable for its immense and great number of apartments, but I have not time. After we had gone all over it, we went toward the front porch, when I heard such a noise, and shouting, and the clattering of wooden clogs upon the stone pavement of the court, that I could not summon courage to go out there. I asked the gentleman if there was not a back door ; but after going away to inquire, he told me this was the way, and so I was obliged to go out.

“O, what a sea of faces appeared before me as I stepped upon that porch, and everyone so curious, so noisy, and for aught I could tell, so angry ; for you know all over this country there are a great many who hate foreigners, and are not willing to let them travel among them. I could see too, that the gentleman who was with me was



getting very nervous, and indeed, it required, a good deal of courage for him to conduct me about under all the circumstances. Beyond the noise, and crowding close to get a good look at me, taking hold of my garments, and even catching at my hands, to see, I suppose, if I was really flesh and blood, there was nothing to excite fear, nor that showed any unkindness.

"We got safely into the *jinrikisha*, and once more started through the streets, the same crowd running as hard as they could to keep up to the coolies. On the way back, I wanted to call and see the father and mother of one of the young Christian men in Yokohama, who had very earnestly desired me to do so. They were delighted to see me when they found I knew their son so well and when I expressed, as mere politeness, my admiration of a beautiful rosetree which was growing beside the door, the father ran away, and in a moment came back with a large knife, and before I could imagine what he was going to do, he cut it off close to the ground, and, with its great cluster of magnificent flowers, presented it to me, with a most profound bow. When I tell you that roses are just beginning to be cultivated in Japan, and the people prize them very highly, you will understand what an expression of politeness and pleasure this was."

Yokohama, Jan. 4, 1874 p. 147-8, 148-9

"Miss Crosby agreed to adorn the schoolroom, and asked a number of the girls to arrange greens in wreaths, and sew them on pasteboard letters. That, you know, is a good deal of work; it kept them very busy; but how well they did it! A number of persons said they had never seen so pretty a room.....

"The best of that 'pop-corn' to me was, that it grew on our own farm. General Capron gave me some seed, and I, thinking all the time of the pleasure it would give,

had a good deal planted, and now we have enjoyed it just as I knew we would. Then we made large bags of mosquito-netting, and filled them with popcorn and Japanese candy, and hung them on the tree, one for every child.

At last the tree was all ready, and I am sure if our dear friends at home could have seen the happy faces that filled the room as the gifts were all distributed, with the cakes and fruit we provided, they would have been glad that so many things were left from their bazaar,"

February 18, 1874 pp. 151-54

"I have written a good many times about her. She has a father who came from Scotland, and drinks very hard. The doctor said he feared he would die soon if he did not stop, so I have tried to get him to make a will, and provide for his little girl after he is dead; but he does not believe he is in any danger, and has not yet done anything for her.

"He has plenty of money now, but if he died without a will, his little girl cannot have any of it, for her mother is a Japanese: and then she will be a poor child, and have to be supported by charity.

"He wanted to have his little daughter come and see him last month, when he was very sick, and I could not refuse, though I did not like to have her stay even one night with such a bad father.

"After she came home, I did not hear anything from him for about two weeks. Then I saw the doctor and inquired about him, and asked the doctor if he would not try and get him to make a will, so that his little girl would not be left penniless.

"The doctor promised to do what he could, but he said, 'I do not think Mr.—is going to die now. He has stopped drinking and there seems to be a great change in him.'

"I was very glad to hear this, but did not know how to account for it until a day or two ago. The dear child was getting ready to go again to see him, and while waiting for something, she began to sing, 'There is a Happy Land'. I said, 'When you are with your papa, you must sing that for him, if he wants to go to that 'happy land'.

"'Yes', she said; 'and I'll tell him he must love Jesus, or he can't go'. And then after a moment, she said 'Last time when I went to my Papa's house, I told him he must pray to Jesus, and he said he would'.....

"'Mrs. Pruyn, can't we play teaparty this afternoon?' Now I suppose you know that a teaparty means little dishes, cakes, and nuts, and all the good things that 'mother' can find for the little ones. I did want so much to be quiet, and write this afternoon, but I could not resist all these dear little faces, and so the dishes were taken out, the Japanese tables and bamboo stools were carried among the bushes on the other side of the lawn, and some crackers, grapes, and chestnuts were put on little waiters; and now there are sixteen as happy children as one could ever see, playing out in that pleasant place."

March 18, 1874 p. 156-160

"Well, you know our Home was opened especially for children, and so we feel that in every way possible, we must try and do good to them.

"And thus it was that we decided to commence a Sabbath school, the *first one* ever opened in Japan.

"For although there are a number of persons now teaching in various places and ways, and there are some classes of young men who meet for Bible study on the Sabbath, yet ours is the only real Sabbath school in the country that is conducted just as those in America.

"If you wished to see the opening of the school, you must be here promptly at half past three in the afternoon.

The Japanese know nothing of the value of time, and punctuality is one of the hardest things for them to learn; so that we are very particular in counting the moments in all our dealings with them.

"You would see a large, bright, cheery room, filled with little chairs and stools, for we do not let our children and their friends sit upon the floor, as they do in their own houses or temples.

"There is a platform at one end, and on it a table with a Bible, hymn-book, and bell, and also a couple of large straw chairs. By the side of the platform stands a small organ.

"About forty come together now, but the number increases so fast that, by the time you read this, there may be a great many more. Some are quite grown up persons. They all sit together till after the opening exercises, which are very much like those in the Sunday schools at home. Then the classes form, and the smallest scholars go into another room with their teacher. This is our infant department; and a nicer, more properly behaved, and bright little company you could not find anywhere.

"There are only three classes in the large room, each sitting in a circle around the teacher; but if you could see the eager, pleasant faces of the scholars turned towards that teacher, and hear the intelligent questions asked and answered by them, you would think the hour spent there a delightful one for both teachers and scholars.

"When the hour is ended, no one seems tired, or in a hurry to get away; but punctuality is our rule; and then we like to have them hungry when they stop studying the Bible, for if so, they will be more likely to come the next Sunday.

"Our closing exercises always seem very pleasant, and often we have visitors come in, who express a great deal of satisfaction and interest. Each class and each scholar



repeats a text has been given them the Sabbath before; a hymn is sung; the Creed is repeated by the school, standing, and the Lord's Prayer, all kneeling.

"Thus closes our Sabbath school at five o'clock, and I am sure every teacher and scholar feels that it has been a privilege and pleasure to have been there."

August 20, 1874 pp. 162-3, 167-8

"The place I have been visiting now is one of the most lovely and celebrated in Japan. It is the village of Hakone, far up on the mountains, which have the same name, and on the shore of a most charming lake. It is about forty miles from Yokohama, and being so high, is very cool and delightful in the hot season. For this reason many foreign people go up there in the summer time, to get away from the great heat of the cities."

"We had meetings for the women in our rooms every day and evening, and Mrs. Pierson, with two of our dear Christian girls, told to all the people who came the 'sweet story of old', and sang many of our precious Sunday school hymns for them.

"Then our good Tokiche, who came with me and two other young Christian men, had meetings in a room in another part of the village, and a great many men went there every night to hear the gospel preached. After a while, too, Mr. Ballagh came up there, and as he can talk their language well, he was able to teach them very plainly."

Jan. 18, 1875 pp. 172-4, 178-180

"I shall put in this letter a picture which I want you all to look at carefully, and then will know just how the outside of our school looks.....

"The school is the first, and only free school ever built for the education of Japanese girls, though another one is just now commenced; you will not wonder that we

feel very desirous that it shall be well sustained, prove a great blessing in this land, and be an honor and cause for praise to the Christian people of America, through whose instrumentality it was established. The large room, of which you see the side, is the school-room proper, and in it not only our school assembles, but all the services of the native Christian church are held, except one preaching service on Sabbath morning, which is held at another place. (Shiloh) Here, too, our dear Christian girls hold their precious prayer-meetings; and our family worship on Sunday morning—which is really quite a little service, with an audience, when all our household are assembled, of over sixty souls—is also observed in this room. The other room—the wing on the rear—is used for the sewing and writing department.

\* \* \* \*

“When O’Sono was at home, General Saigo, who was the commander of the army in Formosa and a great friend of her father, sent for O’Sono to come to his house and visit him with her mother. While she was there, he examined her in her studies, and after a great many questions, and hearing her read and sing, he expressed himself quite delighted, and said he had never heard any native pronounce English so well as she did. And then he told her that just as soon as she was prepared to be a teacher, he would promise to give her the best and largest girls’ school in Satsuma, which is his native province, and where he is a very influential and powerful man. You can well suppose that this was a great comfort to the poor mother, a stimulus to the dear child, an encouragement to the other girls who are studying with a view to becoming teachers, and a pleasure to us, who hope, through these dear girls, to send out from this Home streams of blessings that, by God’s favor, will reach the utmost bounds of

this fair land.

"O'Sono came to us two and a half years ago, not knowing a word of English, or even anything in her own language beyond the merest child's talk. She is now a little more than eleven years old, and is in studies quite as far advanced as most girls in American schools at that age, and reads at our morning prayers as fluently and correctly as any one in the room."

## VEN. ARCHDEACON A. C, SHAW

To-day most people who remember Rev. A. C. Shaw know of him as the pioneer Karuizawa summer resident, and do not realize that he was one of the first two S. P. G. missionaries and the founder of St. Andrew's Church, Tokyo. Born, educated and ordained in Canada, he had a one year's curacy in England before being sent, in 1873, with Rev. W. B. Wright, to open work in Japan. From his obituary in the April, 1902, *Japan Evangelist* we cull a few facts concerning the early days:

"The two missionaries landed at Yokohama on Sept. 25th, and proceeded to Tokyo. For about three years (1874-77) Mr. Shaw lived with the late Mr. Fukuzawa, the famous founder of the Keiogijiku, and in this school he gave addresses on morality to the students. In 1876 he opened his first chapel in the Mita district. On June 4, 1876, the new church of St. Andrew's was opened, toward the erection of which English residents through Sir Harry Parkes, the British minister, made a generous contribution. 'At the midday service,' to quote an extract from the Archdeacon's own account of the proceedings, 'in spite of the rain the Church was crowded. The clergy, with the Bishop (Bishop Williams of the American Church),

seven in number and my Catechist and divinity students—for the first time appearing in surplices—entered the church in procession from the west door, singing by way of processional a translation of the Te Deum.....After the Second Lesson Mr. Wright, Mr. Blanchet (American) and I proceeded to the font where I then baptized 16 converts.' Up to July, 1879, Mr. Shaw had baptized 130 Japanese. In the May of the previous year a Missionary Conference, the first of its kind ever held in Japan, met at Tokyo under the presidency of Bishop Burdon of Victoria, in which Mr. Shaw took a prominent part. In 1881 he was appointed first Chaplain to the British Legation."

### Y. M. C. A. TEACHERS

A movement which for over forty years brought perhaps 200 short-term workers to Japan, some of whom like W. M. Vories Hitotsuyanagi and Roy Smith became regulars, was reported in the *Japan Evangelist*, October, 1908, p. 371, as follows:

"The Association teacher in Japan is one who is peculiarly related to work for students. Some years ago the secretaries of the Young Men's Christian Association saw opportunity in bringing to Japan Christian young men from English-speaking countries, to teach English in the Government schools, usually on two or three year contracts. There are now some twenty five men teaching in Middle and Higher Schools, who have come out under the Association.

"These teachers are not technically missionaries, in that they are entirely self-supporting, paying all their own expenses out and back, as well as while here, by their teaching. In spirit, however, they are real missionaries,



their chief purpose in coming being to cooperate with the other Christian forces of the land.

"A few of the men live in the larger cities, but most live in interior places, sometimes in towns where no other foreigners reside. Their Christian work consists chiefly in holding Bible classes in their own homes, in English, or through an interpreter, for their students and fellow teachers, and in personal work. Most men find that the students are quite willing to attend classes, and if one gives himself freely to the work, he finds opportunity as large as he can avail himself of. Opposition to the work from teachers, or others, is rare, but not unknown."

## A CONSUL HAS MISGIVINGS

C. Pemberton Hodgson assumed office as first British Consul at Nagasaki on June 18, 1859. After three months he was transferred to Hakodate. Publishing "A Residence at Nagasaki and Hakodate in 1859-60" in October of 1861, he concludes, from bitter experience of the behavior of treaty port foreigners, his "Introduction" with these words:

"The Japanese are a race worthy of our esteem and affection. The foreigners they have to meet with have disappointed and wounded them in their pride, their sensibility, their institutions, their habits, their hopes, and their desires. Let England and France pause, before ordering one gun to be fired on a Japanese! Passion may be difficult to control, but history will not be the less severe.

"I have now attempted to prove that Japan has gained nothing, politically, socially, or morally, from the treaties with foreigners. Let those examine who doubt or disagree

with me—and tell me where you have seen the social benefits conferred by us on Japan? As merchants we have our end before us, and with patience, time, and honour, we may succeed; but as Christians what have we *not* to do? Commerce must come, commerce will come; but if the products of this land are to be obtained only by blood and treachery, what good have we done it?

“The future of Japan is yet before us, but all who look can see but one crisis. The Japanese are proud, brave, and courteous; they have been wantonly insulted in their pride, tempted too often to show their courage, and moreover, often treated with contempt by their inferiors, both in manner and respectability. More than half Japan (nearly all the Daimios and nobles) were and are opposed to the Treaties. They are ever at hand to press the Government to expel the hated stranger from their shores. They are said to direct the murders which have taken place at Yokohama, in order that the foreigner may attempt revenge and demand redress from the Government, and then —let me not think of it!—either Japan ceases to exist, or the Treaties will be waste paper.” (xxxi-xxxii)

Though the book is full of interest, I cull but two other statements. Page 7.

“I fully believe that at Nagasaki, in June, July, and August, 1859, there was an undercurrent of good feeling towards foreigners, and a desire to carry out the Treaty in good faith; but the government and its officials were totally unprepared for such a sudden display of wealth, and such a demand for merchandise as came in so suddenly upon them”.

Mrs. Hodgson, Nagasaki, June 30, 1859, to her mother :  
Page 127.

“The cholera, which was raging here for some time,

was another matter of anxiety for me although few Europeans fell victims to it. Two English sailors were, I think, the only cases, and the coffins of the poor fellows were built in the yard of the Consulate, as it was almost the only place where a carpenter could then be found.

“My greatest loss here, or what I have most felt the want of, is my church. I live in a temple; but what sort of a temple! I trust I shall be more fortunate in Hakodate, and I hear it is likely”.

## INDEPENDENCE AND SELF-SUPPORT

One of the joys of missionary work in Japan has been that the Japanese are a people with initiative and ability. One of the headaches has been that the Japanese are extremely sensitive to spoken or implied criticism. The necessity missionaries felt for close figuring of budgets and expense accounts collided with the samurai attitude toward money; “face” was involved where one candidate was passed over in favor of another; to be in the employ of a foreigner seemed to indicate loss of independent status and dignity.

As each mission became successful in gathering groups of believers, how wisely to cooperate in the common objectives without injustice to either side spawned problems. In the nineties the upsurge of Japanese nationalism developed tensions in most denominations. Let us follow something of the history in the group which in 1886 adopted the name others had applied to them, Kumiai, (Associated).

In 1875, 1876, 1877 the American Board Mission had invited such of the Kobe, Osaka and Sanda Christians as wished, to join the missionaries in a gathering of inspiration and

mutual fellowship, and observation of the Lord's Supper. On January 2, 1878 the churches met on their own initiative and formed what they called the Nihon Kirisuto Dendo Kaisha with Messrs. Neesima, Sawayama, and Imamura as a committee. The Mission Minutes carry the following under date of June 25th of that year :

"Mr. Neesima, an agent of the Native Home Miss. Soc., presented a report of the work of the Society. In reference to the above report the following minute was adopted: 'It is with feelings of overflowing thankfulness and gratitude to God that we have received from Mr. Neesima the history of the first four months of the existence of the Home Miss. Soc. of Central Japan. Our zeal is quickened, our faith strengthened, and our highest hopes awakened by the facts and figures of this clear and modest report. Next in importance to individual consecration to the work of spreading the Gospel, we rate the power of successful organization and combination of plans and purposes for the same end. In this statement of the collection and disbursement of about seventy dollars by the associated churches through their self-constituted and self-governed Home Miss. Soc., and in the commencement of the labors of the young men whom they have sent out for the summer in the harvest field of promise, we see the harbinger of the glorious work that we believe the Master has given these churches to do. We desire to express to that Soc., our hearty sympathy and our great satisfaction in the beginning of work that they have made, and the assurance of our best wishes and most earnest prayers for its growth and prosperity.'"

In all \$123 were collected the first year and students were sent as far away as Okayama, Imaharu, and Annaka, planting seed from which churches later sprang. *Japan Evangelist* (March, 1899, p. 79) records:

"In May, 1880, the third annual meeting (of the Home



Missionary Society) was held at the Baika Jogakko, being presided over by the Rev. T. Miyagawa. It was in this meeting that the representatives were tossed into a burning discussion on the question of independence in finance. But they finally came to the conclusion that the church was not yet at the stage to be independent, and resolved not to separate from foreign missions. It was decided, however, to regard the help from the foreign missions, simply as a contribution to the Dendokaisha. But Revs. Leavitt and Sawayama, of Osaka, did not join in the said decision, adhering to the principle of independence. Moreover a part of the believers in the metropolis decided to carry on evangelistic work without any help from foreign missions."

The debate was not confined to the Dendokaisha's meeting. As the first class was approaching graduation from Doshisha Dr. Davis was perturbed for fear they would not be able to give full time to evangelism unless supported. He wrote the Board as an individual which resulted in Prudential Committee sending \$2,000 to be put at the disposal of the five senior missionaries for "evangelistic work of the Kyoto graduates and students". This jeopardized not only the continuance of the church's independence, but was also felt by many to be an interference with the autonomy of the Mission. The report of this is found in *Fragments of Fifty Years* (of the work of the Japan Mission of the American Board, pp. 25-30.)

"The result of two and a half days of discussion was the decision to accept the money and use it for the support of evangelists and in aiding weak churches to support pastors, and thus, for good or ill, the Mission was committed to a new policy.

"In accepting this unsolicited grant the Mission insisted on its right to lay down rules governing its use, and to appoint the committee to administer it, and then proceeded

to elect the same persons as had been named by the Prudential Committee."

\* \* \* \*

"The most important of the rules adopted at this time for the administration of this fund were:—'That in aiding in sending out evangelists or in support of pastors this committee act in cooperation with the Missionary Society, referring all cases to that society for consideration and giving aid only on the approval of that society and when persuaded that society cannot of itself give the aid needed; that no church be aided in supporting its pastor without great care being taken to make the church do as much as possible itself, and that in every case it be distinctly provided that the aid be diminished annually and be stopped at a fixed time; and that all money be paid through the Missionary Society'. In practice this committee and the committee of the Missionary Society formed a joint committee for the administration of this fund, and it is to be noted that this joint committee, continuing for some fifteen years, is the only considerable connection which the Mission had with the Kumiai body" (till it put its evangelistic missionaries and funds under that body in 1921. F. C.)

"There has been personal and informal cooperation in ways and forms without number from the beginning till now, and individual missionaries have now and then been sent from churches as delegates to the General Conference, but this is the only case, so far as is now recalled, in which official representatives of the two bodies have united in any work of administration or direction. The arguments for intrusting this work to such a joint committee were very strong, so that even the one who drew up the first draft of the rules inserted this provision, contrary to his own preference, before bringing them before the

Mission for it seemed very important that the Mission should cooperate with the Japanese society rather than establish work of its own alongside of the work of the churches, but very serious difficulties arose in working this policy of official cooperation, and the Committee of Five occupied a very unenviable position. As the larger part of the money paid through the Missionary Society now came from the Mission the feeling of responsibility among the churches for the support of the society was greatly weakened, and though the Japanese have always been perfectly willing to receive foreign gifts for their work provided they had full control of the use to be made of them it was exceedingly irksome to have foreigners take a hand in the administration of these funds. Questions about the amount of salaries, the men to be employed as evangelists or pastors, the proportion to be paid by the churches, etc., frequently led to grave differences of opinion between the two committees, and it was commonly believed that the ill health of some members of the Committee of Five came from the nervous strain of the discussions with the Japanese committee and the criticisms to which they were subject because of their decisions.

“The end of the first year under this plan found the Mission somewhat dissatisfied with it and formal inquiry was made of the Missionary Society as to whether it was satisfied with the present method of cooperation and whether it thought that the interests of the society would be better served by its continuance or by the independent use of the foreign funds by the Mission, but the society was averse to change and the plan was continued.

“The troubles connected with the plan did not lessen, and at the annual meeting in 1881 dissatisfaction with it was strongly expressed, but there was unwillingness to do anything to alienate the Japanese brethren who had come to rely on this aid, though there was some dislike on their

part to the requirement the two committees must agree on the places where work should be done and on the persons to be employed as evangelists, and it was beginning to be urged that the Board's money should be given over in a lump sum to the Missionary Society for its own administration. The Mission then adopted the plan of terminating the cooperation at the end of four years after 1881, the Mission furnishing in 1882 four fifths of the society's budget, three fifths the following year, and so on, the Mission to take up directly whatever work could not be carried on by the society with this aid, but in 1885 the proportion returned to the old figure of four to one, being changed again the next year to three to seven. In 1887 it was voted to give up the proportional system for that of giving a specific sum to the Missionary Society, and also to leave to the Japanese committee the power of deciding the amount of salaries to be paid to evangelists, the foreign committee retaining the joint power of deciding what work should be undertaken and what men should be employed. In each of the years 1892 and 1893 the sum given to the society was 4,300 yen.

"From about 1892 there was springing up among the Japanese Christians a desire for such independence as the Mission had long urged in vain. The desire was in part because they were being affected by the ultra-nationalistic spirit of the time which made them dislike to allow foreigners to have any control of the work done in the society. This was not at all a new feeling, but now it was becoming strong enough to over-balance the desire to carry on a large work even though foreign aid was needed for it. The Board's subsidy was stigmatised as 'conditional aid' since it could only be expended in such places and for such workers as were approved by the Mission. Some of the more zealous advocates of the change compared the relations of the Japanese and foreign



committees to those of the two houses of Parliament where the upper house arrogantly asserted its right to set aside the wishes of the lower. One noted article in a magazine complained that new missionaries who were yet like little yellow-legged ducklings had power by their votes to decide how evangelistic efforts should be conducted.

“The Mission on its side was ready and glad to terminate the plan of joint administration of funds which had been the cause of so much difficulty, and in 1894 a committee appointed by the Mission sent a letter to the Kumi-ai Churches in which it reviewed the history of twenty five years since the founding of the Mission and went on to say,—‘We have felt great sympathy with the spirit of independence which has manifested itself so strongly among your churches in recent years. In view of all that your people have gained in other fields and your own experience in the administration of the weighty affairs of your religious organizations, it seems very fitting that you should contemplate the speedy financial independence of the Japanese churches. We would not in the least impede this most desirable movement.’”

\* \* \* \*

“The Missionary Society at its annual meeting in the spring of 1895 responded to this suggestion of the Mission by voting not to receive further gifts except such free contributions as might be given without conditions. Many feared that the work of the society would be greatly curtailed, and this seemed the more likely because the churches were at that time being weakened by the reaction that followed the period of rapid growth, but in fact the sense of financial responsibility led to a great increase in the contributions from the churches.

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“The next move was in the closing months of 1905 when a committee of the Kumiai Churches met with one of the Mission and adopted a plan accepted by both of the bodies which they represented and also by the American Board, according to which from January, 1906, the Missionary Society assumed the responsibility for sustaining those Kumiai Churches that till then had been aided by the stations, and was given a grant of 6,700 yen, paid in installments during the three years 1906-1908.”

Until 1921 the various stations carried oversight of preaching places and churches, but mission “devolution” led to an agreement, in 1921, that, in the calling, location, and presentation of estimates and reports, the “evangelistic missionaries” should operate under the Kumiai Board of Directors. This devolution continued, resulting in 1927 in Kumiai and Mission setting up a Central Committee for handling the work of such institutions as were not under legally established boards of trustees.

In 1869 the Prudential Committee’s instructions on the opening of the Japan Mission were:— “Let the native Christians feel from the first that the work is theirs not yours, and that you aid them for a little time till they can help themselves. If it were possible, we would have you avoid any material aid at all and set a newer and higher example of missionary labor. The early churches of the Apostles among the Gentiles did not receive aid, but rather contributed to the necessities of the churches in Judea. Illustrate this better way if you can in its spirit at least.”

In 1927 it could be truthfully said, “Major mission accomplished.”

## WORD OF APPRECIATION

Each of the major denominations in the period 1890 to around 1910 produced Japanese who found fault with missionaries and gave expression thereto. In the Seikokai and Methodist groups the chief criticism was over delay in appointment of Japanese bishops. With the Nikki and Kumiai it was another phase of the same problem, mission control over personnel and funds used in mission evangelistic work. Denominational papers had said biting things. When the American Board took the second of its three major adjustments and January 1, 1906, turned over responsibilities for all of its promising mission-aided churches and preaching places, it was refreshing to have *Kirisutokyo Sekai* (Jan. 18th) say an appreciative word.

(*Japan Evangelist*, March, 1906, p. 114)

"There is not one of us but acknowledges how much the success of the recent movement is to be attributed to the insight, the great-mindedness, the generosity and the persistent efforts of the missionaries concerned. But now that they have contributed so much towards the inauguration of an entirely new state of things in our church, we trust they will give us all the assistance they possibly can in the work that has to be done. There should henceforth be no unfriendliness between the foreign and the Japanese workers. Race distinctions should melt away. It may be said that the missionaries who have been instrumental in effecting the great change are all Japonicized and hence we think they will work in perfect harmony with us. They are now honorary members of our Church, but there is nothing to prevent them from becoming ordinary members if they are so disposed."

(Most of the American Board missionaries held membership in the "Mission Church of Christ in Japan" which was the origin of what is now Kobe Union Church. There was hesitation to take membership in the young Japanese churches for membership meant responsibility to vote, to accept office or serve on committees if elected. But change came soon after this article appeared and as the new missionaries took their places in Japanese churches, the Mission Church lost its reason for being and, in 1932, disbanded.)

"They could hold office in the native churches if they pleased. It does not seem to us that there will be any further need for their existence as a separate body supported by a foreign Missionary Society. It is a fact that the missionaries possess a knowledge of theology and scripture exegesis which is most valuable to our churches, and as organizers of various societies their assistance cannot be dispensed with without loss. If on account of their being missionaries they are treated differently by the churches which they serve, that would be a proof that those churches have not reached a high state of development. As regards the Japanese Congregational Church as a whole, its principle is to banish race distinctions and work in harmony with fellow-Christians of every nationality. As for the missionaries themselves, it is most important that their future work should all be carried on in connection with the native churches, or by degrees the same state of things as has existed for years, and which has only now been got rid of will be created again. If they have preaching stations of their own, they will gradually form churches of their own and the old trouble of a divided body of Congregational Christians will be revived."



## REAL STUDENT AID

(*Japan Evangelist*, August, 1908, p. 300f)

“The Industrial Home of North Japan College (Tohoku Gakuin) located in Sendai, is one branch of the work done by the Japan Mission of the Reformed Church in the United States. The Home was founded seventeen years ago with the purpose of enabling worthy young men to obtain a liberal Christian education at the North Japan College, by furnishing them an opportunity to support themselves mainly by their own labor.

\* \* \* \*

“Systematic work is outlined for all the young men who come from homes which are poor in this world's goods. They come anxious for an education and are willing to work hard to get it,

\* \* \* \*

“The four departments of the Home — Farm, Dairy, Printing Office and Store — are better equipped and organized, and show progress. Many errors, criticisms, keen competition and deficiencies were overcome and partly corrected. New friends and patrons have been secured and conditions look more favorable than ever.

“The Farm under the care of our experienced farmer, Mr. Seiroku Sato, has been improved. All the grapevines, strawberry and vegetable lands have been kept in healthy condition and the products have found a ready sale. Our unfermented grape juice has found a large sale.

\* \* \* \*

“At present we have 11 heifers and 15 cows. Our aim is to do away with inferior cattle and have all good stock, so that we need feed fewer head, raise better stock and get more milk, Mr. Mikata who has been in charge of the dairy for the past fourteen years, keeps things clean and knows how to care for the cattle. The milk at present shows the highest test for this community, and finds a ready sale. The cattle are in excellent health and this is one of our best branches of the Home.”

## FIFTY YEAR AGO PEN PALS

*(Japan Evangelist Nov. 1909 p. 437f)*

“A middle-aged Japanese country school-teacher of Tanabe, who has long been a Christian and an ardent student of English wishing to gain a more practical knowledge of letter-writing wrote a note to the ‘Outlook,’ asking for correspondents who would help him to a better understanding of things American and offering to tell what he could about Japan The ‘Outlook’ published his request with a kind notice and sent him a marked copy.....With it came four or five letters written in a most friendly spirit. The next mail brought him twenty more, and the week after he was almost snowed under by forty-six one day and thirty-two the next, besides books, pamphlets and tracts. Some wanted simply to exchange picture postals, some asked about particular subjects, others sent seeds, pressed flowers, pictures and photographs.....Such kindly courtesy and sincere interest, such a Christian spirit of helpfulness.....was good to see! But mixed with such were others of another kind — free thinkers and agnostics, promoters of various ‘isms,’ and some would be destroyers

of faith, most of whom sent an abundance of printed matter. One called him 'an old fool of a Christian,' another, more politely, was 'surprised that an intelligent Japanese should have accepted that pagan-Jewish superstition.'

"Without comment I waited to see.....I listened to his comments.....'The writer of this letter is a kind Christian man,' 'These questions are very thoughtful.' 'I didn't know there were so many kinds of people in America.' .....The pamphlet I have seen oftenest in his hands and answered the most questions about is one a farmer sent him — a sermon by Dr. Lyman Abbott on 'The Secret of Character.' He seems to be translating it for some Japanese paper. His comment on it was that he had found it 'profitable for faith and a help to Christian living.'"

## TO BUILD OR NOT TO BUILD MEIJI JINGU

With the death of Meiji Tenno arose the question reported in *Japan Evangelist* September 1912 p 461: "As it is proposed in many quarters that a shrine to the memory of the late Emperor should be erected, the *Fukuin Shimpo* comments as follows on the objection raised by Count Itagaki that this would be insufficient. It would easily be confused with a religious element. Although there are those who say that Shinto shrines are not places for religious worship, yet as a matter of fact at present both elements (memorial and religious) are mingled together. There is no reason to fear lest we fall into the evil of 'Caesar worship' prevalent in later ages of Rome. From the standpoint of the interests of the Imperial House it is not advisable at this time,, with the object of honoring the virtues of the late Emperor, anything should

be done like the erection of a shrine—something so easily mixed up with religion.”

*Japan Evangelist*, June 1914, p. 253

Protestants were not the only Christians troubled by the self-contradictory “When is a Shrine not a shrine?” Roman Catholic *Koe*, March 1914, wrote in part:

“It is indeed true that the officials say the shrines are of a non-religious nature, and we do not hesitate to approve the way that in administering affairs connected with the shrines they observe the distinction thus drawn. Owing to the nature and to the historical associations of these shrines they have certain religious features such as it will be difficult to remove at once. These are not in accord with the official declaration. See the prescribed ceremonies in which the chief local officials, acting as Imperial representatives, read the ritual, make offerings, and pray for national prosperity. Are these not of the nature of real religious worship? Do not the various rites performed by the shrine-keepers and the rituals they use have a religious meaning? See too the charms and amulets distributed at many of the shrines and believed by the recipients to have divine power for preventing evil and for ensuring prosperity. Is there not in these a religious meaning? The thoughts of the common people go still further; for in their adherence to old customs they regard these shrines as being the centers of religious worship. Such facts are in direct opposition to the official explanations. It is greatly to be regretted that the shrines are left in such a self-contradictory position, and that they have not been put entirely outside the pale of religion.

“To say that the ceremonies as now conducted are not religious is like asserting that a crow is a white heron. Christians must insist on the right of utterly refusing to take part in them.



"We fear lest the troublesome question will arise concerning the attitude of Christians in cases that have relations to the Imperial House. It need not be said that the believers yield to none in loyalty; but what is to be done if the plan is carried out for erecting a shrine to the memory of the late Emperor, and if the authorities decide to have in connection with it such ceremonies as are used in other shrines? However fervent in the breasts of the Christians is their honor and reverence for the late Emperor, and however much they may regret the necessity for so doing, they will be obliged to refuse participation in the ceremonies."

## GENERAL NOGI FOLLOWS HIS MASTER

For weeks the country had been watching the daily bulletins reporting Emperor Meiji's losing fight for life. Before the inner moat of the palace devoted Japanese knelt on the gravel praying for him, and many to him. A blanket of sorrow covered the nation with the announcement of his death. Music and mourning were incompatible, and many churches dropped the singing of hymns until after the funeral. Through those weeks General Nogi pondered his duty. With the leaving of the palace for the funeral at Aoyama began the solemn beat of the minute guns. General Nogi was to have been in the cortege which slowly moved with the bullock-pulled, high, two-wheeled, lacquered hearse. To one who heard the plaintive notes of the Shinto priests' wind instruments the impression of the age old Imperial tradition was deep. When the next day dawned and news of Nogi's suicide reached the public, reaction was varied. With the death of Emperor Meiji an era had closed. Nogi's suicide seemed

the punctuation which marked its end. Never could this happen again, but how glorious it was! So ran the public mind. I had gone to Tokyo as a special reporter. The manager of the hotel, in what had been the old Tsukiji Concession, told me the Nogi news, and, quite representative of many foreigners, spoke glowingly of Nogi's choice. But Christian Japanese were caught in a dilemma: should they condemn Nogi on absolutist grounds of "Suicide is never right", and seem unappreciative of the spirit of Japanese loyalty, or should they say, "Suicide for a Christian is wrong, but Nogi wasn't a Christian and what he did was a lesson to our decadent day, so gloriously right". *Japan Evangelist*, Nov. 1912, (p. 563 ff.) reflected these reactions.

"The suicide of General Nogi has brought to the front the question whether self-destruction is always and under all circumstances to be condemned. The answers given to this in the Christian press represent all shades of opinion, from definite approval of the General's act in the Unitarian organ to unqualified condemnation in the *Hono no Shita* (Tongues of Fire) which heads its remarks on this subject with the words: 'SUICIDE IS SIN' and points especially to the text 'If any man destroy'. An article in the *Rikugo Zasshi* by the Rev. H. Minami has the following passage: 'Are there not cases when the act of suicide is performed not for one's self, but for the sake of justice, for the sake of God; cases when one believes it to be the very best way to serve mankind? We believe there are, and that the suicide of General Nogi was such a case.....The general's suicide was not mere suicide, it was a sacrifice, an act of consecration. If self-sacrifice and consecration are wrong, there is no reason why Christians should praise the death of Christ.' Another writer in the same magazine, Mr. M. Kato says: 'We hope that the bigoted attitude of the Christians in

absolutely condemning suicide will be revolutionized by the death of General Nogi.'

"The *Kaitakusha* is only a little behind the *Rikugo Zasshi* in this attitude. In the English columns, indeed, it is plainly stated that while General Nogi's loyalty to his own highest ideals is admired, the result to which they led him is to be condemned, but we find no such sentiments in the Japanese columns. Two articles, one by Prof. R. Nagai and the other by Prof. T. Okada, deal with the subject. The former divides suicides into two classes, moral and immoral, and places that under discussion in the former class. He quotes, without express assent, but also without dissent, the view of a Hungarian writer that there are circumstances under which one ought to commit suicide; especially that it is a Christian thing to make away with one's self when one is afflicted with a contagious or incurable disease. This quotation also adduces the death of Christ as a kind of suicide, since he might have escaped.

"The discussion of Prof. Okada centers upon the motive of Gen. Nogi's act, and having shown that this is to be found in a sense of responsibility for the loss of a battle flag during the Satsuma Rebellion, the writer declares that the morality of Christian countries, which praises the captain who goes down with his ship, must equally sanction the suicide of Gen. Nogi.

"The *Fukuin Shimpo* takes middle ground. In a leading article comparing Gen. Booth, of the Salvation Army, as a man of high character, to iron at red heat, and Gen. Nogi to the same metal at white heat, the editor expresses regret that the expression of Gen. Nogi's character took the old-fashioned form. In an editorial note in another number it is said that the Christian standpoint in regard to suicide is clear, and need not be restated, but that it is a question whether such a death as that of Gen. Nogi

falls under the definition of suicide according to Christian teaching.

“The *Gokyo* does not agree that the Christian view of suicide is sufficiently understood, for besides an editorial on the death of Gen. Nogi two leading articles in two successive numbers deal with the subject in general. The ordinary view is stated and fortified by argument. Without forgetting to make allowance for the moral standards under which the late General was brought up, the editor says plainly: ‘We condemn not only suicide but also the entire older view of morality which approves it’. Some difficult practical problems are not squarely met, as when it is said that suicide by women for the preservation of their honor is to be regarded rather as self-protection than as suicide. Finally the author confesses that he is unable to say whether suicide is always and under all circumstances to be condemned. At the same time he cannot see any reason why a man who believes in God should resort to it.

“The clearest and strongest discussion is found in the *Kirisuto Kyo Sekai*, from which we cull the following sentences.

“‘However much feeling may incline us to excuse it, we are obliged to condemn what is unreasonable and unlawful. We are unable to join with the multitude in approving and praising the General’s death as such. Our mission lies deeper than that. It is to bury the old mistaken Bushido and advocate a new righteous Bushido..... Suicide is the last resort of those who have no faith. It is impossible for those who feel within themselves the life of the sons of God.....The old Bushido was the boast of old Japan. New Japan cannot take its place among the nations of the world without a new Bushido. The time has gone by to make a boast of *seppuku*, *kataki uchi*, and *junshi*.’ (suicide by harakiri, blood feud, and



following one's lord in death.) ”

Translator Albertus Pieters

## ENGLISH LANGUAGE SERVICES

Burial services, according to the American Protestant Episcopal ritual, for members of Commodore Perry's crews are probably the earliest English language services in Japan of which we have authentic record. Townsend Harris' Dairy records his reading the Prayer Book service at Yedo. Also we have record of service conducted at Shimoda when a war-ship Chaplain was available. Regular English services seem not to have started at Tsukiji until D. C. Greene began them in the winter of 1869-70, but once begun they developed into what is now Tokyo Union Church.

On transfer to Kobe in March 1870 Greene consulted with community leaders and in May began services in the Masonic lodgeroom. Both Williams at Nagasaki and S. R. Brown and Hepburn at Kanagawa and Yokohama almost at once after arrival in 1859 started services for their respective communities. For some years in both Nagasaki and Yokohama after having paid half the cost of construction of churches organized under British law, that government made annual grants in support of Anglican worship. Chaplains serving with British troops at Yokohama officiated there.

From J. H. Ballagh's day non-liturgical services under missionary auspices were held in Yokohama eventuating in a fine building to house that Union Church. At Kobe Union Church D. C. Greene inaugurated a Prayer Book service alternate Sundays which system continued until after a quarter century the Anglicans withdrew to occupy

All Saints, their new building.

At the Christian Endeavor Seaman's Home at Nagasaki, at the Municipal Hall on the Osaka Concession, at Doshisha in Kyoto, as well as in churches, school rooms, or homes in Sendai, Hakodate, Nagoya and Otaru, through long periods regular Sunday English services were held. Of all these Union Churches Kobe alone has continued without interruption from its organization until now. This is because of the persistence and devotion under war-time conditions of Miss M. Kadota and the Rev. L. Hennig, who added to his duties to his German congregation those of the Union Church.

Those wishing more detail on the early history of the Union Churches can find it in the not always accurate article by Dr. J. L. Dearing in the 1908 *Christian Movement*. I regret that we are unable here to present the facts in regard to the regular services conducted in German and other languages.

## GENERAL BOOTH

"On Saturday, April 20th the General was received in audience by His Imperial Majesty the Emperor. He was presented by the British Charge d'Affairs, the Hon. C. H. Lowther, and as an act of special consideration, he was allowed to be presented in his usual S. A. uniform. His Imperial Majesty was exceedingly gracious and expressed great sympathy with his objects and work."

(*Japan Evangelist* June, 1907, p. 195)

Tokutomi Soho, in the *Kokumin Shimbun* (*Japan Evangelist*, Sept., 1907, p. 325 f.) gives us this picture of an unforgettable world character.

"The General's appearance has a dignity which at least

makes men respect him, and he has moreover a magnetic power that attracts men. His great age makes him seem something above man. In addition to this, his long thin body like that of a crane; his head crowned with flowing white hair more beautiful than scoured silk; the long beard covering half his face; the nose hooked like the handle of a key towering up like a high peak in the middle of his face; the blue eyes seeming half open and half shut, sometimes bright and sometimes dull; the nervous hands which tremble when they clasp another's hands; the long legs which stride; — altogether the man is such as to make simple old countrymen or ignorant servant boys turn round and stare at him.

“Even at a glance he gives one the impression of being no common man, and when one considers his home life and his daily work and to have conversation with him, he seems from one point of view a religious fanatic, from another an unprincipled demagogue, and from still another a prudent man of affairs. His greatest object in life and his highest pleasure is to do good, while at the same time he knows how to do good and has the means and the power to do it and to carry out his purpose. Taking him altogether, he is a kind of man not easy to understand.

“He had had no relation with Japan before coming here, while his age and the shortness of his stay prevented him from becoming acquainted with new Japanese affairs, but see how when on the platform he charms the audience, causing men to feel: ‘Oh! this wise old fellow! How well he understands the hidden springs of action!’ He is a demagogue in the good sense of the word, that is, a demagogue in the same sense that Gladstone was one.

“Booth never forgets his work under any circumstances whatever. In the midst of his earnest sermons, he never forgets to ask for contributions. He seems to want to go to heaven with the *soroban* in one hand, but remember,

this *soroban* is used not for getting money but for giving it, and that he is diligent in getting because he is diligent in giving."

## HOW MANY ANGELS ON THE POINT OF A NEEDLE ?

(*Japan Evangelist*, Nov., 1907, p. 406 ff.)

"In the *Fukuin Shimpo* for Aug. 8 and Sept. 26 are closely related editorials on 'Symptoms of Interest in Theology,' and 'The Past and Present of German Theology in Japan'. The articles in part run as follows:

"It is said that with the aid of Prof. Koeber and the Reverend Messrs. Ebina and Kozaki, the German Protestant Theological Seminary will extend its work and endeavor earnestly to propagate German principles. The Doshisha Theological Seminary also is not behindhand in making advances and has arranged for a new course of study. The Tokyo Theological Institute (Shingakusha) by the aid of contributions from Japanese has erected a new building and a boarding house. The course of study is to be extended, the professors are to be regularly paid from contributions made by supporters of the school, and Mr. E. Kashiwai will devote himself to teaching, resigning his position in the Young Men's Christian Association. We are not familiar with the plans of the Meiji Gakuin, the Tohoku Gakuin, the Aoyama Gakuin, and other like schools, but doubtless they are preparing for extended work. The missionaries of the conservative Southern Presbyterian Church, not being satisfied with having the Meiji Gakuin alone, have planned to open a theological school in Kobe,



the professors being already decided upon. More than this, such a secular institution as Waseda University has established a School of Religion, which fact is sufficient to indicate the needs of the age and the tendency of the times." (By an oversight Seikokai Divinity Schools were not mentioned.)

"In like manner, there is a wide distance between the faith of the German Theological Seminary and ours, yet 'the stone on yonder mountain may polish the precious stone', and we welcome therefore the new departure of this school for the sake of the progress of theology in our country. Moreover, we especially congratulate the Tokyo Shingakusha, which has such close relations with this paper, and which is the only theological institution in our country managed and supported by Japanese alone.

"The theology brought to our country some twenty years ago was that of the Liberal School. Before that time, when the relation of Darwinism to Christianity was not so clearly understood as it is at present, the Young Japanese Christians had slept on the knees of a mother having the old ideas of belief. Their dreams were disturbed by the anti-Christian evolutionary teaching of Prof. Morse of the Kaisei Gakko, and various problems in Biblical exegesis were thrust upon them. In addition to this the theological low temperature, caused by the Andover discussion, agitated not only the other shores of the Pacific but our country also, and stimulated young believers and evangelists to discuss various new questions. Symptoms became apparent that the Japanese Christians would not long remain at ease in the mold made for them by the foreign missionaries. Problems in theology, about which the American missionaries cared little, attracted the young Japanese Christians much more readily, and they, stirring up these questions in the churches and the class rooms, seem to have caused no little trouble.

"The third disturbance was caused by German theologians who entered the world of theological thought in Japan but one step in advance of representatives of Unitarian thought. Rev. Mr. Spinner, the first representative of German theology, with his lofty character and wide learning, instilled his principles in the minds of Japanese young men. Together with the Rev. Mr. Schmiedel and others, through their magazine, the *Shinri* (Truth), and their educational organ, the Protestant Theological Seminary, he endeavored to spread critical and destructive views of theology.

"With the labor of twenty years they have raised up only seven evangelists; the churches they have founded have but an uncertain life; and their theological school has only of late begun to emit some light, owing to the assistance of various members of Congregational churches. Has the sound faith which exists among a portion of the Congregational churches the power to assimilate that which belongs to the German system, or, on the other hand, will it be assimilated?

"What will be the future of this theological seminary of the extreme liberal school which seeks to unite with Prof. Koeber, who represents the Roman Catholics, Rev. Mr. Kozaki and the Rev. Mr. Ebina, who themselves are representatives of two extremes of theological opinion? We shall observe the outcome with curiosity and with some hope."

## CHOLERA OR SEPPUKU ?

To be sure, there was an outbreak of cholera at Nagasaki as faithfully reported by British Consul Winchester in his despatch No. 11 of August 23, 1862 which ended :

"Before proceeding to sea Captain Birileff applied to the Japanese Governor for a pilot acquainted with the coast, but his request was denied ; he obtained one however late at night through the United States Consul, who was not made aware of the previous refusal."

No. 13 Nagasaki, September 2 nd, 1862.

"Sir,

I have the honor to report the death on the 28 th ultimo of Gensaburo Sumaka, Japanese ometsuky charged ad interim with the Government of Nagasaki. He was seized with cholera on the 23 rd, having had on the previous day a very stormy interview with Captain Birileff of the Russian Corvette 'POSSADINK'. That officer as stated in my dispatch No.11 of 23 rd ult., applied for a pilot, and it appears that the acting Governor declined to furnish one unless he would give his word to refrain from visiting places other than those open by Treaty. The Russian Commander appears to have felt or feigned great indignation at the reply. On the 22 nd he went to the Governor's residence accompanied by twelve armed marines and complained in violent terms of what he termed the insulting proposal made him. By way of enforcing eloquence he summoned these marines into the audience chamber and then threatened the Governor with deportation to Siberia. Remarks on such proceedings are superfluous ; and had the circumstances not been so notorious, I should have hesitated to make them the subject of an official despatch."

Cholera, 7,000 counterfeit dollars imported by Chinkadong on a British vessel, and Russian efforts to seize Tsushima Islands were some of the events at that time which made the Nagasaki backdrop for Williams and Verbeck as they tried to represent a different side of Western civilization in that treaty port.

## “I WAS IN PRISON AND YE CAME UNTO ME”

Japan made a fine record in her treatment of the Russian prisoners in 1904 and 1905, and of the German prisoners in World War One. Of course all the women's groups were helpful with the Japanese wounded. Many married and single lady missionaries turned out to help, as did Mrs. J. H. Pettee in this contemporary account in the *Mission News*.

*Japan Evangelist*, September, 1905, p. 298f.

“Half past five of the clock on the morning of July first found standing on the platform of the railway station at Okayama, the usual small company of women belonging to the local Red Cross Society, the Ladies' Patriotic Association, or the City Women's Society.

“Slowly pulled in the train they had come to meet, two hundred sick and wounded privates on their way from Hiroshima to their own Division hospitals, and fifty Russian officers and their servants, filled the cars.

“All of the invalids who were able to walk left the train, and gratefully accepted the offices of the American woman, as she stood beside the casks of water and filled dozens and dozens of rusty basins for the morning ablutions. That over, the dainty boxes of rice and vegetables were distributed through the cars, supplemented by bowls of steaming soup or hot tea.

“At the time the foreign woman was waiting on these whitegowned invalids, she was conscious of a group of Russians at the upper end of the platform beyond the cordon of police and guards, who were watching her every movement. At last, when the pale-faced, bandaged Japanese had been filled and satisfied, and fans and leaflets had been given to every one who would receive them, the



American could stand it no longer; so ostentatiously filling her big teapot she put on her sweetest smile and accosted the policemen with the request that she be allowed to serve tea to the prisoners.

"A cordial assent was given, and she approached the group. Before she could get out even a 'good morning', a young handsome black-bearded officer greeted her with, 'Have you any English paper?,' We know nothing about the war. How is it going?'

"'Do you belong to the Baltic Fleet?'

"'Yes, since May 29th we have been shut up in Nino-shima. Tell us what you can.'

"And so hurriedly she told of the Peace Conference to be opened in Washington early in August, the names of the plenipotentiaries on both sides, the no news from Manchuria which we fear means a big battle soon, of the mutiny in Odessa, and the strikes in St. Petersburg. Don't think all this was said at once. The prisoners were sent back to the train, the teapot was refilled and emptied and filled again.

"Meantime the Russian told his new-found friend of years spent in New York City, where he learned English in a free night school (he was a Finn), and of his hatred of the war, his enforced return to Russia a year ago and unwilling entrance into the Baltic Fleet, only to be taken prisoner. How he hated prison life! 'Do you think peace will come in a year? If I must wait longer than that, I shall *die*'. 'O', sighed the prisoner, 'if I could only send word to my friends in Russia and let them know I am alive, I could be happy'.

"'Let me write the letter for you.'

"'But even you can't mail a letter to Russia'.

"'Then I send it to my daughter in America and she will forward it to its destination'.

"How his face lighted up as he hurriedly borrowed a

pencil and scratched on a card an address in southern Russia. Later, when the remark was made that the name was not the same as his own, he laughingly replied, 'No, I may as well confess, it is the name of the girl I am engaged to. See, here is her ring on my finger'.

" 'Can she read English?'

" 'If she can't, she can find someone who can and she will tell my father and mother.' "

## RELIGIOUS PERIODICALS

Captain Brinkley's *Japan Mail* for many years served the missionary readers well by giving a monthly summary of the Religious Press. Starting with the American Board's *Shichi Ichi Zappo* in 1875, Christian periodicals bloomed rapidly. *The Japan Evangelist*, October 1894, p. 51ff. gives us an indication of Protestant press prolificness. Of course the list is incomplete, but this list by itself indicates pastoral and professional faith in the power of the printed page. Dr. L. Busse was the compiler.

"The Protestant denominations are represented as follows. The chief Presbyterian journals are: the *Jogaku Zasshi* ('Woman's Journal'; founded 1889 in Tokyo), the *Nippon Hyoron* ('Japanese Review' founded 1890 in Tokyo), the *Seisho no Tomo Geppo* ('Monthly Reports of the Friend of the Bible'; founded 1888 in Tokyo), the *Inochi* ('Life'; formerly the *Fukuin Geppo*, founded 1890 in Tokyo), and the *Fukuin Shimpō* ('Gospel News'; founded 1891, also in Tokyo). The principal organs of the Congregationalists are the *Rikugo Zasshi*\* ('Universe'; founded 1880 in Tokyo). (Footnote: \*The *Riukgo Zasshi* publishes, in addition to theological, also philosophical and literary articles. It does indeed subserve first of all the interests of Christianity,

but does not by any means exclude contributions by non-Christians, provided they do not betray a directly non-Christian tendency. The scientific reputation of this monthly periodical is of a very high order, and it furnishes contributions from the most eminent scholars and writers of Japan. It was established by Masahisa Uemura and Hiro-michi Kozaki. The present editor of the magazine is Tokio Yokoi. The relation of the *Rikugo Zasshi* to the Congregationalist denomination is a pretty free and independent one.)

"The *Doshisha Bungaku Zasshi* ('Doshisha Literary Magazine'; founded 1887 in Kyoto); the *Dendo Geppo* ('Monthly Missionary News'; founded 1890 in Kyoto); and the *Kirisutokyo Shimbun* ('Christian Newspaper'; founded 1881 in Tokyo), which is issued four times a month. The last mentioned is the only Christian newspaper. The Episcopal Church is represented by the *Kyokwai Geppo* (approximately, 'Monthly Congregational News'; founded 1889 in Tokyo; formerly called *Aino Idzumi*), and the German liberal theology by the periodical *Shinri* ('Truth'; founded 1889 in Tokyo.) The periodical *Shukyo* ('Religion'; founded 1890 in Tokyo) reproduces the views of the Unitarians, and the *Jiyu Kirisutokyo* ('Free Christianity'; founded 1891 in Tokyo) those of the Universalists. Finally mention may also be made of *Gokyo* ('Guardian of Religion'; founded 1891 in Tokyo) the organ of the Methodists.

"In mentioning the names of the *Leading men*, I may confine myself to the Protestant communion, since the Protestant converts are the only ones who have come forward with any important literary contributions of their own. On account of literary productions, or also by virtue of their social position, in the Protestant communion the following men are prominent: Nakashima, formerly president of the House of Representatives; Rev. Masahisa

Uemura (professor of Pastoral Theology and Ethics in the mission school, *Meiji Gakuin*, and editor of the *Nippon Hyoron*) ; Genji Iwamoto (editor of the *Jogaku Zasshi*) and president of the *Meiji Jogakko* (Girls' School) ; Rev. Kanjinosuke Ibuka (vicepresident of the *Meiji Gakuin*) ; and Bunji Mano (professor in the Engineering College of the Imperial University). These are Presbyterians. Among the Methodists, Yoichi Honda (editor of the *Gokyo*) and Sen Tsuda (agriculturist) and editor of the *Nogyo Zasshi* ('Agricultural Magazine') may be named. Prominent among the Congregationalists are Rev. Hiromichi Kozaki (president of the *Doshisha* in Kyoto) ; Saburo Shimada (member of the Imperial Diet and editor of the *Mainichi Shimbun* ('Latest Daily News')) ; Kotaro Shimomura (professor in the *Doshisha*) ; Kumato Morita (idem) ; Rev. Tasuku Harada ; Rev. Danjo Ebina (president of the Christian organization, *Dendo Kwaisha* (Missionary Association), and editor of the *Dendo Geppo*) ; Goro Takahashi (author of many works on the Buddhist and Christian religions) ; and Kenze Wadagaki (secretary and professor in the Imperial University).

"Mention is to be made still further, of a number of liberal, and to some extent indeed very radical, Japanese Christian thinkers, some of whom like Ryo Minami, Tsuichi Maruyama (editor of the *Shinri*), Gunji Naoyoshi Ogawa, Hantaro Akashi, and Bunjiro Inouye, belong to German evangelical Protestantism ; some, like Kenzo Nishimura (Eizo Ko) and Taro Takata (editor of the *Shukyo*) to the Unitarians ; and others, like Shuzu Yoshimura (editor of the *Jiyu Kiristikyo*) to the Universalists. In this connection are to be mentioned a number of names whose owners represent original, independent, and at the same time entirely liberalistic Christian ideas, but have declared themselves independent of all formal and official denominational connections, as, for example, Kaku Kato. To



this group of liberal theologians belong also certain persons whose names within recent times have been mentioned with special frequency, viz., Rev. Tokio Yokoi (editor of the *Rikugo Zasshi*) and Tsurin Kanamori. Hajime Onishi (a graduate of the Imperial University) and Rikizo Nakashima (instructor in Ethics in the Imperial University) are also to be mentioned as liberalistic Japanese Christian thinkers. Of the liberalistic Christians very many are also members of the *Tetsugakukwai* (Philosophical Society) and an equal number, graduates of the Imperial University."

## WHAT FOR? GOOD FOR WHAT?

### EVANGELISM

Though Japan was not yet to annex Korea, still the protectorate system led to contemplating evangelism as a political tool. (*Japan Evangelist*, March, 1908, p. 102f)

"In Korea Christianity is a power, a political power in the strict sense of the term; and this power is not, as a whole, with Japan. Though it is not necessarily against our country, yet it may be assumed that not unfrequently it will be so. Looking at the situation from a political point of view alone, this power is one that may become available.

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"The evangelization of Korea, while it is a religious question for religionists, is a political one for statesmen. To leave the present condition as it is means nothing else than to sow the seeds of danger. The missionaries in Korea, I do not, of course, blame or suspect, neither do I assume that they have any undue ambition. Among

them there are doubtless good Christians, who are simply desirous of establishing the Kingdom of Heaven, and yet their position in the country cannot be left out of consideration. Because of the position that they occupy it cannot be denied that a situation may arise in which they would be obliged to stand for the people under them and against the ruling power in the peninsula.

“For these reasons I earnestly hope that the Japanese Christians themselves will carry out great evangelistic movements in Korea. In other words, I mean that in the field of evangelization in Korea the Japanese Christian should practically take the place of the foreign missionary. The opinions of the missionary it is not necessary to take into consideration: of the Japanese Christian it is simply required that he do his utmost for the attainment of his purpose. As a result when Japanese Christians become leaders in the religious world in Korea, there will be no more danger of conflict between the interests of the Christians and the policy of the ruling power.

“The above conclusion is reached by looking at the matter from a political point of view alone; but if we consider the situation from a religious point of view, the evangelization of Korea is of a far more urgent nature than that of Japan. In Japan Christianity is not the only standing point for the people, but in the case of Korea an appeal to the power of Christianity is, I believe, the best means of cleansing the corrupted heart of the nation.”

So wrote the Editor of the *Kokumin Shimbun*.

## SEMI-CENTENNIAL

### EDUCATION

*Dr. Albertus Pieters*

(1910 *Christian Movement* p. 168 f.)

“The results of Christian Education are disappointing in the following particulars, in the fewness of the graduates, considering the number and equipment of the schools and the length of time they have been at work; in the failure to influence to a deep religious conviction such a large proportion of the students; in the unsatisfactory character of many who profess conversion: and in the fewness of candidates for the ministry.

“On the other hand, the services of Chrisitan schools to society at large and to the Christian church have been abundant and valuable. Their graduates have contributed largely to the material, intellectual, and moral development of the nation, as businessmen, officials, teachers, and editors. Their influence has inspired the new literature of Japan, has vitalized its new civilization with spiritual ideas, and has been prevailingly on the side of righteousness and purity in national, family, and private life. Christian education has given birth to the Christian Church, has supplied it with leaders, literature and hymnology, and has made possible well nigh every form of its manifold activities.....

“Perhaps one would hardly look for the influence of Christian education in the Salvation Army, but who can doubt that whatever success the Army has enjoyed in Japan has under God, been largely due to the personality and enthusiasm of Mr. Gumpei Yamamuro, the editor of

the Toki no Koe? Mr. Yamamuro writes that several of the most efficient workers in the Army have come from the Christian schools."

Dr. Ibuka pled for a Christian University, and, as a practical man, suggested that it be a new and undenominational union venture rather than connected with any existing middle or higher school.

Dr. K. Sasao felt that a Medical Faculty connected with a hospital would win both domestic and foreign gifts as being a form of charity work, and so could get the university started, after which Literature and Philosophy faculties could be added to an existing Theological Seminary and so round out a university.

Rev. F. U. Scott urged the advantages of small high quality institutions.

Rev. C. H. B. Woodd reported on the satisfaction his mission felt in having gone at once into the Japanese system at Momoyama and St. Paul's in contrast with the other Christian schools. Christian teaching out of class hours had proved very satisfactory.

Professor Clement put in his plea for small classes and intensive work.

Miss N. B. Gaines said: "Mission schools cannot rest on their past while the educational world of Japan is alert to all that is best, whether of the Occident or of the Orient. The policy of the mission schools of the future must be decided largely by the policy of the educational world of Japan,—by the needs of the people. It is no longer theirs to set the educational standards, but to adjust themselves to those demanded by the government."

Miss Susan A. Searle emphasized the importance of follow-up work with graduates. Miss Eliza Talcott went into the teaching and training of Bible Women with the expanded and largely unmet demand from Korea, China, the Loo Choos, Bonins and Hawaii for the type of workers



produced.

Touching Theological education President Harada pointed to the large number of teachers involved in the seventeen seminaries for men, the relatively few students, and the inadequacy of buildings, libraries and endowments. One denomination (Nikki) operated with five seminaries, while another (Seikokai) with three. One institution required time from eight full and assistant professors to handle its student body of five!

### THREE IMPERIAL GIFTS

(Dr. D. C. Greene, 1905 *Christian Movement*)

"For many years past the Okayama Orphan Asylum has been drawing to itself the sympathy of men quite outside the Christian Church.....Last year both His Imperial Majesty, the Emperor, and His Imperial Highness, the Crown Prince, graciously made donations.

"This year, His Imperial Majesty has been pleased to notify Mr. Ishii, the Director of the Asylum, of his purpose, to bestow ten thousand yen in ten annual installments.....

"For sometime past the attention of the leading men of Japan has been drawn to the Young Men's Christian Association by its excellent work.....Since permission was granted some months ago for the Association to send secretaries to Manchuria, commendations of its work have become increasingly emphatic.....Impressed by the earnestness of the representatives of the Association and the value of the work done, certain men of influence at the Imperial Court took occasion to commend the Association to the attention of His Majesty, who has graciously granted from the Privy Purse the sum of *yen* 10,000 (\$ 5000)

as a mark of high appreciation.....

“More recently Mr. Hara’s Home for Discharged Prisoners has been the recipient of a gift of *yen* 1,000 also from the Imperial Purse.....

“While these gifts cannot be said to mark a new epoch, for the principle of toleration has long been well established, they are a much appreciated reaffirmation of that principle in terms that will easily be understood.”

### TURMOIL IN A TEAPOT

Almost from the start Doshisha harbored students who assumed that they knew better than the administration how the school should be run. The boys who had been under Janes at Kumamoto wanted to dictate the curriculum as well as have the dormitory run under strict rules. Within the last few years there have been student mass meetings to effect, if possible, the ousting of executive officers. Hunger strike tactics were attempted in 1957 to influence Trustee decisions. This paragraph from 1902 should have a familiar ring:

(*Japan Evangelist*, Apr. 1902, p. 118)

“The newspapers have once more given us unpleasant notoriety by announcing ‘trouble at Doshisha’. It speaks badly for the character of Japanese editors, when they welcome contributions from unruly students, whose sole object is to vent their personal spite against a school official, who otherwise is held in highest esteem. And in this lay the whole origin of our recent trouble. Fortunately the whole matter has passed over without serious consequences. The *kanji* (director) had made an unintentional mistake in not having some public ceremony on the anniversary-day of the first Emperor’s accession to

the throne, although the school observed the day as a holiday. In this he followed the practice of the Imperial University, but set aside the precedent of the Doshisha. Some students of the baser sort, thought this a good occasion for compelling his resignation, but failed in it, and were themselves reprimanded by vote of the faculty."

### Y. W. C. A. SUMMER CONFERENCE

Student groups, ministers groups, mixed ministers and lay groups of men had gathered for study and lectures using a school campus or a hot spring resort, but the year 1906 saw the Y. W. C. A. avail itself of the Aoyama Girls' school facilities for a six day summer conference for 160 girls gathered from twenty six government and mission schools. Among the leaders enlisted were Dr. Motoda, Dr. Ibuka, Miss Michi Kawai, Mrs. Kozaki, and Hon S. Ebara. "One hour will long be remembered as a matter of history. Venerable Mr. Okuno one of the first Christians of his one-time hermit nation, and one who assisted in the first translation of the Scriptures, did us the honor of telling us about those early days. Then, he said, there were few requirements for admission to church membership, 'Do you believe in the Lord Jesus Christ enough to be willing to be crucified or to be put in prison for His sake?'; and if the answer was in the affirmative, no more was necessary. Our honored guest had little thought that he would live to see such a gathering of young women met like this in the name of the Lord Jesus."

## Y. W. C. A. EXTENDS A FRIENDLY HAND

Y. M. C. A. student hostels were established early. *Japan Evangelist*, January, 1907, gives us Stella Fisher's account of a similar move beginning in the Y. W. C. A..

"Considerable interest has been manifested in Tokyo in the project of the Young Women's Christian Association to establish Christian homes for women students who are thronging to the capital. As everyone in Japan knows, the past few years have seen a mighty increase in the number of young girls from sixteen to twenty-five years of age who leave their homes in different parts of the empire, for Tokyo, that Mecca of ambitious souls. As a teacher of English in one of the private schools for girls recently said, 'Education is the fashion, and the girls of our country are following the fashion.' There is, on the part of Christians and non-Christians alike, a feeling of deep concern over the problem which this sudden influx has created. Unprotected and unsophisticated young women, freed from the restraints which have for generations been thrown around the womanhood of Japan, and coming to a huge metropolis where the better elements are wholly unprepared to accomodate them—here is a problem which is a matter of concern to the Minister of Education and to all others having at heart the interests of the country.

"Feeling the urgency of this need, the Young Women's Christian Association of Tokyo, organized in November, 1905, had been in existence but a few weeks when it was moved to undertake the establishing of a boarding home for girl students. A committee to have charge of this department was appointed with Mrs. Inazo Nitobe as chairman. A house was rented on Ando-zaka, Koishikawa,



a student district of the city, and in April, 1906, a home was opened with fifteen girls. The committee was most fortunate in securing as matron Miss Serata, a sister of the late Admiral Serata, one of the first staunch Christians in the Japanese navy. Miss Serata was at one time matron of Ferris Seminary and is well fitted for her position as house-mother. Seven and a half yen are charged each girl for board per month, a yen and a half of which is for room rent. The members and friends of the Tokyo association have borne the expense of the rent and the matron's salary. Almost all this amount has been raised by the Japanese themselves, and contributors have been enthusiastic for the building of a permanent home.

"Those who are most familiar with this Home have had reason to comment on the genuine Christian spirit which exists in the Home life."

Interestingly the next month's *Evangelist* publishes a letter from John R. Mott to the Chairman of the National Y. M. C. A. announcing a Y 100,000 gift "to be used in purchasing sites and erecting hostels for the students of Tokyo and other cities in Japan to be designated by your Committee."

## MEIJI GAKUIN

When Dr. Imbrie spoke at the 30th anniversary of the founding of Meiji Gakuin he emphasized five points for which the school had reason to take pride. The school sprang from Dr. Brown's class, as one of its three sources. Kaigan Church did also. "So it may truly be called the birthplace of the Christian Church in New Japan..... Among those who are serving or have served in the ministry of the Church, nearly a hundred received their

early training for the ministry in Meiji Gakuin.....”

“Some years ago the Minister of Education issued an Instruction forbidding the teaching of religion in institutions recognized by the Department. The issuing of that Instruction brought Meiji Gakuin face to face with an alternative. The institution must either abandon its position as an institution distinctly and openly Christian, or it must surrender its recognition by the Department of Education with all the accompanying privileges. That was the alternative; and when that alternative was presented, Meiji Gakuin nailed its colors to the mast. Then followed a long series of negotiations, which in the end were successful. The great principle of religious freedom in education in institutions supported by private funds was established; and no one will deny that in those negotiations Meiji Gakuin did its share. That is the third thing to be remembered.

“For a number of years Meiji Gakuin was located in Tsukiji; and both in its Academic and its Theological Department, was carried on as a mission institution. Then came the time when it seemed necessary to move it out into the city and to enlarge it. That necessity presented to the missions of the Presbyterian and Reformed Churches this question: Shall we ask Japanese friends simply to hold the legal title to the property for us and continue to carry on the institution as a mission; or shall we invite a number of representative ministers and laymen of the Church of Christ in Japan to join with us in its administration? The mission decided that the second course was the right one. That course was adopted; and from that time on Meiji Gakuin, and the missions of the Presbyterian and Reformed Churches in Meiji Gakuin, have been the exponents of the principle of co-operation. That is the fourth thing to be remembered.

“In 1890 the Synod adopted a new Confession;—one brief and simple; for pastor and people alike; but one

also setting forth clearly the great truths of apostolic Christianity. In the charter of Meiji Gakuin, in an Article of the charter itself made unchangeable, and declaring the form of Christianity for which Meiji Gakuin stands, is written that Confession of Faith. That is the fifth thing to be remembered."

*(Japan Evangelist, May, 1907, p. 167)*

## AOYAMA JOGAKUIN'S 25<sup>th</sup> ANNIVERSARY

*(Japan Evangelist, Jan. 1900, p. 27)*

"The 25<sup>th</sup> Anniversary of the Aoyama Jogakuin was held at the school chapel, Nov. 23<sup>rd</sup>, commencing at 10 A.M. It was a rare occasion. The Rev. Y. Honda, President of Aoyama Gakuin, presided. Mrs. Van Petten conducted the devotional exercises. Mr. Sen Tsuda related in most interesting style the opening of the school 25 years ago, near his home in Azabu. The Rev. J. Soper, D. D. portrayed the conditions existing in this country a quarter of a century back, and few could realize the mighty changes that have taken place here. Mrs. Iwasaki told in an interesting way of the inner life of the school of that early day. Mrs. Y. Honda set forth the beginning and growth of the Industrial Department up to its present successful status. Mrs. Ueno (Mr. Tsuda's daughter) read a letter from Mrs. Chas. Bishop, one of the first teachers in the school, rendering the English nicely into Japanese. The exercises of the morning were interspersed with excellent music, poems in Japanese style, and other interesting features. Refreshments were served by the school at noon to about 300 guests. What would an anni-

versary in Japan amount to without a *Gochiso* ? Some time was given in the evening to a social meeting at which Mrs. Kozaki spoke of her fear of foreigners in the early days ; Mrs. Motoda of her conversion ; Mr. Tsuda of Mrs. Kozaki's marriage, furnishing an unusual amount of merriment ; while Mrs. Honda and Mrs. Chappell further delighted the audience with reminiscences of the past ; the whole closing with the inevitable photograph. Of the first four girls converted in that little school twenty five years ago, three are still living in the earnest profession of their faith and were present to take prominent parts in this anniversary, as stated above, while the fourth has gone home in the triumphs of faith. Many beautiful and just compliments were paid to the first teacher, the pioneer of the W. F. M. S. in Japan, Miss Dora Schoonmaker, now Mrs. Dora S. Soper of Chicago."

### THIRST FOR KNOWLEDGE ?

Whether in Yokohama or Nagasaki the first missionaries were begged to teach. The same was true as other treaty ports were opened and occupied. Most of the classes that started were ephemeral, but the historic succession of a few resulted in schools which continue to this day. Verbeck's p. 45 records :

"The first school which deserves the name of a distinctly missionary institute was that begun by Mr. Carrothers, of the Presbyterian Mission, soon after his arrival in Tokyo in 1869. Its beginning was on a small scale, but in 1872 it had grown into a useful institution, producing abiding results.

"Comparatively more had been done for female education. In 1867 Mrs. Hepburn began this work, now grown



to such large proportions, by forming a little class for boys and girls at Yokohama. She continued to teach it until 1870. In Tokyo, too, Mrs. Carrothers had begun a small girls' school in 1870, which by the end of 1872 had grown into a prosperous institution.....On Miss Kidder's return to Yokohama in 1870, she commenced to teach a small number of girls transferred to her by Mrs. Hepburn, whose pupils they had been till that time, and soon afterwards opened a girls' school under the patronage of Mr. Oye, the Governor of the port. These faithful beginnings.....resulted in the establishment of one of the leading girls' schools, the 'Isaac Ferris Seminary,' at Yokohama."

Rev. E. S. Booth, Ferris' Principal in 1900, in connection with the 25th anniversary of the institution recounted its history and some of its successes and problems. In 1887 a drastic reorientation of courses of instruction was made. "Up to this date only three girls had graduated. There was little appetite among girls of that period for education. There were plenty who would come could they choose the branches they wished to pursue. Some, fifteen to eighteen years of age, could scarcely read the easiest Japanese books, and yet wanted to be taught English language and Chinese classics. There was also a notion that a girl obtained a certain degree of gentility by being in school a few months before being married. No sooner did a teacher become acquainted with a girl than the proverbially 'ill grandmother' required her presence at home, and the next thing heard of the girl, she was married. This fever for a grandson-in-law was epidemic twelve to fifteen years ago, and would seize the grandmother about the time the granddaughter reached her sixteenth year; but of late years it has greatly subsided."

(*Japan Evangelist*, Dec. 1900 p. 388)

## “AND CARRY A BIG STICK”

The coming of Teddy Roosevelt's pride, the “Big White Fleet” served a political end but gave Japan a chance to play host. Plans given publicity in the press anticipated geisha parties and ample stocks of *sake*. Missionary concern was expressed in two ways, by setting up tours with guides, entertainment, stations with Japanese and missionary hosts and hostesses; and by publishing the following resolutions: (*Japan Evangelist*, July, 1908, p. 272)

“As American citizens residing in Japan, we are deeply gratified to learn of the generous preparations being made by Japanese civic and private bodies for the entertainment of the American naval officers and seamen on the occasion of their expected visit next October. We most heartily second the proposal already made by representative Japanese and Americans, regardless of creed or race, in favor of eliminating from the receptions all such questionable features as geisha and strong drink, and of providing in their place wholesome entertainments, games and refreshments, English-speaking guides, and the presence at the receptions of both American and Japanese ladies of position.

“By so doing, we believe that the occasion will accomplish untold good in promoting mutual respect and friendship, and will go down to posterity as a golden event in the intercourse of two peoples.”

## CHRIST IN GOVERNMENT SCHOOL

*(Japan Evangelist, Jan. 1910, p. 39)*

“On January 20th, 1910, a unique ceremony took place at the Second Middle School of Sendai, when a large picture of Christ, presented by Dr. Swartz to the school, was unveiled in the presence of teachers, students, and invited guests. A few years ago the President of this government school, conceived the idea of choosing ten of the world's great men, whose pictures should be hung with appropriate ceremony on the walls of the lecture hall of the school. The seven chosen first are as follows: Prince Kitashirakawa, who lost his life in the China-Japan war; Wake no Kiyomaru, a famous loyalist through whose efforts a usurper was kept from occupying the throne; Sugawa no Michizane, a famous scholar of noble character; Ninomiya Sontoku, a famous economist; Newton, Confucius, and Buddha. Through the influence of Dr. Swartz, who had been teaching some English in the school, the eighth one chosen was Christ. It is said that the other two will be Socrates, and Date Masamune, a famous feudal lord of Sendai.

“Probably never before in a government school in Japan was Christ accorded greater honor, nor his life and teachings presented more forcibly than on the occasion of the unveiling of the picture which was a copy of Hoffman's famous painting. After the President had first outlined briefly Christ's life, and spoken of his marvellous influence throughout the world, he unveiled the picture. During this part of the ceremony more than 500 students and teachers remained standing, and upon a given signal, bowed reverentially as is their custom, and then united

in singing a hymn specially prepared for the occasion. It might be interesting to state that the teacher of music in the school chose a tune from the Christian hymnal, but that he declined to use the words attached to it because they were too clearly religious in their teaching. The teacher of Japanese literature in the school composed a special poem which referred to some of the principal facts in Christ's life, ending with his death on the cross. When Dr. Swartz rose to speak, he boldly said that the song in order to be complete should have one more stanza telling of the resurrection of Christ, the supreme fact of his life which made it possible for him to be the Savior of the world. Rev. Kawasumi, a Presiding Elder of the Methodist Church, Dr. Sasao a theological teacher in North Japan College (Tohoku Gakuin), and Dr. Swartz, made three ringing Christian addresses."

## FOREIGNERS AND EDUCATION

Captain Brinkley's editorial leader in the *Japan Mail* is too long for full inclusion here, but can be found in the *Japan Evangelist* for May 1899, pages 151 and 2. Educational authorities were getting ready for the impending change in the treaty status of foreigners at this time.

"The question of foreigners in Japanese education is on the tapis in a very practical manner. There has been submitted by the Department of Education to the High Educational Council now in session, a set of proposals which are intended to form the basis of legislation, if approved by the Council. Among these proposals some have obvious reference to the contingency of foreigners taking part in education, and others are independently interesting. We have already alluded to one of the pro-



posals, namely, that no person not conversant with the Japanese language shall be permitted to become a teacher in a private school, unless the instruction is to be given in some special subject. When this proposal came before the Council for discussion, Mr. Hodzumi moved that a further qualification be imposed, namely five years' previous residence in Japan, but the motion was rejected. Dr. Kumamoto then moved that a clause be inserted disqualifying all foreigners as founders of private schools in Japan. This suggestion seems to have been prompted by the Doshisha affair and the incidents growing out of it. Mr. Ebara Soroku strongly opposed it. He asked whether such a restriction was imposed in any country, and he denounced the idea as bigoted, small-minded, and contemptible. Happily the Council rejected the motion.

\* \* \* \*

“The most interesting and important proposal of all related to religion in education. It ran thus:—

‘In elementary schools, middle schools, high schools, and all other schools whose curricula are fixed by law, *as well as in schools which enjoy special privileges from government*, no religious instruction must be given, nor must any religious exercises be performed.’

“Mr. Soroku Ebara denounced this proposal in strong terms and was strenuously supported by Mr. Kamada of the *Keio-Gijuku*. Both gentlemen argued that such a veto was the worst kind of bigotry, and must have the effect of destroying national morality. Mr. Ebara is reported to have contended that religion is absolutely essential to the lower orders of the population; a strange argument, much more objectionable for the sake of what it implies than commendable for what it advocates. However, Mr. Ebara's speech would probably read differently if we had it in full. In spite of the resolute opposition offered by these

two distinguished publicists, the Council adopted the proposal as it stood, and there is therefore much reason to fear that it may ultimately be embodied in the laws of the land."

## SUNDAY SCHOOLS IN 1906

Dr. D. C. Greene (*Christian Movement* 1906 p. 185 ff.) having scanned many records wrote: "Work in the Sunday Schools has been pressed vigorously, and if one may judge from the reports received, the mission of the Methodist Episcopal Church, South, appears to be the banner mission in this respect; since it claims a Sunday School attendance equal to three times the membership of the churches affiliated with it. For some years past the missions of the American Baptist Missionary Union, the American Board, and the Methodist Episcopal Church, North, and the Council of Missions of the Presbyterian family have published in co-operation a series of helps for the Sunday School which is having a large circulation. Other missions have joined or are likely soon to join this syndicate."

## "FUKUIN MARU"

(*Japan Evangelist* 1899 p. 36)

"Several years ago a lady from Scotland became interested in the work of a missionary of the American Baptist Missionary Union at Kobe, Rev. Robert A. Thomson, and especially in his description of the needs of the people of the Liu Chiu Islands.....She placed in his hands a large sum which provided for the support of an evangelist for several years.....After some years.....her

mantle has descended upon her son.....This son gave 2,000 pound to provide a steam vessel by which missionary work might be carried on among the islands of the Inland Sea.....Upon consideration it seemed best to invest half of this money, the income to be used for the support of the mission, the other half to be used to build a sailing vessel, suitable for work among the islands, which could be more cheaply maintained than a steamer, and this course was decided upon with the consent of the donor. More recently it has appeared.....the schooner, plans for which had been drawn under the supervision of the generous donor, could not be built for the \$5,000 set aside for that purpose. Upon learning of this fact Mr. Thomson and Capt. Luke W. Bickel, who has recently gone to Japan to be superintendent of this mission, the donor immediately forwarded his check to the Union for 500 pounds additional.....The entire gifts to the work of the Union from this generous mother and son in Scotland thus amount to more than \$16,000.”

## ACCORDING TO YOUR FAITH BE IT DONE

(*Japan Evangelist*, Nov. 1907, p. 418 f.)

“Just now there is much interest manifested in the coming of the new missionaries who claim the ‘gift of tongues.’ To inquire for ourselves, the Rev. U. G. Murphy and the writer made a call on the missionaries at No. 44 Tsukiji. We were very cordially received, and every effort was made to give full information concerning the movement.

“In the conversation it appeared that two phenomena characterize the movement: viz., Falling on the floor and

the gift of tongues. In the spiritual progress of the Christian, repentance and sanctification are called graces, this last, a gift. The experiences do not differ from those of repentance and sanctification, except that the experience is deeper, the falling on the floor being beyond the control of the will and the experiences being exceedingly ecstatic in the praise of God.

“There is no Mission Board back of the movement and no promise of support, though the living expenses of fourteen grown people and about half as many children must be considerable, as in its present stage the movement is a purely faith movement.

“We knelt in prayer with them before coming away.

“The prayers except in intensity were like the prayers which we all offer. But one of the ladies, who, as she prayed, had gradually reached a deeper and deeper emotion, closed her prayer with a few unintelligible words, which may have been words in an ‘unknown tongue’ so far as we knew.

“While they expected to use the Japanese language freely on their arrival in Japan, and were disappointed, they now take a philosophical view of the situation and feel that it would not have been best for them, or their work, to have received the language in that way, because of the probable development of spiritual pride. They are all young in their new faith and for the most part young in years and experience and have little school training.”

### “BY ANY OTHER NAME”

Success breeds imitation as note these three consecutive items in *Japan Evangelist*, October 1894, p. 59.



## The Salvation Army

International Headquarters :—

101 Queen Victoria Street

London, E. C.

August 4th, 1894.

My dear Sir,

I have just seen a copy of the *Japan Evangelist* for June and my attention has been called to several paragraphs saying that Mr. Nagasaka has started the Japan Salvation Army.

Will you kindly make a note to your readers?

(1) That Mr. Nagasaka is not an accredited agent of ours.

(2) That he has no authority whatever from us to represent us or collect money on our behalf.

(3) That we are now preparing to send a party of experienced officers to Japan to open up the work in that country.

I remain, dear Sir,

Yours sincerely

in the service of the Master,

F. Booth Tucker,  
Foreign Secretary.

\* \* \* \*

“The note to which this letter refers occurs on page 301, June, 1894. For the convenience of our readers we reprint it:—

‘Mr. G. Nagasaka, the organizer of the Japanese Salvation Army, was at one time a member of the Church of Christ in Japan; but afterwards he became a member of the Methodist Church. Several years ago he went to San Francisco and entered the Salvation Army. Recently he

returned and is now founding the Salvation Army in this country. He is visiting many cities in the interest of His work, lecturing and soliciting aid. His system resembles that of England and America, but there are some marked differences between them. His work has no connection with any foreign society. His object is to go around the country preaching mostly in tents. For the completion of his plans tents, wagons, benches and other furniture will be purchased.

\* \* \* \*

“Independent as his work seems to be, we learn from friends that Mr. Nagasaka in a certain circular appeal did use the English coat of arms. This, at best, must appear doubtful to our English friends.”

### YOKOHAMA IN 1860

W. S. Wetmore, a Shanghai merchant from 1851, who had played host for some months to Townsend Harris when the latter vainly hoped for permission to accompany the Perry expedition, in 1894 published his “Recollections of Life in the Far East” from which rich mine the following memories of Nagasaki and Yokohama are taken.

“In 1859 foreigners generally began to take advantage of the opportunity, thus afforded, for trading with and visiting Japan, and in the last week of that year I was able to gratify a long cherished desire to do so myself, and left for Nagasaki and Yokohama in the small P. & O. steamer *Azof*, Captain Gaby. There was quite a number of passengers, chiefly young men, going over on business or for pleasure, and we had a jolly passage indeed..... We spent the first of January in Nagasaki, and were

delighted with the place and the people, as all visitors must necessarily be. Then we resumed our trip, and going by the outside route, in due course reached Yokohama. A quondam Shanghai friend put me up in his bungalow, which was one of the only two foreign-built houses there, and, in default of beds, I had to make myself as comfortable as I could at night by sleeping on the floor. (p. 37)

“After remaining with my host for a few days, two or three friends clubbed together with me to set up an establishment of our own, and all the ready-made dwelling houses having been taken, we hired from the Government part of one of the long black godowns above mentioned, and with the assistance of one of the official interpreters named Tomi—who afterwards went with the first Japanese Embassy to America and Europe, where he became well-known as ‘Tommy’—and by the aid of mats, and screens, and various other devices which the Japanese use so cleverly in making much out of nothing, we contrived in a few days a very comfortable dwelling. Then, from the captain of a vessel in port, we procured a stove, some mattresses, blankets, etc., and our establishment was complete. A Chinaman came up to us in the street and offered his services as a cook, and as he looked like a decent fellow, we engaged him on the spot, and a treasure he proved to us, for he showed himself as skillful in getting up a good dinner as had the Japanese in improvising a dwelling, with make-shift utensils and materials. Indeed, we fared very well, as there was an abundant supply of oysters, fish, eggs, chickens, game, etc., and plenty of sweet oranges, while with buck-wheat flour we had excellent cakes which are dear to the American palate; and *a propos* of them I may mention that the Japanese of both sexes often visited us, without ceremony, while we were eating, and one morning, when we were at breakfast,

a very pretty girl, the daughter of one of the officials, came in and having tasted our cakes, was so much pleased with them that, as was the native custom, she asked for one or two for her mother, and wrapping them in thin paper carried them off in triumph. The delight of the old lady may be imagined by those familiar with the article, and who know that while there is nothing nicer than a buckwheat cake, hot, there is hardly anything nastier than a buckwheat cake, cold. (p. 38-9)

“It is true that, though the people generally seemed actuated by the most friendly and cordial sentiments, some of the two-sword gentry one met would pass with sullen looks and contemptuous bearing, but that we took little note of, and wandered about the country with perfect unconcern, and without ever meeting any molestation or rudeness. Thus two delightful months were spent; each day seemed to bring fresh pleasures, and a keener enjoyment of this new life, and we were looking forward to an equally unalloyed delight in the month that still remained in our vacation. In this we were doomed to disappointment. Late one Sunday afternoon, the captain of a Dutch vessel then in port came in to see us; he was a quiet, amiable, unoffensive man, and after spending some time with us he left, as we supposed, for his ship. A little later, while we were sitting at dinner, a friend came in, almost breathless with excitement, with the startling news that some foreigners had been assassinated in the main street only a few rods from our dwelling. We hastily buckled on our revolvers, and going out at once, were the first foreigners to reach the spot indicated. There we found a group of natives already assembled, who were gazing with awe-struck looks at several pieces of matting lying in the road and covering something, what we knew not, until, lifting one of them, we discovered a human hand; another, and we saw an arm; and a third,



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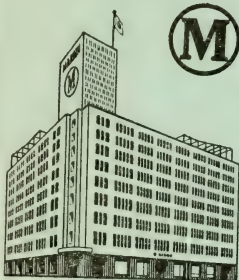
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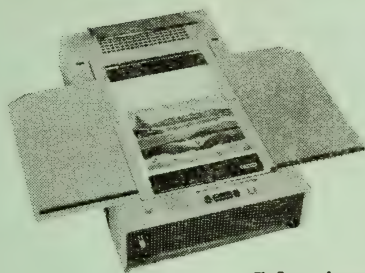
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disclosing a mangled body, which we at once recognized as that of the captain who had left us so short a time before. A little further on were more mattings, which covered the remains of another captain. Soon, the foreign residents began to arrive in numbers, and Japanese of all classes as well, including officials and many of the two-sword men, until a large crowd was gathered, upon which numerous lanterns threw their flickering glare, by whose light the Japanese could be seen exchanging uneasy, and what seemed to be sinister glances. We knew nothing of the perpetrators of the deed, whether it was the act of desperadoes or the beginning of a plot for the general assassination of foreigners which some appeared to think it was; but, of one thing we were sure, that it was entirely unprovoked. The feeling of the foreigners present was so strong, and manifested in such unmistakeable language and gestures, while the Japanese were so excited in their manner, and those who were armed so aggressive in their demeanour that, as the crowd swayed to and fro, I expected every moment that a collision would take place, and any imprudent act, on either side, would doubtless have led to one. Such a catastrophe was, however, fortunately averted and, having taken charge of the bodies of the two murdered captains, the foreigners withdrew. A day or two after, the funeral took place, with Masonic rites and all the ceremony which the resources of the settlement permitted and was attended by the several Consular representatives, the entire foreign community, and the crews of the vessels in port, it being considered desirable to make as much of a demonstration as possible. The incident greatly marred the enjoyment of the remainder of our visit. It was so mysterious! Nothing could be learned as to those who committed the terrible act, or its motive, and none of us knew but that we might be attacked in the same way at any moment, and arrangements were

therefore made for mutual aid in case of need.

"Every night we had regular watches set, and each member of the household took his turn of duty. We carried revolvers wherever we went, and gave the two-sword men a wide berth when we met them in the streets; and we were always on our guard when walking about the country. (pp. 42-4)

"The uneasiness caused by the assassinations that had taken place subsided somewhat, when it was ascertained that they were not connected with any plot against foreigners, but were the acts of fanatics or malcontents; yet the fact that such people were roving about armed with swords, which might be drawn against one at any moment, was sufficiently disquieting, and we never felt altogether safe but continued to walk about with hands upon our revolvers, and I kept mine ready for use until I embarked again on the slow-going but friendly steamer *Azof*, on my return to Shanghai, not altogether sorry to leave a country whose charms were greatly marred by the constant dread of sudden attack." (pp. 44-5)

## YOKOHAMA IN AUGUST, 1865

The author of "Visits to Japan 1865-66," did not disclose his name. He gives us an idea of Yokohama and its streets before the International Committee had gone far, or the *jinrikisha* helped solve some problems. For flavor, let us use his spelling as Hepburn's Dictionary was still in process.

"The site is said to have been little better than a mere swamp ere the Japanese Government, by vast effort and labor, filled in a stretch of ground, a mile long by a quarter broad, and built a few wooden houses thereon.

The settlement has got a very sufficient sea wall facing the bay, and at the distance of a quarter of a mile from each other are two piers or hatobas running into the sea. At both of these there is a custom-house filled with Japanese officials, all of whom wear swords, and are to be classed among the Yaconins. Round the back of the settlement runs a canal, so that the crafty Government has really made a Decima of the place after all. Our minister has just cause for objecting to our being located on such a spot, for we are veritably in a cage. There are three bridges over the canal, as outlets into the country, and at each of them there is a guard-house, in which sit several sharp-eyed Yaconins, who spy out and note everything that the country people carry in and out. The natives, as they pass, must make their obeisance; and if the Yaconins wish to examine strictly the packages that are carried past, the bearers must at once bring them before them, and go down on their hands and knees."

(pp. 27-8)

"The working coolies look strong, healthy men. They are the porters and carriers of the nation, and their dress in summer consists of the tight cloth around the loins, without the robe. Their barrows, or rather hand-carts, are great clumsy things, with wooden wheels, and an astonishingly heavy load they will draw in them. How they put their strength to it! But what a hideous noise they make, as they keep up a sort of discordant chorus of he-haw-hugh bellowed with the full force of their lungs! And when there are four or five such gangs in one street, the jarring of sounds is most distracting. One cannot say much for the streets of Yokohama. They are neither paved nor drained, and in rainy weather the mud passes description. It is, perhaps, only to be surpassed in Alexandria. One must buy a pair of boots that reach up to the knees if one wishes to walk about during the wet

weather, and then it is no light work. The convenient and most comfortable 'chairs' which are so plentiful in Hongkong, are here unknown, nor are there cabs or gharries of any kind for public use.....The houses of the foreign residents are almost all made of wood, and are of every style and form. The few stone houses that are to be seen are by no means the safest, as there is no slight possibility of a severe shock of earthquake coming upon us at any time.

"Close to the houses of the foreigners there has sprung up quite a town, full of busy native shop-keepers. This used to be a fishing village, with scarce one hundred people in it, and now there are four thousand inhabitants. Ere getting into this quarter, we pass the offices of the Bunio, or Governor of Yokohama, a dignitary of considerable rank. His dwelling house stands near Kanagawa, and he comes in here regularly every day at eleven o'clock to transact any official business that there may be to attend to—such as overlooking the custom-house matters, or questions relating to the town, or petty international questions. Let us walk down the streets, and look at the native shops. The principal street, Honcho Dore, is straight, and broad, and cleanly. The shops are especially neat and clean, and look for all the world like toy houses. (pp. 32-33)

"It seems almost incredible, but a gentleman whom I know had, on first coming here in 1859, to send his clothes to Shanghai to be washed—a journey in all of sixteen hundred miles. Under European influence, the Nipons are gradually learning to wash the clothes of the foreigner, and it is to be hoped that they will soon come to wash their own. In another matter, also, they are singularly shortsighted. Their houses are, as a rule, exceedingly neat and cleanly, but if they only manage to get the dirt and refuse outside the house, they seem to care very little what becomes of it. (p. 41)



"In every shop we find a small altar, with gilt paper and small tapers before it. On many there were emblems unfit to be mentioned, but showing plainly how degraded their worship is. One shopman, of whom I inquired what he prayed for, answered frankly and at once that he prayed for dollars, more dollars. (p. 42)

"The sun is too hot in this month of August for comfortable walking until half-past five o'clock in the evening, but at that hour we may set out. Let us take then our way over the bridge on the canal to the right of the settlement, and ascend the steep bluff. On the bluff the French flag is waving, and behind it the English flag. These wideawake Frenchmen have secured to themselves a commanding position, on which they have stationed their marines, and in which they are safe from sudden attack. They have run a flight of stone steps up the bluff, and laid out the grounds around their quarters most tastefully. The English troops are stationed further on the hills to the rear of the French. The camp passed, we find ourselves among the green fields, and flowers, and trees." (pp. 43-44)

## CHRISTIANS IN POLITICS

Rev. J. P. Moore (*Japan Evangelist*, April, 1899, p. 126) wrote:

"On the eve of my departure from Japan to America a note was handed me in which it was stated that 'the late Baron Nakajima Nobuyuki who was the first Speaker of the House of Representatives, and a leading member of the Constitutional Party, died a beautiful death reading his Bible and talking of immortality and of the Heavenly Kingdom, with his wife and children'. I was much

interested in the deceased statesman, not so much because of his position and influence among his people, but because God had used me as His instrument to teach him more especially the truths of our holy religion in connection with a Bible Class in my house at Kami Niban Cho, Tokyo, which he attended during several months, his wife at the same time attending a similar class taught by my wife. In due course of time they both confessed their faith in God and in Christ as the only Savior of men and were baptized, the ceremony having been performed in the parlor of our residence at the above mentioned place."

"He with his wife attended regularly the prayermeeting and preaching services, at times taking an active part in them. Since that time he has been in high positions both at home and abroad as a diplomat. While as a politician he may have found it difficult to perform his *Public* religious duties, it seems that the truths taught there and embraced were not cast aside, and that he died in the faith of a Christian."

## A SPARROW WHOSE FALL WAS NOTICED.

*Japan Evangelist*, February, 1905, p. 54.

"The deceased was a soldier recently killed in battle. According to recent custom in Japan, funerals of such men must be held at public expense, and as elaborate as possible — with all the 'pomp and circumstance of war' — otherwise it reflects upon the good name and patriotism of the community. Hence, when this young man from Seto Church was killed, the whole village was concerned about his funeral. They at once demanded that it should be a Buddhist ceremony. The parents were poor, ignorant

farming folk, and looked as though they would bow down in the usual humble manner at the first word from an official; but when this demand was made, they astonished all by a respectful, but decided, refusal. Deputation after deputation visited them and remonstrated with them for hours only to meet the same refusal. 'Then divide the ashes with us', said the villagers, 'and let us have a ceremony as we prefer'. 'No' said the parents again, 'we absolve you from all responsibility and will have a quiet little ceremony with the Christians only'.

"Of course the village patriotism had to negative that; and finally, as there was no help for it, they agreed that the Christians should have entire charge; this, in spite of the fact that the place of meeting was to be in a big temple. Of course, the priests were indignant at the thought of such desecration of their temple, but 'the powers that be' compelled them to yield the point. However, in the end, their feelings were not sacrificed; for it was decided that the building was too small, and the dry bed of the river was chosen—under the canopy of heaven.

"On the day appointed we went out, eight Japanese brethren and myself. First, at the home a short service, attended mainly by close friends; then we set out for the river bed, headed by the musical (?) band specially summoned from the city. On the way, long lines of school children and villagers joined the procession, while at the meeting place other crowds awaited us. With the usual deftness of this people, they had arranged things till that barren sand bed looked quite like a proper place for meeting. Seats had been placed for many, and prominent among these was the gorgeous red lacquered chair for the head priest of some temple; over it was spread the usual great red umbrella. So four priests in their brocaded silks were part of the congregation. Other distinguished persons

were representatives of the Governor, the Chief Secretary, and of Marquis Tokugawa. The Guncho (Chief of the county) and many other local officials were there.

“The exercises were entirely Christian, — singing hymns, (printed on slips distributed through the assembly), Scripture reading, prayer, and addresses, — all Christian, except when time was allowed for words of respect toward the deceased. Then nearly all who took part addressed *the spirit* of the dead soldier. Among these, prominently figured the priests, also the officials, who read short addresses. As one of the Japanese brethren said afterwards, ‘The Buddhists spoke to the dead; we Christians, to the living’.

“The firm stand taken by the parents of the young man will be a fine object lesson, showing what strength of character Christian principles produce when lived up to, and the occasion will help break down many prejudices against our religion. ‘Christians ARE patriotic; Christians DO care for and honor their dead; Christians ARE as worthy of public respect (e. g. these officials) as others’, — such thoughts likely rose in the minds of some yesterday. It was a fine opportunity for the gospel. The very banners around the bier with ‘I am the resurrection and the life’ and similar words were a sermon in themselves.”

## A NEW DENOMINATION AVERTED

Two weeks after the Nikki Synod of 1906 where the whole tone of the meeting had been for independence and against cooperation with the missions except under dominant jurisdiction, government and control by the church, the (*Japan Evangelist*, Nov., 1906, p. 398) “seventh Annual Conference of the thirty or more pastors and evangelists



working in connection with the German Reformed Mission was held in Sendai, October 22-26. This was in every way by far the best Conference of the seven yet held. All present seemed filled with happiness and every one returned to his field of labor having received a spiritual blessing.

“Several matters of more than ordinary importance came up, one of which will interest many in other parts of Japan. The Japanese workers, by a unanimous vote, it is said, passed a resolution requesting the German Reformed Mission to open up evangelistic work throughout the entire empire of Japan, instead of the Tohoku and Tokyo and vicinity, as at present, and appointed a committee of three to confer with the Mission on this subject. When this committee met a committee of the Mission, it became clear that the idea is to establish an independent Reformed Church in Japan. Many objections were offered and difficulties presented on the part of the Mission, but the Japanese brethren seem very earnest in the matter.”

## PEERS SPIRITUAL

With the Nihon Kirisuto and Kumiai Churches for many years, and the Methodist for a few months, led by strong Japanese administrators, the Seikokai members began to make their wishes for a Japanese bishop known. See *Japan Evangelist*, Jan. 1908, p. 24.

“Ten years from now the foreigner who goes to Japan, either to serve in the Church or as a teacher in the schools, will go in response to personal invitation, as an Englishman would come to America, or an American go to England. Now they ask for men to help them. This is the day of the Church’s opportunity. In Kyoto, after a

long discussion as to the need of a Japanese bishop, a resolution was unanimously adopted that, other things being equal, when another bishop was chosen for the Church in Japan, it was hoped that he might be a Japanese, but that the best man obtainable was the man needed most, whether Japanese or foreigner."

### THOSE PESKY MISSIONARIES

J. R. Black in 1881 published his *YOUNG JAPAN*, a valuable record of life in Yokohama in the first twenty years of that treaty port's history. He knew his town and the feeling rife there. He meant what he said when he wrote:

"It has always been the cry of some, and will, in all probability continue to be so, that missionaries are the bane of foreign intercourse: that all the hatred shown towards foreigners both by Chinese and Japanese has originated in their dislike of them; and that the best thing that could happen, to facilitate the spread of good feeling between foreigners and natives, would be to ship the whole staff of missionaries, be they of whatsoever denomination they may; and leave the religion of the natives uninterfered with. Happily this is not the opinion of all; and I do not think it is that of the majority. I am sure it is a very erroneous one. Into the general question of the usefulness or otherwise of missionaries, I do not propose to enter. As to the good done among the natives by individuals of their body, it would be easy to give many instances. But none will be found to call in question the benefit which the labours of certain missionaries have conferred upon their lay brethren, both in China and Japan." He goes on to speak of Dr. Hepburn and his Dictionary, of Dr. S.

R. Brown and his influence.

## WANTED OR NOT WANTED

At a time, 1913, when only a handful of the early missionaries remained and when the men shouldering the heaviest responsibilities in the missionary movement had gone through the torture of the scathing criticism accompanying the emergence of a strong independent, self-supporting Japanese church, it was like a breath of fresh air to have the leading Japanese preacher in Tokyo write in his magazine:

"We need missionaries, we want to see the present force doubled or trebled, we want no lines between city and country in suggesting to them their work, we should rejoice to see a couple of thousand of them put down in Tokyo alone. We take it for granted, that, because of his calling, the faith and morals of the missionary are above reproach, and if he be a graduate of an ordinary university, can adapt himself to circumstance, and is intellectually progressive, opportunities for successful work are practically unlimited."

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4, England. Field Rep. Miss M. C. Baggs, Haneda  
Mach, Mima Gun, Tokushima Ken. Tel. Maeda 44
- CMSJ** **Covenant Missionary Society of Japan.** Home Rep.

Rev. Ralph P. Hanson, 5101 N. Francisco Ave., Chicago 25, Illinois, USA. Field Rep. Rev. Melbourne J. Metcalf, 990 Nakamegro 3-chome, Meguro Ku, Tokyo. Tel. 712-8746

- CN**      **Church of the Nazarene.** Home Rep. Dr. Remiss Rhefeldt, 6401 Paseo, Kansas City 10 Missouri. Field Rep. Dr. W. A. Eckel, 229 Oyama-cho, Tamagawa, Setagaya Ku, Tokyo. Tel. 70-4070
- CPC**      **Cumberland Presbyterian Church.** Home Rep. Rev. Arleigh Matlock, 1978 Union Street, Box 5746, Crosstown Station. Memphis 4, Tennessee, USA. Field Rep. Rev. Thomas Forester, 3366-3, Minami Rinkan, Yamato Machi, Koza Gun, Kanagawa Ken. Tel. Yamato 409
- CRJM**      **The Christian Reformed Japan Mission.** Home Rep. Rev. Henro J. Evenhouse, 2850 Kalamazoo Ave., Grand Rapids, Michigan, USA. Field Rep. Rev. Henry Bruinooge 299 Egota 1-chome, Nakano Ku, Tokyo.
- EFCA**      **Evangelical Free Church Mission of Japan.** Home Rep. Rev. H. G. Rodine, 2950 Nicollet Ave., Minneapolis, Minn., USA. Field Rep. Mr. David J. Hesselgrave, 33-2 Higashi Ono-cho, Koyama, Kita Ku, Kyoto Shi.
- ELC**      **Evangelical Lutheran Church Japan Mission.** Home Rep. 422 South Fifth St., Minneapolis, Minnesota, USA. Field Rep. Dr. Olaf Hansen, 21 Maruyama-cho, Bunkyo Ku, Tokyo. Tel. 94-0835
- FCM**      **Free Christian Mission.** Home Rep. Mr. Rof Engebretsen, Filadelffia, St., Olavs gete 24, Oslo, Norway. Field Rep. Mr. Aage Torp, 9-1 Tawara Shimomach, Fukui Shi. Tel. Fukui 6315
- FEAM**      **Far East Apostolic Mission, Inc.** Home Rep. Mrs. L. W. Coote, 214 Calfax, San Antonio, Texas. Field Rep. Rev. L. W. Coote, Ikoma-machi, Ikoma Gun, Nara Ken.
- FEGC**      **Far Eastern Gospel Crusade in Japn.** Home Rep. Mr. Philip E. Armstrong, 902 Hennepin Ave., Minnesota,

- USA. Field Rep. Mr. Rollin Reasoner, 111 Hakuraku, Kanagawa Ku, Yokohama Shi. Tel. 49-9017
- FKK** **Fukuin Koyu Kai.** Home Mr. M. Pfaff, 3121 N. 13 th Street, Philadelphia 33, Pa., USA. Field Rep. Miss E. S. Bower, 63-1, Showa-cho, Hamadera, Sakai Shi, Osaka. Tel. Hamadera 19
- FM** **Friends Mission.** Field Rep. Miss Esther B. Rhoods, 14 Mitadai-machi 1-chome, Shiba, Minato Ku, Tokyo. Tel. 45-0804
- FWBM** **Free Will Baptist Mission.** Home Rep. Mr. Raymond Riggs, 3809 Richland Ave., Nashville, Tenn., USA. Field Rep. Mr. Wesley Calvery 7 Shin-machi, Abashiri Shi, Hokkaido.
- GAM** **German Alliance Mission.** Home Rep. Kurt Zimmermann, Allianz Mission Barmen, Wuppertal Barmen, Postfach 12, West-Gemany. Field Rep. Mr. Walter Werner, Takehana, Daibutsu-cho, Hashima Shi, Gifu Ken.
- GCMM** **The General Conference Mennonite Mission.** Home Rep. Mr. John Thiessen 722 Main Street, Newton, Kansas USA. Field Rep. Mr. Peter W. Voran. 50, Yodogawa-cho 3-chome, Miyazaki Shi. Tel. 871
- HFD** **Hokkaido Fukuin Dendo Kai.** Home Rep. Oakland Evangelitical Ass. Field Rep. Mr. R. E. McNaughton, 7-10 Hon-cho, Hakodate Shi, Hokkaido.
- HSEF** **High School Evangelism Fellowsip, Inc.** Home Rep. Mr. A. Braudt Reed, 15 Park Row, N. Y., 38 N. Y., USA. Field Rep. Mr. Kenneth W. Clark, Shibuya P. O. Box 58, Tokyo, 1073 Ohara-cho, Setagaya Ku, Tokyo. Tel. 32-5602
- IBC** **Interboard Committee for Christian Work in Japan.** Home Office: Room 501, 156 Fifth Ave., New York 10, N. Y., USA. Field Office: 8 th Floor, Protestant Christian Center. 2 Ginza, 4-chome, Chuo Ku, Tokyo. Tel. 56-6966
- IBPM** **Independent Board of Presbyterian Missions.** Home Rep. Dr. J. Gordon Holdcroft, 246 W. Walnut Lane,



Philadelphia 44, Pa., USA. Field Rep. Rev. Philip R. Foxwell, 273 Horinouchi, 1-chome, Suginami Ku, Tokyo. Tel. 311-0017, 5510

**IFG**      **International Church of the Foursquare Gospel.** Home Rep, Dr. Herman Mitzner, 1100 Glendale Blvd. Los Angeles 26 California, USA. Field Rep., Mr. Jack Francey, 941 Higashi Oizumi Nerima Ku, Tokyo.

**IGL**      **International Gospel League.** Home Rep, Rev. Howard Leurs, Box 519 Pasedena, Calif., USA. Field Rep. Dr. Janet R. Kiel, 93 Uyama, Sumoto Shi, Awaji-shima. Tel. Sumoto 467

**IMM**      **International Mission to Miners.** Home Rep. Mr. W. E. Thewell-Coofer Davenahm Ave., Northwood, Mddx, England. Field Rep. Mr. A. V. Windsor, 445 Hyak-ken-mach, Maebashi Shi, Gumma Ken. Tel. Maebashi 5742

**IND**      **Independent.**

**IUGM**      **International Union of Gospel Missions, Inc.** Field Rep. Dr. Hugh Moreton, 748 Sakai, Musashino Shi, Tokyo. Tel. 022-2224

**JBMM**      **Japan Baptist Mid-Missions.** Home Rep. Mr. Arthur G. Fetzer, 1120 Chester Ave., Cleveland, Ohio, USA. Field Rep. Mr. Dan Bishop, Kita Gorouchi-cho 29-1, Fukushima Shi.

**JCBM**      **Japan Conservative Baptist Mission.** Home Rep. Dr. Vincent Brushwyler, 352 Wellington Ave., Chicago 14, Illinois, USA. Field Rep. Mr. George Huttenlock, 116 Sakana-machi, Sendai Shi, Miyagi Ken. Tel. 3-1458

**JCGM**      **Japan Committee of German Missions.** Home Rep. Rev. Ramsauer, Bremen, Am Iobben 123, Germany.

**JEB**      **Japan Evangelistic Band.** Home Rep. Mr. B. Godfrey Buxton, 19 John Street, London, W. C. I, England. Field Rep. Mr. William Bee, 11 Shiomidai-cho, 5-chome, Suma Ku, Kobe Shi. Tel. Suma 5651

**JEM**      **The Japan Evangelical Mission.** Home Rep. Rev. Don

C. Bruck, Box 444, Three Hills, Alberta, Canada (USA) 4500 36 Ave., N. E. Seattle 5, Washington. Field Rep. Rev. Lyman R. Spaulding, 2895 Kita Nakajima-cho, Nagaoka Shi, Niigata Ken. Tel. Nagaoka 4229

**JFM Japan Free Methodist Mission.** Home Rep. Dr. Byron S. Lamson, Winona Lake, Indiana, USA. Field Rep. K. L. Snider, 45 Maruyama-dori 1-chome, Abeno Ku, Osaka. Tel. 66-4661

**JGF Japan Gospel Fellowship.**—→FKK

**JIM Japan Inland Mission.** Home Rep. Rev. J. S. A. Williams, 12 Curlewis St., Mont Albert. E. 10, Melbourne. Victoria, Austraria. Field Rep. Mr. Hugh Kennedy, 3 Higashi Hon-mach, Shimogamo, SaKyo Ku, Kyoto Shi.

**JMBM Japan Mennonite Brethern Mission.** Home Rep. Rev. J. B. Toews, 315 So. Lincoln, Hillsboro, Kansas, USA. Field Rep. Mr. Roland Wiens, 59, Sompachi-cho, Ikeda Shi, Osaka Fu. Tel. 076-8710

**JMM Japan Mennonite Mission.** Home Rep. Mr. J. D. Graber Mennonite Board of Missions & Charities, 1711 Prairies St., Elkhart, Ind., USA. Field Rep. Mr. Carl Bech, Nishi 7 Jo, Minami 17-chome, Obihiro Shi, Hokkaido.

**JRB Japan Regular Baptist.** Home Rep. Rev. E. V. Apps, Box 29 Mission City, B. C., Canada. Field Rep. Mr. F. L. Pickering, 380 Nakagawa, Takaoka Shi, Toyama Ken.

**JSC Japan Soul Clinic.** Home Rep. Rev. Fred Jordan, P. O. Box 67, Los Angeles 53, Calif., USA. Field Rep. Mr. Tony Lara, c/o Christ's Children Home, Nagase, Saeki Shi, Oita Ken.

**LB Leutheran Brethren Mission of Japan.** Home Rep. Rev. Orvin Thompson, Fergus Falls, Minnesota, USA. Field Rep. Rev. Morris Werdal, 8 Kami-cho Narayama Moto Shin-machi Akita Shi. Tel. 4949

- LCMSJM** **Lutheran Church Missouri Synod Japan Mission.** Home Rep. Rev. O. H. Schmid D. D., 210 No. Broadway. St., Louis, Missouri. Field Rep. Rev. LeRoy Hoss, 16 Fujimi-cho 1-chome, Chiyoda Ku, Tokyo. Tel. 33-6266
- LEAF** **Lutheran Evangelical Association of Finland.** Home Rep. Rev. Toivo Rapeli, Malminkatu 12 B. Helsinki, Finland. Field Rep. Rev. Arthur Karen, 108 Kobinata, Suido-cho, Bunkyo Ku, Tokyo. Tel. 94-7659
- LFCN** **Lutheran Free Church of Norway, Japan Mission.** Home Rep. Rev. O. A. Sommernes, Wergelandsgt. 4, Moss, Norway. Field Rep. Rev. Rolf Godoy, Torii-machi, Tsu Shi, Mie Ken. Tel. 6246
- LM** **Liebnzeller Mission.** Home Rep. Rev. A. Achenbach Bad Liebnzell, Wuerttemberg, West Germany. Field Rep. Mr. A. G. Ettling, 1933 Nakanoshima, Kawasaki Shi, Kanagawa Ken. Tel. Noborito 334
- MAR** **Marburger Mission.** Home Rep. Marburg Lahn, Stresemannstr, 25 West-Germany. Field Rep. Deaconess Karoline Steinhoff, 133-4 Aza Nishi-Matsumoto, Nishi-Hirano, Mikage-cho, Higashi Nada Ku, Kobe Shi.
- MCC** **Mennonite Central Committee.** Field Rep. Mr. Paul Peachey, 26 Sekiguchi Daimachi, Bunkyo Ku, Tokyo. Tel. 94-6235
- MCCS** **Mission Covenant Church of Sweden.** (Svenska Missions-foerbundet) Home Rep. Rev. A. Stenström, Tegnergatan 8, Stockholm, Sweden. Field Rep. Rev. G. Kristiansson, 360 Aminohama, Okayama, Shi. Tel. Okayama 2-9672
- MM** **Mino Mission.** Home Rep. Mr. Harry E. Smith, 356 Acton Rd., Columbus 14, Ohio, USA. Field Rep. Miss. Elizabeth A. Whewell Tomidahara, Yokkaichi Shi, Mie Ken. Tel. Tomita 96
- MSWF** **Missionary Soul Winning Fellowship.** Home Rep. Rev. Lee Shelley, Box 7271, Long Beach, California, USA.
- NAB** **North American Baptist.** Home Rep. Rev. Richard Schilke, 7308 Madison Street, Forest Park, Illinois,

USA. Field Rep. Mr. Edwin C. Kern, 4 Nishisanjoincho, Kinugawa, Kita Ku, Kyoto. Tel. 45-2027

- NAV** **The Navigators.** Home Rep. Mr. Lorne C. Samy, Colorado Springs, Colorado, USA. Field Rep. Mr. Robert R. Boardman, 9 Hitotsubasi 2-chome, Kanda, Chiyoda Ku, Tokyo. Tel. 33-8887
- NEOM** **Norwegian Evangelical Orient Mission.** Home Rep. Mr. John. Gulbrandsen, Mollergaten 20, Oslo, Norway. Field Rep. Rev. Frank Kongstein, 9-41, Kita-Kimigatsuka, Iwaki Shi, Fukushima Ken.
- NLM** **Norwegian Lutheran Mission.** Home Rep. Rev. Tormod Vaagen, Grensen 19, Oslo, Norway. Field Rep. Rev. Kaarre Boe, 8 Nakajima-dori 2-chome, Fukiai Ku, Hyogo Ken. Tel. 2-3601
- NMA** **Norwegian Mission Alliance.** Home Rep. Mr. Paul Walstad, Munchsgt 6, Oslo, Norway. Field Rep. Rev. Abraham Vereide, 231 Shinden, Ichikawa Shi, Chiba Ken.
- NMS** **Norwegian Missionary Society.** Home Rep. Dr. Fridtjov Birkeli, Asylgata 10, Stavanger, Norway. Field Rep. Rev. Steinar Kjollesdal, 197 Shikido, Takamatsu, Wakayama Shi, Wakayam Ken. Tel. Wakayama 4-1489
- NTM** **New Tribes Mission.** Home Rep. Mr. Kenneth Finney, Woodworth, Wisconsin. Field Rep. Mr. George Bennet, 153 Kitano, Tokorozawa Shi, Saitama Ken.
- OB** **Omi Brotherhood.** Field Rep. Dr. Merrell Vories Hitotsuyanagi Omi-Hachiman, Shiga Ken. Tel. 456
- OBM** **Oriental Boat Mission.** Home Rep. Rev. H. A. Hermansen P. O. Box 428, Chicag 90, Illinois, USA. Field Rep. Rev. V. Gizzi, 466-469 Aza Ogi, Nakahama, Honjo-cho, Higashi Nada Ku, Kobe Shi.
- OBS** **Open Bible Standard Mission.** Home Rep. Rev. O. R. Isbill, 851-16 th St., Des Moines, Iowa, USA. Field Rep. Rev. R. L. Rounds, 76 Koshienguchi 5-chome, Nishinomiya Shi.



- OBSF**     **Oriental Bible Study Fellowship.**    Field Rsp. Mr. M. L. Fieldhouse, 648 Kyudo, Karuisawa Machi, Nagano Ken.
- OMF**     **Overseas Missionary Fellowship.**    Home Rep. Mr. J. O. Sanders, 2 Cluny Road, Singapore, 10.    Field Rep. Mr. D. E. Hayman, 344B Seijo-machi, Setagaya Ku, Tokyo.    Tel. 41-8934
- OMS**     **The Oriental Missionary Society.**    Home Rep. Dr. Eugene A. Erny, 850 North Hobart Blvd., Los Angeles, California, USA.    Field Rep. Dr. Roy P. Adams, 388-3 Kashiwagi-cho, Shinjuku Ko, Tokyo.
- OMSS**    **Orebro Missionary Society of Sweden, Baptists.**    Home Rep. Rev. Bi Eriksson Skolgatan, 11, Orebro, Sweden.    Field Rep. Mr. Erik Sandbelg, 122 Aoi-cho, Minato Ku, Yokoyama Shi.
- OPC**     **Orthodox Presbyterian Church Japan Mission.**    Home Rep. Rev. John P. Galbraith, 712 Schaff Building, 1505 Race Street, Philadelphia 2, Pennsylvania, USA.    Field Rep. Rev. R. Heber McIlwaine, 116 Otachibamach, Sendai Shi.
- PAC**     **The Pentecostal Assemblies of Canada.**    Home Rep. Rev. G. R. Upton. 50 Euston Ave., Toronto, Ont., Canada.    Field Rep. Mr. D. H. Kauffman, 77 Kita Sichiban-cho, Sendai Shi.    Tel. 2-7282
- PCC**     **Presbyterian Church in Canada.**    Home Rep. Dr. E. H. Johnson, 63 St., George St., Toronto 5, Ontario Canada.    Field Rep. Rev. Donald H. Powell. 1, Takezon-cho, Suita Shi, Osaka.    Tel. 38-3839
- PCM**     **Philadelphia Church Mission.**    Home Rep. Rev. Roy Johnson Philadelphia Church, 7704 24 N. W. Seattle 7, Washington, USA.    Field Rep. Rev. Harold N. Hestekind, 205 Honmoku, Ozato-cho, Naka Ku, Yokohama.
- PCUS**    **Presbyterian Church in the U.S., Japan Mission.**    Home Rep. Dr. C. Darby Fulton, P. O. Box 330, Nashville,    Rep. Dr. C. Darby Fulton, P. O. Box 330, Nashville,

Tennessee, USA. Field Rep. Mr. John H. Brady, 41 Kumochi-cho 1-chome, Fukiai Ku, Kobe. Tel. Kobe 2-2591

- PEC Protestant Episcopal Church in the USA.** Home Rep. Rev. Henry Knox Sherrill, D. D. 281 Fourth Ave., New York 10, N.Y. Field Rep. Rev. Kenneth E. Heim, D.D., 48 Aoyama 1-chome, Minami-cho, Akasaka, Minato Ku, Tokyo. Tel. 48-5435
- RCA Reformed Church in America.** 156 Fifth Ave., New York 10, New York, USA.
- RPM The Reformed Presbyterian Mission in Japan.** Home Rep. Mr. William Metcalfe, 27 Overlook Drive, Chappaqua, New York, USA. Field Rep. Mr. Gene W. Spear 12, Ichinotani-cho 2-chome, Suma Ku, Kobe. Tel. 7-2490
- SA Salvation Army.** Home Rep. General Wilfred Kitching, Wm. Booth Memorial Training College Denmark Hill, Lodon S.E. 5, England. Field Rep. Lieut. Commissioner Charles Davidoson, 17 Jinbo-cho 2-chome, Kanda, Chiyoda Ku, Tokyo. Tel. 33-7311, 12, 13
- SAJM Swiss Alliance Japan Mission.** Home Rep. Mr. Eugen Schmidt St. Georgenstr, 23, Winterthur 1 Switzerland. Field Rep. Mr. Paul Schär, Chigusa Kanai Mura, Sado Gun, Niigata Ken. Tel. Nakaoki 377
- SAMJ Swedish Alliance Mission in Japan.** Home Rep. Rev. A. Almquist Svenska Alliansmissionen, Vaestra Storgatan 14, Joenkoeping, Sweden. Field Rep. Rev. Josef Simeonsson, 127, Kamiikegawa-cho, Hamamatsu Shi, Shizuoka Ken.
- SB The Japan Mission of the Foreign Board of the Southern Baptist Convention.** Home Rep. Dr. Baker J. Cauthen, P.O. Box 5148, Richmond 20, Va., USA. Field Rep. Dr. George Hays, 11 Kamiyama-cho, Shibuya Ku, Tokyo. Tel. 46-5564
- SBM Swdish Baptist Mission.** Home Rep. Rev. Eric Strutz, Norrtullsgatan 110, Stockholm, Sweden. Field Rep.

Mr. Oscar Rinell, 567 Shinzaike, Himeji Shi. Tel. Himeji 2052B

- SDA**      **Seventh Day Adventists.** Home Rep. Mr. R. R. Figuhr, Takoma Park, Washington, D.D., USA. Field Rep. Mr. F. R. Millard., 164 Onden 2-chome, Shibuya Ku, Tokyo. Tel. 40-1171
- SEMJ**      **Swedish Evangelical Mission in Japan.** Home Rep. Mr. Joel Eriksson, Brunnsgatan 4, Stockholm, Sweden. Field Rep. Mr. Folke Persson, 43 Shimouma-machi 3-chome, Setagaya Ku, Tokyo. Tel. 42-9094
- SEOM**      **Swedish Evangelical Orient Mission.** Home Rep. Mr. Martin Lindén Svenska Missionen i Kina Och Japan. Drottninggt. 55, Stockholm, Sweden. Field Rep. Mr. Gösta Goës, 149, Hira-machi, Numazu Shi, Shizuoka Ken.
- SFM**      **Swedish Free Mission.** Home Rep. Rev. Sam. Nystrom, Box 6082 Stockholm, Sweden. Field Rep. Rev. John H. Johnson, 1953 Nagata-machi, Minami Ku, Yokohama. Tel. 3-6959
- SHM**      **Swedish Holiness Mission.** Home Rep. Mr. Stig Abrahamsson. Vasavagen. 61, Linkoping, Sweden. Field Rep. Mr. Arnold M. Hjertstrom. 17 Hikage, Shirakawa Shi, Fukushima Ken. Tel. Shirakawa 3346
- SPG**      **Society for the Propagation of the Gospel in Foreign Parts.** 15 Tufton St., Westminster, London S. W. 1, England. Japan Representative: Miss A. K. Woolley, Koran Jogakko, 1046. Hiratsuka 7-chome, Shinagawa Ku, Tokyo. Tel. 78-4736
- SSJE**      **Society of St. John the Evangelist.** Home Rep. Rev. Granville M. Williams, 980 Memorial Drion, Cambridge 38, Mass., USA. Field Rep. Rev. Stephen H. Kimura St. Michael's Monastery, Shimada Kawagishi, Oyama Kyoku Kunai, Tochigi Ken.
- SSM**      **Suomi Synod Mission.** Home Rep. Rev. J. E. Kunos, 403 Cooper Ave., Hancock, Michigan, USA. Field

Rep. Rev. Eino Vehanen. 2210 Sanno 2-chome, Ota Ku, Tokyo. Tel. 76-4209

- TEAM**     **The Evangelical Alliance Mission. (Nippon Demei Kiri-suto Kyodan)** Home Rep. Dr. David H. Johnson, 2845 W. McLean Ave. Chicago 47, Illinois, USA. Field Rep. Rev. Donald A. Walter, 1 Kitazawa 2-chome, Setagaya Ku, Tokyo. Tel. 42-3442, 414-5869
- UCC**        **United Church Canada.** Wesley Building, 299 Queen St. W. Toronto, 2B, Ontario, Canada
- UCMS**      **United Christian Missionary Society.** Dr. Virgil A. Sly. Missions Building, 22 South Downey Ave., Indianapolis 7, Indiana
- ULCA**      **United Lutheran Church in America.** Home Office: Board of Foreign Missions United Lutheran Church in America, 231 Madison Ave., New York 16, N.Y. USA. Field Office: Japan Lutheran Missionaries Association, 29 Mituzawa Shimo-cho, Kanagawa Ku, Yokohama. Tel. 4-7252
- UMI**        **Universal Missions Inc.** Home Rep. Mr. Howard Funder, 1120 So Chapel Ave., Alhambra, Calif., USA. Field Rep. Rev. W. M. Twilleager, 43-7 Watarise, Naruo-cho, Nishinomiya Shi, Hyogo Ken.
- WEC**        **Worldwide Evangelization Crusade.** Home Rep. Mr. Norman P. Grubb, Box A. Fort Washington, Penna., USA. Field Rep. Mr. Kenneth Roundhill, 569 Kondo, Gokasho-cho, Kanzaki Gun, Shiga Ken. Tel. Ishizuka 47
- WGM**        **World Gospel Mission.** Home Rep. Mr. George R. Warner, Box 949, Marion, Indiana, USA. Field Rep. Rev. Daraid Kuba, 20 Nakamura-cho, Itabashi Ku, Tokyo.
- WM**         **American Wesleyan Methodist in Japan.** Home Rep. Dr. Frank B. Birch, 4800 So. Washington St., Marion, Indiana, USA. Field Rep. Mr. Roy S. Nicholson, Jr., 11, Nakamura cho, Itabashi Ku, Tokyo. Tel. 96-2401



- WMC**     **World Missions to Children.** Home Rep. Rev. E. V. Steele, Box 993, San Jose, California, USA. Field Rep. Rev. Phares Paul Huggins, 850 Tenjin-cho, Sasebo Shi, Nagasaki Ken. Tel. 6909
- WRBCMS**   **Walworth Road Baptist Church Missionary Society.** Home Rep. Mr. R. Jarvis. Field Rep. Miss F. E. Penny. 467, Oaza Ai, Ibaragi Shi, Osaka Fu. Tel. Ibaragi 3145
- WRPL**     **World Revival Pryaer League Inc.** Home Rep. Mr. Merrill Sickles, 1631 Poplar Drive, Falls Church, Virgina, USA. Field Rep. Mr. M. D. Ross, 8 Azumabashi 1-chome, Sumida Ku, Tokyo. Tel. 622-5248
- WUMS**     **Woman's Union Missionary Society.** Home Rep. Mrs. Wallace Paddon 80 E. 11th., New York 3, N. Y. USA. Field Rep. Miss Catherine Powell, 221 Yamate-cho, Naka Ku, Yokohama. Tel. 2-9049
- YFC**     **Youth For Christ.** Home Rep. Dr. T. W. Engstrom, 109 No. Cross St., Wheaton, Ill., USA. Field Rep. Rep. Edmund E. Mills, 75 Kita Ogi-machi, Kita Ku, Osaka. Tel. Kobe 8-3149
- EUB**     **Evangelical United Brethren Church.** 1409 U. B. Building, Dayton 2, Ohio, USA

## LIST OF MISSIONARIES

### A

**Aaby, Mr. & Mrs. Ogden L.**  
1953 SDA — 171 Amanuma  
1-chome Suginami Ku, Tokyo  
(39-5161)

東京都杉並区天沼 1 丁目 171  
アービー

**Aamodt, Rev. & Mrs. Conrad**  
1951 ELC — 20 Tokiwadai  
2-chome, Itabashi Ku, Tokyo  
(96-5524)

東京都板橋区常盤台 2 丁目 2  
アーモッド

**Aasland, Rev. & Mrs. Harold**  
1954 ELC — 17 Kajima-cho  
1-chome, Fuji Shi, Shizuoka Ken  
(1392)

静岡県富士市加島町 1 丁目 17  
アースランド

**Abrahams, Mr. & Mrs. D. J.**  
1952 OMF — 9-2 Kasuga-cho  
Hakodate Shi

函館市春日町 9 丁目 2  
アブラハムス

**Adams, Rev. & Mrs. Evyn** 1951  
IBC—500 Shimo-ochiai 1-chome,  
Shinjuku Ku, Tokyo  
(95-3666)

東京都新宿区下落合 1 丁目 500  
アダムス

**Adams, Rev. & Mrs. George J.**  
1959 IBC — East Apartment 6-  
13 4-chome, Kudan, Chiyoda  
Ku, Tokyo (33-6763)

東京都千代田区九段 4 丁目 13 の  
6 東アパート アダムス

**Adams, Rev. & Mrs. Roy P.**  
1916, 1954 OMS—Furlough

**Adams, Mr. & Mrs. Warren** 1949  
IND — 49 O-machi Toyama  
Shi

富山市大町 49 アダムス

**Adams, Mr. & Mrs. Wills** 1950  
TEAM — 423 Honan-cho,  
Suginami Ku, Tokyo  
(311-0204)

東京都杉並区方南町 423  
アダムス

**Aho, Miss Ilma Ruth** 1953 LEAF  
—16178 Akaho, Komagane Shi,  
Nagano Ken

長野県駒ヶ根市赤穂 16178 アオ

**Airo, Miss Jenni** 1907 LEAF—  
6709 Tonbe, Shimo Suwa  
Machi, Nagano Ken

長野県下諏訪町屯部 6709  
アイロ

**Akichika, Rev. & Mrs. Yutaka**  
JGB — 1548 Shimohoya, Hoya  
Machi, Kitatama Gun, Tokyo

東京都北多摩郡保谷町下保谷  
1548 アキチカ

- Alberti, Miss, Janice Louise** IBC  
(J3)—Kobe Jogakuin, 65 Okadayama, Nishinomiya Shi  
(5-0956)  
西宮市岡田山 65 神戸女学院  
アルバーチ
- Allen, Mr. & Mrs. Phillip** 1953  
TEAM—Furlough
- Allen, Rev. & Mrs. Shelton** 1952  
FEGC—Furlough
- Allen, Miss Thomasine** 1915  
ABFMS—Kuji Christian Center  
Kuji Shi, Iwate Ken (25)  
岩手県久慈市 久慈クリスチャン・センター アレン
- Allum, Miss Iris** 1951 IBC—75  
Okada-machi, Kumamoto Shi  
熊本市岡田町 75 アルム
- Almefors, Mr. & Mrs. Eric** 1951  
SEMJ—42 Ohashinai 1-chome,  
Muroran Shi, Hokkaido  
北海道室蘭市小橋内 1 丁目 42  
アルメホース
- Alsdorf, Rev. & Mrs. Howard A.**  
1938 ULCA — 88 Torikai-cho  
2-chome, Fukuoka Shi  
(4-0497)  
福岡市鳥飼町 2 丁目 88  
アスドルフ
- Althouse, Miss Sue, 1955** IBC  
Interboard House, 4-12 Shiba  
Koen, Minato Ku, Tokyo  
(43-2188)  
東京都港区芝公園 12 の 4 IB ハウス  
アートハウス
- Alve, Rev. & Mrs. Bjorn** 1950  
NMS — 2-18, Kamiike Kita,  
Kawamo, Takarazuka Shi,  
Hyogo Ken  
兵庫県宝塚市川面上池北 18 の 2  
アルベ
- Ammons, Mrs. M. Anne** IND  
1 Kitazawa 2-chome, Setagaya  
Ku, Tokyo (42-4209)  
東京都世田谷区北沢 2 丁目 1  
アモンス
- Andaas, Rev. & Mrs. Arnfinn**  
1951 NEOM—9 Onada, Ueda,  
Nakoso Shi, Fukushima Ken  
福島県勿来市植田小名田 9  
アンドース
- Anderson, Miss Irene** 1928 IBC  
— 95 Shimizu Dai, Koriyama  
Shi, Fukushima Ken (1687)  
福島県郡山市清水台 95  
アンダーソン
- Anderson, Miss Mildred** 1951  
JEM — 645 Hanezawa Mae,  
Tsuruma, Fujimi Mura, Iruma  
Gun, Saitama Ken  
埼玉県入間郡富士見村鶴間羽沢  
前 アンダーソン
- Anderson, Miss Myrtle** 1951 JEM  
—c/o Student Christian Center,  
1, 2-chome, Surugadai, Chiyoda  
Ku, Tokyo  
東京都千代田区駿河台 2 丁目 1  
キリスト教学生センター  
アンダーソン
- Anderson, Miss Wanda** 1955 ELC  
— 38 Torisu-cho 1-chome,  
Minami Ku, Nagoya  
名古屋市南区鳥栖町 1 丁目 38  
アンダーソン

**Andersson, Rev. & Mrs. Evert**  
1951 SFM—339 Takabatake-cho  
Kofu Shi, Yamanashi Ken  
(Kofu 6335)

山梨県甲府市高島町 339

アンダーソン

**Andersson, Miss Thali SAMJ—**  
61 Yokosa, Furujiku-cho, Toyo-  
kawa Shi, Aichi Ken

愛知県豊川市古宿町横左 61

アンダーソン

**Andrews, Miss Sarah 1916 CC**  
—c/o Numazu Church of Christ  
Numazu Shi, Shizuoka Ken

静岡県沼津市 沼津キリスト教会

アンドリュース

**Ankeney, Mrs. Margaret 1923**  
IBC—60 Kozenji-dori, Sendai  
Shi (2-7439)

仙台市光禅寺通り 60 アンケーニ

**Anspach, Rev. & Mrs. Paul**  
Parker, Jr. 1950 ULCA—27  
Noboriuchi Machi, Shugakuin,  
Sakyo Ku, Kyoto (7-4682)

京都市左京区修学院登内町 27

アンスパック

**Antholin, Rev. & Mrs. August**  
PEC—1091, 1-chome, Sonoda  
Machi, Okura, Yahata Shi  
八幡市大蔵園田町 1 丁目 1091

**Anthony, Miss Jean S. 1951 IBC**  
(J3) — 106 Honmachi 6-chome,  
Toyonaka Shi Osaka Fu

大阪府豊中市 6 丁目 106

アンソニー

**Aoki, Mr. & Mrs. Hideo IND —**  
819 Kamiyama Kurume Machi,  
Kita Tama Gun, Tokyo

東京都北多摩郡久留米町神山 819

アオキ

**Appleton, Rev. Robert F. 1951**  
SSJE — 8 Sakae-cho, Shiba,  
Minato Ku, Tokyo (43-5642)

東京都港区芝栄町 8

アップルトン

**Archbold, Mr. D. J. OMF—21**  
Aza Hara, Tomizawa, Sendai  
Shi

仙台市富沢字原 21

アーチボード

**Archer, Mr. & Mrs. Sam 1952**  
TEAM—1603 Omiya-cho Sugi-  
nami Ku, Tokyo

東京都杉並区大宮町 1603

アーチア

**Archibald, Miss. Margaret 1928**  
PCUS — Smythe Hall, Kinjo  
College, Omori, Moriyama Shi,  
Aichi Ken (Omori 53-ko)

愛知県守山市大森 金城学院

アーチボルド

**Arinaga, Mr. & Mrs. Thomas**  
Tonio 1959 IBC—

**Arklie, Miss Janet 1956 IBC—**  
2 Higashi Toriizaka-machi,  
Azabu, Minato Ku, Tokyo  
(48-3325)

東京都港区麻布東鳥居坂町 2

アークリー

**Armstrong, Miss Margaret 1903**  
IBC—273 Sogawa-cho, Toyama  
Shi (4090) (Retired)

富山市総曲輪町 273

アームストロング

**Arnesen, Rev. Jacob 1954 PCM**  
—69 Zenma, Isogo Ku, Yoko-  
hama

横浜市磯子区ゼンマ 69

アーネソン



**Arnold, Rev. & Mrs. Paul ELC**  
— 56 Higashi, Takasu Dori  
Kariya, Kariya Shi, Aichi Ken  
愛知県刈谷市刈谷高須通東 56  
アーノルド

**Arnold, Rev. & Mrs. Ray D. 1953**  
BBF—3-328 Nobuto-cho, Chiba  
Shi, Chiba Ken (324)  
千葉県千葉市登戸町 3 の 328  
アーノルド

**Arthur, Miss Wilma JEM —**  
Kashiwazaki Seisho Gakuin,  
Kujiranami Machi Kashiwazaki  
Shi, Niigata Ken  
新潟県柏崎市鯨波町  
柏崎聖書学院 アーサー

**Arvefjord, Rev. & Mrs. Stig**  
MCCS—Furlough

**Asbill, Mr. Arthur IND —**  
Furlough

**Aske, Dr. & Mrs. Sigurd LFCN**  
—Furlough

**Askew, Rev. & Mrs. Curtis D.**  
1949 SB—86 Harajuku 1-chome,  
Shibuya Ku, Tokyo (45-1510)  
東京都渋谷区原宿 1 丁目 86  
アスキュー

**Askew, Mr. & Mrs. Manfred**  
1951 BPT — Hakonegasaki,  
Mizuho Machi, Nishitama Gun,  
Tokyo  
東京都西多摩郡瑞穂町箱根ヶ崎  
アスキュー

**Aspberg, Miss Ingrid 1950**  
SEOM — 528-1 Ohito, Ohito-  
Machi, Tagata Gun, Shizuoka  
Ken  
静岡県田方郡大仁町大仁 1 丁目  
528 アスベリ

**Attaway, Mr. & Mrs. Kenneth**  
CEF — 146 Nishiyama-cho  
Ashiya Shi, Hyogo Ken  
芦屋市西山町 146 アタウェイ

**Attwater, Miss Violet JIM—3**  
Higashi Hon Machi, Shimogamo  
Sakyo Ku, Kyoto  
京都市左京区下鴨東本町 3  
アットウォーター

**Auch, Rev. & Mrs. Clemence**  
1954 NAB c/o Mission Head-  
quarters — 4 Nishisonjoin-cho  
Kinugasa, Kamikyo Ku, Kyoto  
京都市上京区衣笠西尊上院町  
教団本部内 アオク

**Auchenbach, Miss E. Louise 1957**  
IBC—Interboard House, 4-12  
Shiba Koen, Minato Ku, Tokyo  
東京都港区芝公園 12 の 4  
IB ハウス アーケンバッハ

**Autio, Mr. & Mrs. O. IND—101**  
Kamihate-cho, Kitashirakawa,  
Sakyo Ku, Kyoto  
京都市左京区北白川上終町 101

**Auw, Rev. Mrs. Hugh 1951 SSM**  
—1226 Nishi 10-chome, Minami  
18 Jo, Sapporo Shi (2-3840)  
札幌市南条西 10 丁目 1226 オウ

**Axelsson, Miss Alva 1951 SFM**  
—1160 Kamiozo, Enzan Shi,  
Yamanashi Ken (Enzan 627)  
山梨県塩山市上於曽 1160  
アクセルソン

**Axelsson, Mr. & Mrs. Gosta 1951**  
SFM — P. O. Box 9 Gotemba,  
Shizuoka Ken  
静岡県御殿場郵便局私箱 9 号  
アクセルソン

**Axellsson, Miss Mary SAMJ** —  
Shijimizuka 23-19796, Hama-  
matsu Shi, Shizuoka Ken  
静岡県浜松市舘塚 23-19796

**Ayabe, Mr. & Mrs. Henry 1955**  
FEGC — 1301 Imaizumi-cho  
Utsunomiya Shi, Tochigi Ken  
栃木県宇都宮市今泉町 1301  
アヤベ

## B

**Backer, Miss Ingrid 1952 NMS**  
—Furlough

**Baggett, Mr. & Mrs. Richard F.**  
1950 CC-4080 Omika, Kuji-  
machi, Hitachi Shi, Ibaragi Ken  
(Kujihama 2251)  
茨城県日立市久慈町大甕 4080  
バゲット

**Baggs, Miss Mabel 1952 CMS** —  
Handa Machi, Mima Gun,  
Tokushima Ken (44)  
徳島県美馬郡半田町 バググス

**Bahler, Miss M. OMF** — 26  
Minami Hon-cho, Sunagawa  
Shi, Hokkaido  
北海道砂川市南本町 26 バーラー

**Bailey, Miss Hazel 1953 AAM**  
—Akisaki Machi, Tohaku Gun,  
Tottori Ken  
鳥取県東伯郡赤碕町 ベイリー

**Baker, Miss Elsie M. 1923, 1955**  
CMS — Poole Gakuin, Katsu-  
yama-dori 5-chome, Ikuno Ku,  
Osaka (Tennoji 3190, 209)  
大阪市生野区勝山道り 5 丁目  
プール学院内 ベーカー

**Baldwin, Rev. & Mrs. Walter P.**  
1950 PCUS-1-31, Maruya-cho  
4-chome, Showa Ku, Nagoya  
Shi (8-4170)  
名古屋市昭和区丸屋町 4 丁目  
31 の 1 ボールドウイン

**Ballantyne, Miss Mary 1936**  
WUMS-221, Yamate-cho, Naka  
Ku, Yokohama (2-9049)]  
横浜市中区山手町 221  
バランティン

**Balzer, Rev. & Mrs. David H.**  
1954 JMBM-30 Yoshimatsu  
2-chome, Fuse Shi, Osaka Fu  
(72-5462)  
大阪府布施市吉松 2 丁目 30  
バルザー

**Bandel, Miss M. Elizabeth 1953**  
IBC-Tenjin-mae, 12 Toyohi-  
machi, Onomichi Shi, Hiro-  
shima Ken  
広島県尾道市豊日町 12 天神前  
バンデル

**Banks, Captain & Mrs. William**  
1957 SA — 31 Jingu-dori  
2-chome, Shibuya Ku, Tokyo  
東京都渋谷区神宮通り 2 丁目 31  
バンクス

**Barber, Miss D. E 1955 OMF** —  
Nishi 4-chome, Kita 3 Jo,  
Kutchan Machi, Hokkaido  
北海道倶知安町北 3 条西 4 丁目  
バーバー

**Barker, Rev. & Mrs. Robert S.**  
1947 IBC-Nishi 6-chome, Kita  
7 Jo, Sapporo Shi, Hokkaido  
(3-3770)  
北海道札幌市北 7 条西 6 丁目  
バーカー

**Barksdale, Rev. & Mrs. John O.**  
1951 PCUS — 167, Josei-cho,  
Marugame Shi, Kagawa Ken  
(903)

香川県丸亀市城西町 167

パークスデール

**Barlow, Miss, Hannah** 1951 SB  
—2325, Kami Meguro 5-chome,  
Meguro Ku, Tokyo

東京都目黒区上目黒 5 丁目 2325

バーロー

**Barnhart, Miss Esther P.** 1951  
ULCA — Jiaien, Kuwamizu-  
machi, Kumamoto Shi  
(4-3509)

熊本市神水町 慈愛園

バーンハート

**Barns, Miss Helen** 1921 IBC—  
Seibi Gakuin, 124 Maita-machi  
Minami Ku, Yokohama  
(73-2862)

横浜市南区蒔田町 124 成美学園

バーンズ

**Barrett, Miss Bobbie Gay** 1958  
IBC (J3)—Keimei High School  
35, 4-chome, Nakayamate-dori,  
Ikuta Ku, Kobe (2-9230)

神戸市生田区中山通り 4 丁目 35

啓明学園

バーレット

**Barrett, Mr. Cecil** 1937 CA—c/o  
S. J. Lang 1521 Egota 4-chome,  
Nakano Ku, Tokyo

東京都中野区江古田 4 丁目 1521

ラング様方

バーレット

**Barrett, Rev. & Mrs. Clifford E.**  
1953 IFG—Furlough

**Barrett, Rev. & Mrs. W. R.** 1950  
IBC—96 Katsuragi-cho, Chiba  
Shi, Chiba Ken (072-2-3586)

千葉市葛城町 96

バレット

**Bartel, Rev. & Mrs. Jonathan**  
1952 JMBM—Furlough

バーテル

**Barthold, Mr. & Mrs. Stanley**  
TEAM—1-2147, Konohana-cho  
Sakaide Shi, Kagawa Ken

香川県坂出市此花町 2147 の 1

バーリルド

**Bartholdy, Rev. Ove DMS** — 48  
Takigatani, Shioya-cho, Tarumi  
Ku, Kobe Shi

神戸市垂水区塩谷町滝ヶ谷 48

バルトルジー

**Bartholomew, Dr. & Mrs. Alfred**  
C. 1958 IBC—Noson Dendo  
Shingakko, Tsurukawa, P. O.  
Machida Shi, Tokyo

Tsurukawa (106) 75 OTSU

東京都町田市 鶴川局区内農村

伝道神学校

バーソロミュー

**Bartlett, Miss Ruth** 1958, IBC  
(J1)—Kobe Jogakuin, 65 Oka-  
dayama, Nishinomiya Shi  
(5-1020)

西宮市岡田山 65 神戸女学院

バートレット

**Bascom, Mr. & Mrs. Gilbert E.**  
1950 IBC—12 Moto Daiku-  
machi, Hirosaki Shi, Aomori  
Ken (1942)

青森県弘前市元大工町 12

バスコム

**Batchler, Miss M. J. OMF** — 6-  
85, Honcho, Shizunai Machi,  
Hidaka, Hokkaido

北海道静内町本町 85 の 6

バチラー

**Baum, Rev. & Mrs. Bill** 1952  
FEGC—111 Hakuraku, Kanagawa Ku, Yokohama  
(49-9017)

横浜市神奈川区白楽 111

**Bauman, Mr. & Mrs. Elmer** 1953  
JEM — 2895 Kitanakajima-cho,  
Nagaoka Shi, Niigata Ken  
新潟県長岡市北中島町 2895

**Baumgartner, Mr. & Mrs. Paul**  
L. (E & R) IBC—41 Kami-cho,  
Komegafukuro, Sendai Shi  
(3-3257)

仙台市米ヶ袋上町 41

バムガートナー

**Beabout, Miss Florence** 1950  
CBFMS — 316 Moto Higashi,  
Bakuro-machi, Yonezawa Shi  
米沢市馬口旁町本東 316

ビーボート

**Bean, Miss Ruth** 1952 JMM —  
Furlough

**Bears, Miss Kathleen** 1949 TEAM  
— 6203 Shimohama Ku, Okaya  
Shi, Nagano Ken  
長野県岡谷市下浜区 6203 ベアズ

**Beasley, Mr. & Mrs. James** 1951  
TEAM—Furlough

**Beath, Mr. & Mrs. Sterling** 1948  
ABFMS — Kanto Gakuin Uni-  
versity, Mutsuura, Kanagawa  
Ku, Yokohama (3-9224)

横浜市金沢区六浦 関東学院大学

ビース

**Beck, Rev. & Mrs. Carl C.** 1949  
JMM—Minami 17-chome, Nishi  
7 Jo, Obihiro Shi, Hokkaido  
北海道帯広市西 7 条南 17 丁目

ベック

**Beck, Mr. & Mrs. Gotthold** 1953,  
1954 LM—1-5830 Izumi-machi,  
Nakaminato Shi, Ibaragi Ken  
茨城県那珂湊市泉町 5380 の 1

ベック

**Becker, Miss Blanche** 1954 EFCA  
—5 Tojiin Nishi-machi, Kami-  
kyo Ku, Kyoto  
京都市上京区等持院西町 5

ベッカー

**Becker, Mr. & Mrs. Delmar** 1947  
TEAM—Oda, Tsukuba-machi,  
Tsukuba Gun, Ibaragi Ken  
茨城県筑波郡筑波町小田

ベッカー

**Beckman, Rev. & Mrs. David L.**  
NTM — Ushitsu, Noto Machi,  
Fugeshi Gun, Ishikawa Ken  
石川県鳳至郡能都町宇出津

ベックマン

**Beckman, Mr. & Mrs. George**  
1950, CC — 31 Nakamiya-cho  
6-chome, Asahi Ku, Osaka  
(33-5493)

大阪市旭区中宮町 6 丁目 31

ベックマン

**Beckon, Mr. & Mrs. Gifford** IND  
— 633 Shimokotori, Takasaki  
Shi, Gunma Ken  
(Takasaki 4217)

群馬県高崎市下小島 633

ベックコン

**Bedell, Miss Mary E.** 1950 IBC  
—Furlough

**Bee, Mr. & Mrs. William** 1920  
JEB — 11 Shiomidai-cho,  
5-chome, Suma Ku, Kobe  
(7-5651)

神戸市須磨区潮見台町 5 丁目 11

ビー



- Beecken, Rev. & Mrs. Herbert**  
J. 1950 IBC—Annaka Machi,  
Usui Gun, Gumma Ken  
群馬県碓氷郡安中町 ベーケン
- Belknap, Mr. & Mrs. C. IND —**  
P. O. Box 17 Tachikawa Shi,  
Tokyo  
東京都立川市 郵便私書箱 17 号  
ベルクナップ
- Belknap, Rev. H. IND — 1816**  
Kichijoji, Musashino Shi,  
Tokyo (022-6769)  
東京都武蔵野市吉祥寺 1816  
ベルクナップ
- Bell, Rev. & Mrs. John M.**  
FEAM — Ikoma Machi, Ikoma  
Gun, Nara Ken  
奈良県生駒郡生駒町 ベル
- Bell, Rev. & Mrs. Otis 1957 IBC**  
— 5 Jo 23-chome, Asahikawa  
Shi, Hokkaido  
北海道旭川町 5 条 23 丁目 ベル
- Bell, Mr. & Mrs. Ralph TEAM**  
— Furlough
- Benedict, Mr. & Mrs. Paul 1952**  
JCEF—P. O. Box 9, Kure  
呉郵便局私書函 9 ベネディクト
- Benner, Rev. & Mrs. Puttersen**  
1958, 1951 IBC—1, Hanayama-  
cho 1-chome, Nagata Ku, Kobe  
神戸市長田区花山町 1 丁目 1  
ベナー
- Bennett, Mr. & Mrs. Dwight**  
TEAM — 38 Nishisaka-cho  
2-chome, Chigusa Ku, Nagoya  
Shi  
名古屋市千種区西坂町 2 丁目 38  
ベネット
- Bennett, Mr. & Mrs. George**  
NMT—153 Kitano, Tokorozawa  
Shi, Saitama Ken  
埼玉県所沢市北野 153 ベネット
- Benns, Miss Cellia A. 1949 CEC**  
— New Life Sanatorium Obuse  
Machi, Kamitakai Gun, Nagano  
Ken (Obuse 33)  
長野県上高井郡小布施町  
新生療養所内 ベンズ
- Benson, Mr. & Mrs. Gilbert**  
CBFMS — 667, Kamino-cho,  
Monto-machi, Yonezawa Shi  
(1991)  
山形県米沢市門戸町上野町 667  
ベンスン
- Bentley, Miss Alice SDA—171**  
Amanuma 1-chome, Suginami  
Ku, Tokyo (39-5161)  
東京都杉並区天沼 1 丁目 171  
ベントレイ
- Benton, Rev. & Mrs. BPT**  
— Kumagawa, Fussa-machi,  
Tokyo  
東京都福生町熊川 ベントン
- Benzinger, Miss Esther 1952 LM**  
— 935 Kugahara, Ota Ku,  
Tokyo (75-0211)  
東京都大田区久ヶ原 935  
ベンツィンゲル
- Berg, Miss Ethel TEAM — 1**  
Kitazawa-cho 2-chome, Seta-  
gaya Ku, Tokyo  
東京都世田谷区北沢町 2 丁目 1  
バーグ
- Berge, Miss Aagot 1950 FCM —**  
48 Kiyokawa-cho, Takefu Shi,  
Fukui Ken (1064)  
福井県武生市清川町 48 ベルゲ

**Bergeld, Miss Sofia** 1953 SFM—  
2189 Shinohara-machi, Kohoku  
Ku, Yokohama (4-98811)  
横浜市港北区篠原町 2189

ベルゲルド

**Bergh, Rev. Earl E.** 1957 ALM  
—139 Higashi Tamagawa-cho,  
Setagaya Ku, Tokyo (72-4989)  
東京都世田谷区東玉川町 139

バーグ

**Bergh, Rev. & Mrs. Oliver** 1951  
ELC — 432 Furusho, Shizuoka  
Shi, Shizuoka Ken  
静岡県静岡市古庄 432

バーグ

**Bergman, Miss Gerda** IND —  
Matsushiro-cho, Hamamatsu  
Shi  
浜松市松城町

バーグマン

**Bergt, Rev. & Mrs. Elmer J.** 1951  
MSL—2-239 Yamate-cho, Naka  
Ku, Yokohama  
横浜市中区山手町 239 の 2

ベルヒト

**Berkey, Mrs. Marguerite** 1951  
IBC—8 4-chome, Kitanagasa-  
dori, Ikuta Ku, Kobe (3-5840)  
神戸市生田区北長狭通り 4 丁目 8

バーキー

**Best, Rev. & Mrs. Sydney** 1951  
FEGC — 104 Yamashita-cho,  
Naka Ku, Yokohama  
(2-1808)  
横浜市中区山下町 104

ベスト

**Betts, Mr. & Mrs. Joe D.** 1956  
CC — 4080 Omika, Kuji-machi,  
Hitachi Shi, Ibaragi Ken  
(Kujihama 2251)  
茨城県日立市久慈町大甕 4048

ベッソ

**Billow, Rev. & Mrs. William D.**  
1954 ULCA — 303 Hyakunin-  
cho, Shinjuku Ku, Tokyo  
(36-2491)

東京都新宿区百人町 3 丁目 303

ビロー

**Bird, Mr. & Mrs. M. C.** 1954  
SDA — 1966 Kamikawai-machi,  
Hodogaya Ku, Yokohama  
(Kawai 39)

横浜市保土ヶ谷区上川井町 1966

バード

**Birdsall, Rev. & Mrs. John B.**  
1955 PEC — 592 Shakado, Jo-  
myoji, Kamakura Shi (4026)  
鎌倉市浄明寺釈迦堂

バーツサル

**Bisco, Miss Barbara** 1958 IBC —  
Kobe Jogakuin, Okadayama,  
Nishinomiya Shi (5-0956)  
西宮市岡田山 神戸女学院

ビスコ

**Bishop, Mr. & Mrs. Dan** 1953  
JBMM—1-29 Kitagorouchi-cho  
Fukushima Shi  
福島市北五老内町 29 の 1

ビショツプ

**Bishop, Mr. & Mrs. Douglas G.**  
1958 IBC—Canadian Academy  
Nada Ku, Kobe (8-5530)  
神戸市灘区 カナディアン・アカ  
デミー

ビショツプ

**Bishop, Mr. & Mrs. Harry** IND  
— 1981, Shijimizuka-cho  
1-chome, Hamamatsu Shi, Sizu-  
oka Ken  
静岡県浜松市蛸塚町 1 丁目 1981

ビショツプ

- Bishop, Mr. & Mrs. Howard** 1952  
TmAM—Furlough
- Bitsberger, Rev. & Mrs. Donald**  
E. 1954 PEC—31 Tengumatsu-  
machi, Fukuoka Shi (4-6490)  
福岡市天狗松町 31  
ビッツバーガー
- Blxler, Mr. & Mrs. O. D.** 1919,  
1949 CC—Central Church of  
Christ Ochanomizu, Chiyoda  
Ku, Tokyo  
東京都千代田区お茶の水  
中央キリスト教会 ビクスラー
- Bjork, Rev. & Mrs. Dale** 1952  
BGCA—11 Kita 2-chome, Toyo-  
tama, Nerima Ku, Tokyo  
東京都練馬区豊玉北 2 丁目 11  
ビョウク
- Black, Miss Alice** 1953 JGF—152  
Bessho-cho, 1-chome, Kishiwada  
Shi, Osaka (Kishiwada 1961)  
大阪府岸和田市別所町 1 丁目 152  
ブラック
- Blackler, Rev. & Mrs. Carl** 1950  
IND — 9 Kamiuma 2-chome,  
Setagaya Ku, Tokyo  
東京都世田谷区上馬 2 丁目 9
- Blair, Mr. & Mrs. Howard** 1953  
FEGC — 30 Ochiai, Kurume  
Machi, Kitatama Gun, Tokyo  
(22)  
東京都北多摩郡久留米町落合 30  
ブレイアー
- Blake, Miss Mary Elizabeth** 1952  
PCUS — Nankoryo, Kinjo  
College, Omori Moriyama Shi,  
Aichi Ken (Omori 53-otsu)  
愛知県守山市大森  
金城学院南岡寮 ブレイク
- Blalock, Mr. & Mrs. John R.**  
IND—55 Mameguchidai, Naka  
Ku, Yokohama  
横浜市中区豆口台 55 ブラロック
- Blincoe, Rev. & Mrs. T. H.** 1953  
SDA—Japan Missionary College  
Sodegaura Machi, Kimitsu Gun,  
Chiba Ken (Sodegaura 18)  
千葉県君津郡袖ヶ浦町  
日本三育学院 ブリンコ
- Bloss, Miss Gertrude** 1956  
ABFMS — 203 Gokenyashiki  
Himeji Shi, Hyogo Ken  
兵庫県姫路市五軒邸 203 プロス
- Blosser, Rev. & Mrs. Eugene**  
1954 JMM—Oki Machi, Hiroo  
Gun, Hokkaido (203)  
北海道広尾郡大樹町 プロッサー
- Boardman, Mr. & Mrs. Robert**  
R. NAV — 9, Hitotsubashi  
2-chome, Kanda, Chiyoda Ku,  
Tokyo (33-8887)  
東京都千代田区 神田一ッ橋 2 丁  
目 9
- Boatwright, Rev. & Mrs. C. S.**  
SB—352 Nishi Okubo 2-chome,  
Shinjuku Ku, Tokyo  
東京都新宿区西大久保 2 丁目 352  
ボートライト
- Boe, Rev. & Mrs. Kaare** 1941  
NLM — 8 Nakajima-dori  
2-chome, Fukiai Ku, Kobe  
(2-3601)  
神戸市葺合区中島通り 2 丁目 8  
ビューー
- Bogard, Miss F. Belle** 1936 IBC  
—Furlough ボガード

**Boggs, Mr. & Mrs. C. Eldon**  
WGM — 20 Nakamaru-cho, Itabashi Ku, Tokyo  
東京都板橋区中丸町 20 ボッグス

**Bohlin, Mr. & Mrs. Eevin** 1951  
SEMJ — 232 Wanishi-cho  
37-chome, Muroran Shi,  
Hokkaido  
北海道室蘭市輪西町 37 丁目 232  
ボーリン

**Boldt, Mr. & Mrs. Abraham**  
IND—48, Akasaka-cho 3-chome  
Chigusa Ku, Nagoya  
名古屋市千種区赤坂町 3 丁目 48  
ボールドト

**Bollback, Rev. & Mrs. Anthony**  
1952 CMA — 4 Minooka-dori  
1-chome, Nada Ku, Kobe  
神戸市灘区箕岡通り 1 丁目 4  
ボールバック

**Bollinger, Mr. & Mrs. Edward**  
1951 ABFMS — 1266 Oyama,  
Ginowan Son, Okinawa  
(891102)  
沖縄宜野湾村大山 1266  
ボリンジャー

**Bond, Miss Dorothy** 1954 FEGC  
—1938 Kami-cho, Oyama Shi,  
Tochigi Ken  
栃木県小山市上町 1938 ボンド

**Bonnallie, Miss Dorothy A.** 1955  
ELC—35 Hayashi-cho, Bunkyo  
Ku, Tokyo (94-0835)  
東京都文京区林町 35 ボナリー

**Book, Mr. & Mrs. Doyle C.** 1955  
BC — 11 Tokaichi-suji, Hagi-  
wara, Hagi Shi, Yamaguchi  
Ken  
山口県萩市土原十日市筋 11  
ブック

**Borchert, Rev. & Mrs. Harold**  
PCUS—6 Kokonoe-cho 1-chome,  
Gifu Shi  
岐阜市九重町 1 丁目 6  
ボチャート

**Borge, Rev. & Mrs. Peter PCM**  
—Naka-cho, Gifu Ken  
岐阜市中町  
ボーグ

**Borgman, Miss, Ferne** 1952 IND  
— 129 Shirogane-cho, Omuta  
Shi, Fukuoka Ken  
福岡県大牟田市白銀町 129  
ボーグマン

**Boring, Miss Hannah Ruth**  
FEAM — Ikoma Machi, Ikoma  
Gun, Nara Ken  
奈良県生駒郡生駒町  
ボーリング

**Borrer, Miss Doris** IND —  
Izumiso, 18 Shinohara Naka-  
machi 2-chome, Nada Ku, Kobe  
神戸市灘区篠原中町 2 丁目 18  
泉荘  
ボーラー

**Boschman, Rev. & Mrs. Paul**  
1951 GCMM — 3-448 Nishi-  
Machi, Kobayashi Shi, Miyazaki  
Ken (653)  
宮崎県小林市西町 448 の 3  
ボッシマン

**Bost, Miss Ethel** 1949 IBC—  
Kassui Junior College, 16  
Higashi Yamate-dori, Nagasaki  
Shi (2-6955)  
長崎市東山手通り 16 活水短大内  
ボスト

**Bostrom, Mr. George** 1951 IND  
—165 Imaizumi, Toyama Shi  
富山市今泉 165  
ボストロム



**Bouwman, Mr. & Mrs. Hans**  
IND — 1412 Higashi Magome  
1-chome, Ota Ku Tokyo  
東京都大田区東馬込 1 丁目 1412  
バウマン

**Bowden, Miss Mabel** IND —  
Furlough

**Bowen, Miss Corolgn S.** 1957 IBC  
— Seibi Gakuen, 124 Maita-  
machi, Minami Ku, Yokohama  
(73-2862)  
横浜市南区蒔田町 成美学園内  
ボウエン

**Bowen, Miss Virginia** 1950  
CBFMS—20 Hiyori-cho, Ishino-  
maki Shi, Miyagi Ken  
宮城県石巻市日和町 20 ボウエン

**Bower, Miss Esther Stearns** 1957  
FKK—63 Showa-cho 1-chome,  
Hamadera, Sakai Shi, Osaka  
(Hamadera 19)  
大阪府堺市浜寺昭和町 1 丁目 63  
バーワ

**Bower, Miss Marian Bishop** FKK  
— 63 Showa-machi 1-chome,  
Hamadera, Sakai Shi, Osaka  
(Hamadera 19)  
大阪府堺市浜寺昭和町 1 丁目 63  
バーワ

**Bowman, Rev. & Mrs. John** ELC  
— 205 Yoshihama, Yugahara  
Machi, Kanagawa Ken  
(Yoshihama 408)  
神奈川県湯河原町吉浜 205  
ボウマン

**Boyle, Rev. & Mrs. Samuel E.**  
1950, RPM — 12 Ichinotani  
2-chome, Suma Ku, Kobe  
神戸市須磨区一の谷 2 丁目 12  
ボイル

**Boyle, Rev. & Mrs. William P.**  
1949 PCUS—27 Nakamaegawa-  
cho 1-chome, Tokushima Shi  
(3742)  
徳島市中前川町 1 丁目 27 ボイル

**Boyum, Miss Bernice** 1950 ELC  
— Nakagawa-cho 3-chome,  
Shimada Shi, Shizuoka Ken  
(2680)  
静岡県島田市中河町 3 丁目  
ボイヤム

**Bradburn, Mr. & Mrs. Clyde**  
1955 IND — 49 Sano-machi  
3-chome, Yokosuka Shi  
横須賀市佐野町 3 丁目 49  
ブラドバーン

**Bradshaw, Rev. & Mrs. Melvin**  
J. 1950 SBC—139 Baba-machi,  
Jodoji, Sakyo Ku, Kyoto  
京都市左京区浄土寺馬場町 139  
ブラッドショウ

**Brady, Mr. & Mrs. John H.**  
PCUS — 41 Kumauchi-cho  
1-chome, Fukiai Ku, Kobe  
(2-2591)  
神戸市葺合区熊内町 1 丁目 41  
ブレディ

**Bragg, Miss Shirley** 1956 AAMS  
— 16 Nishihirano, Mikage-cho,  
Higashinada Ku, Kobe  
(8-7369)  
神戸市東灘区御影町西平野 16  
ブラッグ

**Brandt, Miss A. J.** JEB — 11,  
Shiomidai-cho 5-chome, Suma  
Ku, Kobe (7-5651)  
神戸市須磨区潮見台町 5 丁目 11  
ブランドト

**Brannen, Mr. & Mrs. Noah** 1952  
ABFMS — 16056 Mukaishima  
Machi, Mitsuki Gun, Hiroshima  
Ken (Onomichi 3988)  
広島県御調郡向島町 16056

ブランネン

**Brannen, Mr. & Mrs. T. A.** 1954  
TEAM — 1068 Setagaya-cho  
2-chome, Setagaya Ku, Tokyo  
(42-2233)  
東京都世田谷区世田谷町 2 丁目  
1068

ブランネン

**Branstad, Mr. Karl E.** 1947 PEC —  
c/o Rikkyo Daigaku, Ikebukuro  
3-chome, Toshima Ku, Tokyo  
(97-3132)

東京都豊島区池袋 3 丁目

立教大学内

ブランスタッド

**Braun, Rev. & Mrs. Neil** 1952,  
AAM—Furlough

**Bray, Dr. & Mrs. William** 1952,  
IBC — #9 Kansai Gakuin,  
Nishinomiya Shi  
西宮市関西学院 9 号

ブレイ

**Brewster, Mr. James Nelson**  
1957, IBC(J3)—Aoyama Gakuin  
22 Midorigaoka Shibuya Ku,  
Tokyo (40-2181)

東京都渋谷区緑ヶ岡 22

青山学院内

ブルスター

**Bridgman, Mr. & Mrs. John F.**  
1954, PCUS — c/o Shikoku  
Christian College, Ikuno-cho,  
Zentsuji Shi, Kagawa Ken  
(Zentsuji 397)

香川県善通寺市生野町 四国基督  
教学園内

ブリッジマン

**Bringerud, Rev. & Mrs. Göte**  
1951, MCCS—562 Wada, Tama-  
no Shi, Okayama Ken  
岡山県玉野市和田 562

プリンゲルード

**Brink, Miss Suzanna** 1950, IBC  
—75 Okada-machi, Kumamoto  
Shi

熊本市岡田町 75

ブリנק

**Brisbin, Rev. & James E.** 1949,  
JEM—Furlough

**Brittain, Miss Blanche** 1929, IBC  
—Furlough

**Brixton, Miss Caroline** IND—896  
Hon-machi 1-chome, Kitakata,  
Kokura Shi, Fukuoka Ken

福岡県小倉市北方本町 1 丁目 896

ブリスト

**Broman, Mr. & Mrs. David** 1950,  
IND—2 Hachiman-cho 1-chome,  
Morioka Shi, Iwate Ken

岩手県盛岡市八幡町 1 丁目 2

ブローマン

**Broman, Mr. Paul** 1950, IND—  
8-chome, Sanbonki Shi, Aomori  
Ken

青森県三本木市 8 丁目

ブローマン

**Broman, Mr. Philip** 1954, IND—  
6 Hachimanoki, Miyako Shi,  
Iwate Ken

岩手県宮古市八幡沖 6

ブローマン

**Brook, Mr. & Mrs. David** 1955,  
CJPM—Matsuno Yu, 414 Shin  
Kuki Machi, Saitama Ken

埼玉県新久喜町 414 「松の湯」内

ブルック

**Brotzler, Miss E.**—Furlough

**Brown, Miss Dulice E. L.** 1955,  
SPG—c/o Kakee, 827 Kadota-  
bunka-cho, Okayama Shi  
岡山市門田文化町 827 掛江方  
ブラウン

**Brown, Miss Evelyn** 1958, IBC  
(J3)—41 Uwa-machi Komega-  
fukuro, Sendai Shi (3-2357)  
仙台市米ヶ袋上町 41 ブラウン

**Brown, Dr. & Mrs. Frank A., Jr.** 1949, PCUS — 21-1696  
Tarumi, Suita Shi, Osaka Fu  
(38-0963)  
大阪府吹田市垂水 1696 の 21  
ブラウン

**Brown, Miss Jean E.** 1957, PCC  
—200 Shinonome-cho 2-chome,  
Higashi Ku, Osaka (94-1550)  
大阪市東区東雲町 2 丁目 200  
ブラウン

**Brown, Miss Juanita** 1959, IBC  
—96 Shoto-cho, Shibuya Ku,  
Tokyo (46-1909)  
東京都渋谷区松濤町 69 ブラウン

**Brown, Miss Merrill E.** IBC—  
2 Higashi Toriizaka, Azabu,  
Minato Ku, Tokyo  
東京都港区東鳥居坂 2 ブラウン

**Brown, Miss Mildred** 1952, IBC  
—Hokusei Gakuen, Nishi  
17-chome, Minami 5 Jo, Sapporo  
Shi (2-4276)  
北海道札幌市南 5 条西 17 丁目  
北星学園 ブラウン

**Brown, Miss T. J.** 1953, OMF—  
Furlough

**Browne, Mr. & Mrs. Montgo-**  
mery 1950, IND—356 Hirosawa-  
cho, Hamamatsu Shi, Shizuoka  
Ken  
静岡県浜松市広沢町 356  
ブラウン

**Browning, Mr. & Mrs. Neal**  
1954, TEAM—Furlough

**Brownlee, Rev. & Mrs. Wallace**  
1951, IBC—62 Yayoi-cho, To-  
mokomai Shi, Hokkaido  
北海道苫小牧市弥生町 62  
ブラウンリー

**Bruce, Mr. & Mrs. G. O.** 1954,  
SDA — 26 Kakinoki-cho, Sugi-  
nami Ku, Tokyo  
東京都杉並区柿木町 26 ブルース

**Bruggers, Rev. & Mrs. Glenn**  
1952 IBC—137 Kami Arata-cho,  
Kagoshima Shi  
鹿児島市上新町 137  
ブラッガース

**Bruinooge, Rev. & Mrs. Henry**  
1951, CRJM—17 Wakamatsu-  
cho, Kofu Shi, Yamanashi Ken  
(2535)  
山梨県甲府市若松町 17 ブルノギ

**Bruner, Rev. & Mrs. Glen** 1920,  
IBC—ICU, 1500 Osawa, Mitaka  
Shi, Tokyo (022-3793)  
東京都三鷹市大沢 1500 ICU 内  
ブルーナー

**Bruns, Rev. & Mrs. Robert** 1947  
IBC — 5936 Tokiwa-cho, Mito  
Shi (4093)  
水戸市常盤町 5936 ブランズ

- Brunschweiler, Mr. Walter**  
IND—Hatori, Higashi Ibaragi,  
Takehara, Ibaragi Ken  
茨城県竹原東茨城羽鳥  
ブルンシュワイラー
- Brustad, Miss Aslaug NEDM—**  
41 Oaza Sekifune, Joban Shi,  
Fukushima Ken  
福島県常磐市大字関船 41  
ブルスタード
- Bruun, Miss Anna 1951, FCM—**  
Azuma Ku, Kanazu Machi,  
Sakai Gun, Fukui Ken  
福井県坂井郡金津町東区 ブルン
- Brynte, Mr. & Mrs. Torsten**  
1951, SHM—2, 1-chome Zen-  
shoji-machi, Suma Ku, Kobe  
Shi.  
神戸市須磨区禅正寺町 1 の 2  
ブリンテ
- Buchanan, Miss Elizabeth O. 1914**  
PCUS—Furlough
- Buckland, Miss Ruth 1924, PCUS**  
—116 Shigatsuda, Hongu-cho  
Kochi Shi, (2-5784)  
高知市本宮町四月田 119  
バックランド
- Buckwalter, Rev. & Mrs. Ralph**  
1949 JMM—13 Tsurugadai,  
Kushiro Shi, Hokkaido (4680)  
北海道釧路市鶴ヶ代 13  
バックウオーター
- Budd, Mr. & Mrs. Howard IND**  
—1565 Sumiyoshi-cho, Abeno Ku,  
Osaka  
大阪市阿倍野区住吉町 1565  
バッド
- Budd, Rev. & Mrs. John 1952**  
JEM—1475-2 Oaza Kawamae,  
Sanjo Shi, Niigata Ken  
新潟県三条市大字川前 2 丁目 1475  
バッド
- Bullis, Rev. & Mrs. Harry 1951**  
JFM—Furlough
- Bundy, Mr. Donald 1958, AFC—**  
14 Mita Daimachi 1-chome,  
Minato Ku, Tokyo  
東京都港区三田台町 1 丁目 14  
フレンドセンター バンディ
- Burney, Mr. & Mrs. Don CC—**  
350 Myoken, Kacho Mura, Naga-  
oka Gun, Kochi Ken  
高知県長岡郡香長村妙見 350  
バーニー
- Bush, Dr. & Mrs. Ovid B., Jr.**  
PCUS—57-1 Awaji Hon Machi,  
Higashi Yodogawa Ku, Osaka  
大阪市東淀川区淡路本町 1 丁目  
57  
ブッシュ
- Bushe, Miss Sylvia, L.K. 1921,**  
CMS—17 Sanei-cho, Shinjuku  
Ku, Tokyo  
東京都新宿区三栄町 17 ブッシュ
- Buss, Mr. & Mrs. Bernhard 1948**  
TEAM—Furlough
- Buteyn, Miss Elaine 1956, IBC**  
(J3)—37 Yamate-cho, Naka  
Ku, Yokohama (2-9183)  
横浜市中区山手町 37 ビュテイン
- Butler, Rev. & Mrs. Lucius**  
BGCA—3119 Oikashima-cho,  
Shinagawa Ku, Tokyo  
(76-1953)  
東京都品川区大井鹿島町 3119  
バトラー



**Butler, Rev. & Mrs. H. D. PEC**  
—960 Oka Ku, Ito Shi (3025)  
伊東市岡区 960 バトラー

**Buttary, Mr. & Mrs. Stanley**  
1950 CC — 575 Kamiochiai  
2-chome, Sihnjuku Ku, Tokyo  
(36-6056)  
東京都新宿区上落合 2 丁目 575  
バットレー

**Butts, Miss Martha TEAM —**  
481 Hara Nozawa Machi, Mina-  
mi Saku Gun, Nagano Ken  
長野県南佐久郡野沢町原 481  
バッツ

**Byers, Miss Florence AG — 1748**  
Aza Tesaki 1-chome, Sumi-  
yoshi-cho, Higashinada Ku,  
Kobe (8-3803)  
神戸市東灘町住吉町字手崎  
1 丁目 1743 バイヤー

**Byler, Miss Gertrude 1927, IBC**  
— Fukuoka Jogakuin, 523  
Minami Yabuin, Fukuoka Shi  
(4-4976)  
福岡市南薬院 523 福岡女学院  
バイラー

**Byrd, Miss Betty WMC — P.O.**  
Box 56, Saga Shi  
佐賀市佐賀郵便局私書箱 56  
バード

## C

**Cain, Rev. & Mrs. Benson 1953,**  
1950, PCUS — 2803 Wakino-  
shima-cho 1-chome, Tajimi Shi,  
Gifu Ken  
岐阜県多治見市脇之島町 1 丁目  
2803 ケイン

**Caird, Miss N. B. CLC—2-1505**  
Shinden-cho, Ichikawa Shi  
市川市新田町 2 丁目 1505  
カイヤード

**Calcote, Rev. & Mrs. Ralph V.**  
1951, SB — 36 Narumizu Ku,  
8-chome, Yahata Shi, Fukuoka  
Ken (4738)  
福岡県八幡市鳴水区 8 丁目 36  
キャルコート

**Calder, Miss Marguerite 1949,**  
ABFMS — Kanto Gakuin Uni-  
versity, Mitsuura, Kanazawa  
Ku, Yokohama Shi (7-8281)  
横浜市金沢区六浦 関東学院大学  
コールダー

**Caldwell, Mr. Stuart IND — 23**  
Shinoda-cho, Okidate, Aomori  
Shi, Aomori Ken  
青森市沖館篠田町 23  
カルドウェル

**Caley, Miss Rhelinda NTM—c/o**  
Mr. Clifford Fanger, 2-14  
Azuma-cho, Tochigi Shi, Tochi-  
gi Ken  
栃木県栃木市東町 14 の 2  
ファンガ様方 ケーリー

**Callaway, Dr. & Mrs. Tucker**  
N. 1950 SB — Seinan Gakuin  
Nishishina-machi, Fukuoka Shi  
(2-0537)  
福岡市西新町西南学院  
キャラウエイ

**Calvery, Rev. & Mrs. Wesley**  
FWBM—19 Shin-machi, Aba-  
shiri Shi, Hokkaido  
北海道網走市新町 19 カルベリー

**Cammon, Mr. & Mrs. Joseph**  
L. CC—Furlough

- Camp, Mr. & Mrs. James Robert** t  
1958 IBC—Canadian Academy  
10-4 Nagamineyama, Oishi,  
Nada Ku, Kobe (8-4290)  
神戸市灘区大石長峯4丁目10  
カナディアン・アカデミー  
キャンプ
- Campbell, Mr. and Mrs. Cails**  
1948 CC—1498 Yoyogi Tomi-  
gaya, Shibuya Ku, Tokyo  
(46-2061)  
東市都渋谷区代々木富ヶ谷1498  
キャンベル
- Campbell, Mr. & Mrs. J. J.** 1955  
OMF—35-1 Aza Kubo, Minato-  
machi, Hachinohe Shi, Aomori  
Ken  
青森県八戸市湊町字久保1丁目35  
キャンベル
- Campbell, Miss Vera** 1950, SB  
—465 Torikai Machi 6-chome,  
Fukuoka Shi, Fukuoka Ken  
(4-8650)  
福岡県福岡市鳥飼町6丁目465  
キャンベル
- Cannon, Mr. & Mrs. Joseph L.**  
1948, CC—Omika, Kuji-machi  
Hitachi Shi, Ibaragi Ken  
(Kujihara 2251)  
茨城県日立市久慈町大甕  
キャノン
- Cannon, Miss Mary, SB** 352,  
2-chome, Nishi Okubo, Shinjuku  
Ku, Tokyo  
東京都新宿区西大久保2丁目352  
キャノン
- Carey, Rev. & Mrs. E. F.** 1947,  
IBC — 2-35 Denenchofu 3-  
chome, Ota Ku, Tokyo  
東京都大田区田園調布3丁目  
35の2  
ケーリー
- Carlow, Miss Margaret E.** 1948  
AG—1067 Wada Hon-cho,  
Suginami Ku, Tokyo  
東京都杉並区和田本町1067  
カロウ
- Carlson, Rev. & Mrs. Robert** 1958  
JEM—2895 Kitanakajima-cho,  
Nagaoka Shi, Niigata Ken  
(4229)  
新潟県長岡市北中島町2895  
カールソン
- Carlson, Mr. & Mrs. Chester**  
1949, IND-6 O-machi, Toya-  
ma Shi  
富山市大町6  
カールソン
- Carlson, Mr. & Mrs.** 1953 TEAM.  
Furlough
- Carlsson, Mr. & Mrs. Carl-Ake,**  
30 Teraguchi-cho, Nada Ku,  
Kobe  
神戸市区寺口町30  
カールソン
- Carow, Rev. & Mrs. Albert** 1953  
MSL—342 Kaminodai, Naka-  
yama, Hanno Shi, Saitama Ken  
(Hanno 269—B)  
埼玉県飯能市中山上の台342  
キャロウ
- Carrell, Mr. & Mrs. William L.**  
1950 CC—2699 Koganei Machi  
Kitatama Gun, Tokyo  
東京都北多摩郡小金井町2699  
カレル

- Carrick, Rev. & Mrs. Malcolm**  
R. 1950 IBC—257 Nagori-cho,  
Hamamatsu Shi, Shizuoka Ken  
静岡県浜松市名残町 257  
キャリック チエンバレイン
- Carrico, Mr. & Mrs. Willis** 1950  
IND — 1378 Higashimurayama,  
Kitatama Gun, Tokyo  
東京都北多摩郡東村山 1378  
カリコ
- Carroll, Miss Sally** 1926, IBC—  
Kobe Jogakuin Okadayama,  
Nishinomiya Shi (5-0709)  
西宮市岡田山神戸女学院内  
キャロル
- Cary, Rev. Frak** 1911 IBC —  
Furlough ケリー
- Cary, Mr. & Mrs. Otis** 1947 IBC  
— Amherst House Doshisha  
University, Kyoto (3-3736)  
京都市 同志社大学 アムハース  
ト館 ケリー
- Casson, Rev. Eric Withan** PEC  
—194 Yamashita-cho, Naka Ku,  
Yokohama Shi (64-1688)  
横浜市中区山下町 194
- Cedelholm, Miss Margit E.** TEAM  
—Furlough
- Cessna, Rev. Mrs. William** WM  
—11 Nakamaru-machi, Itabashi  
Ku, Tokyo (96-2401)  
東京都板橋区中丸町 11 セナス
- Chamberlain, Miss Addie** 1955  
IBC — Keimei Jogakuin, 35  
Nakayamate-dori 4-chome,  
Ikuta Ku, Kobe (2-3539)  
神戸市生田区中山手通 4 丁目 35  
啓明女学院 チエンバレイン
- Chamberlain, Miss Phyllis** 1950  
TEAM—295 Nakano-cho, Taka-  
matsu Shi  
高松市中野町 295  
チエンバレイン
- Chambers, Mr. & Mrs. Bob** 1952  
CC—Box 7 Chigusa, Nagoya  
Shi  
名古屋市千種郵便局私書函 7
- Chandler, Miss Mary F.** 1953  
SPG—Furlough
- Chandler, Mr. & Mrs. Raymod**  
TEAM — 30 Ochiai, Higashi  
Kurume, Kitatama Gun, Tokyo  
(Kurume 22)  
東京都北多摩郡東久留米落合 30  
チャンドラー
- Chandler, Rev. & Mrs. Vernon**  
1954, ABWE—Furlough
- Chapman, Rev. & Mrs. Ernest N.**  
1916 IBC—2542 Yuki-cho, Tsu  
Shi, Mie Ken  
三重県津市結城町 2542  
チャップマン
- Chapman, Rev. & Mrs. Gordon**  
1921 IBC—6-13 4-chome, Kudan,  
Chiyoda Ku, Tokyo (33-6763)  
東京都千代田区九段 4 丁目 13 の 6  
チャップマン
- Chappell, Miss Constance** 1912  
IBC—Tokyo Woman's Christian  
College, 124 Iogi 3-chome,  
Suginami Ku, Tokyo (39-5522)  
東京都杉並区井荻 3 丁目 124  
東京女子大学 チャペル

**Chappell, Miss Mary** 1912, IBC  
—Tsuda Eigaku Juku Ogawa,  
Kodaira Machi, Kitatama Gun,  
Tokyo (Kokubunji 441)

東京都北多摩郡小平町小川  
津田英学塾内 チャペル

**Chase, Mr. & Mrs. Manley**  
TEAM—1190 Karuisawa Machi  
Nagano Ken

長野県軽井沢町 1190 チェイス

**Chisholm, Mr. J. M.** OMF—21  
Aza Hara, Tomizawa, Sendai  
Shi

仙台市富沢字原 21  
チーソム

**Chrisander, Miss Greta** 1955,  
SFM—Tskuno Aparto 650 3-1,  
Tsurumi-cho, Tsurumi Ku, Yo-  
kohama Shi (5-2433)

横浜市鶴見区鶴見町 ツクノアパ  
ート1650 クリスアンダー

**Christensen, Rev. & Mrs. Ernest**  
EMC—2570 minami-cho, Shibui-  
kawa Shi, Gumma Ken

群馬県渋川市南町 2570  
クリステンセン

**Christensen, Rev. & Mrs. Gorden**  
1958, 1949 IBC—116 Aoyama  
Minami-cho 6-chome, Minato  
Ku, Tokyo (408-1908)

東京都港区青山南町 6 丁目 116  
クリステンセン

**Christmas, Mrs. Doris** 1949  
IND-49 O-machi, Toyama Shi,  
Toyama Ken

富山県富山市大町 49  
クリスマス

**Christopher, Rev & Mrs. Ray-**  
mond C 1950 SPG—Nishi iru,  
Seidoin, Ichijodori, Kamikyo  
Ku, Kyoto

京都市上京区一条通り西洞院西  
入る クリストファー

**Claassen, miss Virginia** GCOMM  
5330 Namiki, Kamikawa Higa-  
shi-machi, Miyakonojo Shi,  
Miyazaki Ken

宮崎県都城市上川東町並木 5330  
カラセン

**Clark, Dr. & Mrs. C.F. Jr.** SB  
1 kami Ikeda-cho, Kitashiraka-  
wa, Sakyo Ku, Kyoto

京都市左京区北白河上池田町 1  
クラーク

**Clark, Rev. & Mrs. Gene** SB—  
352 Nishi Okubo 2-chome,  
Shinjuku Ku, Tokyo (35-3562)

東京都新宿区西大久保 2 丁目 352  
クラーク

**Clark, Mr. & Mrs. Kenneth W.**  
1950—HIBA—1073 Ohara-cho,  
Setagaya Ku, Tokyo (32-5602)

東京都世田谷区大原町 1073  
クラーク

**Clark, Mr. & Mrs. Martin** 1950  
CC—31 Nakamiya-cho 6-chome,  
Asahi Ku, Osaka (33-5493)

大阪府旭区中宮町 6 丁目 31  
クラーク

**Clark, Miss Thelma** 1950, TEAM  
—423 Honan-cho, Suginami Ku,  
Tokyo (38-0204)

東京都杉並区方南町 423  
クラーク



**Clark, Rev. & Mrs. W. T.** 1950,  
SDA — 11 Nakajima-dori  
3-chome, Fukiai Ku, Kobe  
(2-4491)  
神戸市葺合区中島通り 3 丁目 11  
クラーク

**Clark, Miss Elizabeth** 1948 IBC  
— Fukuoka Jogakuin 523  
Minami Yakuin Fukuoka Shi  
(4-4976)  
福岡市南菜院 523 福岡女学院  
クラーク

**Clarke, Dr. & Mrs. Coleman D.**  
1945 SB—50 Minamida-machi,  
Jodoji, Sakyo Ku, Kyoto  
(7-2257)  
京都市左京区浄土寺南田町 50  
クラーク

**Clarke, Miss Eunice G.** 1950.  
JEB—4-140 Aza Iwasaki, Saida,  
Muyo-cho, Naruto Shi  
鳴門市撫養町斉田字岩崎 140 の 4  
クラーク

**Classen, Miss Ann** 1953, FEGC  
3-5691 Yakyu-cho, Higashi  
Matsuyama Shi, Saitama Ken  
埼玉県東松山市箭弓町 3 丁目 5691  
カラセン

**Clement, Mr. & Mrs. John** 1933,  
AG—Furlough

**Clench, Miss M.** PEC—4402 Baba-  
machi, Ueda Shi (1361)  
上田市馬場町 4402 クレンチ

**Clevenger, Miss Janice A.** 1957  
FM—14, 1-chome, Mita Dai-  
machi, Shiba, Minato Ku,  
Tokyo  
東京都港区芝三田台町 1 丁目 14  
クレベンジャー

**Clugston, Rev. & Mrs. Donald**  
A. 1949, IBC — #5 Kansai  
Gakuin, Nishinomiya Shi  
(5-0491)  
西宮市関西学院 5 号  
クラッグストン

**Coates, Mr. & Mrs. E.D.** AGB  
—2037 Shinohara-cho, Kohoku  
Ku, Yokohama  
横浜市港北区篠原町 2037  
コーテス

**Cobb, Miss Ann** 1955, IBC —  
Kobe Jogakuin, Okadayama,  
Nishinomiya Shi (5-0956)  
西宮市岡田山 神戸女学院  
カーブ

**Cobb, Rev. & Mrs. John B.** 1918  
IBC—8 Kitanagasa-dori 4-chome  
Ikuta Ku, Kobe (3-5845)  
神戸市生田区北長狭通り 4 丁目 8  
カーブ

**Cogswell, Rev. & Mrs. James**  
A. 1949, PCUS — 33 Chikara-  
machi 4-chome, Higashi Ku,  
Nagoya (4-6421)  
名古屋市東区主税町 4 丁目 33  
カグスエル

**Colberg, Miss Lois** 1950, ALM  
— 2429 Higashi Tsushimo  
1-chome, Ogori-machi, Yoshiki  
Gun, Yamaguchi Ken (376)  
山口県吉敷郡小郡町東津下 1 丁目  
2429 コルバーグ

**Cole, Mr. & Mrs. Frank** 1952,  
CBFMS—3-167 Hakken Koji,  
Minami Koizumi, Sendai Shi  
仙台市南小泉八軒小路 167 の 3

**Cole, Mr. & Mrs. Harold** 1937,  
CC—Furlough

- Collins, Rev. & Mrs. Jacob F.** 1950, OBS—Furlough
- Collins, Mr. & Mrs. Tim** 1950, JSC—Furlough
- Colston, Miss Augusta** 1951, FEGC — 992 Shimotakaido 4-chome, Suginami Ku, Tokyo (311—7021)  
東京都杉並区下高井戸4丁目 992  
コルストン
- Connell, Miss Juanita** 1952, PCUS—116 Shigatsuta, Hongu-cho, Kochi Shi  
高知市本宮町四月田 116
- Conrad, Rev. & Mrs. Stanley** EFCA—Koaza Boyashiki, Aza Inosaki, Fukuchiyama Shi, Kyoto Fu,  
京都府福知山市猪崎小字坊屋敷  
コンラッド
- Conry, Dr. & Mrs. Hilory** 1958, AFSC c/o Yoshida, 1126-7-chome, Kamimeguro, Meguro Ku, Tokyo (46-8097)  
東京都目黒区上目黒7丁目 1126  
吉田方 コンリイ
- Cook, Mr. & Mrs. D. A.** OMF—226 Hon-dori, Akabira Shi, Hokkaido  
北海道赤平市本通り 226 クック
- Cook, Miss Dulcie** 1930, IBC—22, Kunokoji, Sakuragi, Tera-machi 3-chome Kanazawa Shi (3-0163) クック  
金沢市寺町3丁目桜木九ノ小路22  
クック
- Cook, Miss Sally YFC—P. O. Box** 727 Osaka-Chuo  
大阪中央郵便局私書函 727 号  
クック
- Cooke, Mr. & Mrs. U. T. S.** 1948, CJPM—Furlough
- Cooper, Miss June** SB—6 Nishi 2-chome, Harima-cho, Abeno Ku, Osaka  
大阪市阿倍野区播磨町2丁目 6  
クーパー
- Coote, Rev. & Mrs. Leoneard W.** 1914, FEAM — Ikoma-machi, Ikoma Gun, Nara Ken  
奈良県生駒郡生駒町 クート
- Corl, Rev. & Mrs. Javan** 1955, IBC—102 Osawa Kawarakuji, Morioka Shi, Iwate Ken (1217)  
岩手県盛岡市大沢河原小路 102  
コール
- Cornelius, Miss D. C.** 1951, OMF — 54, Sakae-machi, Itayanagi, Aomori Ken  
青森県板柳町栄町 54  
コーネリアス
- Corwin, Mr. & Mrs. Charles** 1952, IND—1101 Wada Hon-cho, Skginami Ku, Tokyo  
東京都杉並区和田本町 1101  
コーウイン
- Coryell, Mrs. & Miss Ada MSWF** —2004 Yoshida-machi, Totsuka Ku, Yokohama  
横浜市戸塚区吉田町 2004  
コリエル
- Cosens, Miss (Rev.) E. Mar-guerite** 1955, IBC—25 Nishi Kusabuka-cho, Shizuoka Shi  
静岡市西草深町 25 カズンズ

**Courtney, Mr. & Mrs. Richard**  
1952, 1958 TEAM 1548 Karui-  
sawa Machi, Nagano Ken  
長野県軽井沢町 1548

コートニー

**Cowan, Rev. Ray** IND — 706  
Iwagami-cho, Maebashi Shi,  
Gumma Ken

群馬県前橋市岩上町 706 カワン

**Cox, Mr. & Mrs. Ralph** 1953,  
1952, TEAM—Furlough

**Crabtree, Mr. & Mrs. Robert**  
IND — 165 Imaizumi-cho, To-  
yama Shi, Toyama Ken  
富山県富山市今泉町 165

クラブトリー

**Craig, Miss. Mildred** IND—3-10,  
Himonya 2-chome, Meguro Ku,  
Tokyo

東京都目黒区碑文谷 2 丁目 10-3

クレイグ

**Crawford, Mr. & Mrs. Coy** IND  
—6 Hachimanoki, Miyako Shi,  
Iwate Ken

岩手県宮古市八幡沖 6

クロフオード

**Creer, Rev. & Mrs. Raymond**  
JBMM—21 Shiroishi Shi,  
Miyagi Ken (2297)

宮城県白石市 21

クレア

**Crew, Miss Angie** 1923, IBC —  
Kobe Jogakuin Okadayama  
Nishinomiya Shi (5-1020)

西宮市岡田山神戸女学院

クリュー

**Crowley, Mr & Mrs. Dale** IND  
—Nobeji Machi, Kamikita Gun,  
Aomori Ken

青森県上北郡野辺地町

クローリー

**Crolyle, Miss Winifred B.** 1950,  
IGL—93 Uyama, Sumoto Shi,  
Awaji Shima, Hyogo Ken  
(Sumoto 467)

兵庫県淡路島州市宇山 93

クロイエル

**Cullen, Mr. Kanneth** CLC—1505  
Shinden-cho 2-chome, Ichikawa  
Shi, Chiba Ken (073-4053)

千葉県市川市新田町 2 丁目 1505

カレン

**Culpepper, Dr. & Mrs. Robert**  
H. 1950, SB—11 Hirao Sanso-  
dori 2-chome, Fukuoka Shi,  
Fukuoka Ken

福岡県福岡市平尾山荘通り 2 丁目  
11

カルペッパー

**Cundiff, Mr. William S.** 1952,  
IBC — 60 Kozenji-dori, Sendai  
Shi (2-7439)

仙台市光禅寺通り 60 カンディフ

**Cunningham, Rev. & Mrs.**  
Robert 1953, ALM — Takatsu.  
Masuda Shi, Shimane Ken  
(1209)

島根県益田市高津 カニングハム

**Currie, Mr. & Mrs. Jim** IND —  
10680 Bambaura 2-chome,  
Fuchu Shi, Tokyo (0236-3721)

東京都府中市番場裏 2 丁目 10680

カリー

**Curry, Miss Olive** 1923, IBC —  
Kassui Junior College 16  
Higashi Yamate dori, Nagasaki  
Shi (2-6955)

長崎市東山手通り 16 活水短大

カリー

**Curtin**, Miss Esther IND—68  
Hiwada-cho, Nishi Shichijo,  
Shimokyo Ku, Kyoto

京都市下京区西7条日和田町68

カーテン

## D

**Dail**, Miss Lucy 1955, IBC—69  
Shoto-cho, Shibuya Ku, Tokyo  
(46-1909)

東京都渋谷区松濤町69 デイル

**Dale**, Mr. & Mrs. Danil T. 1952,  
TEAM—Furlough

**Dale**, Rev. & Mrs. Kenneth J.  
1951, ALM—Kuroiwa, Kogushi,  
Ube Shi, Yamaguchi Ken (2219)

山口県宇部市小串黒岩 デール

**Dales**, Miss Laura 1949, TEAM  
—423 Honan-cho, Suginami, Ku,  
Tokyo (33-0204)

東京都杉並区方南町423

デールズ

**Dann**, Miss Janet M. 1951, ACF  
—154 Nakadori, Ononii Machi,  
Tamura Gun, Fukushima Ken  
福島県田村郡小野新町中通り154

ダン

**Darby**, Miss Laura W. 1952, IBC  
—Shoei Junior College Naka-  
yamate-dori 6-chome, Ikuta Ku,  
Kobe

神戸市生田区中山手通り6丁目

頌栄短大

ダービー

**Daub**, Rev. & Mrs. Edward 1951,  
IBC—6 1-chome, Asukai-cho,  
Tanaka, Sakyo Ku, Kyoto  
(7-4494)

京都市左京区田中飛鳥井町1丁目

6

ダウブ

**Davidson**, Lieut. Commissioner  
Charles 1929 SA—17, 2-chome  
Kanda Jimbo-cho, Chiyoda Ku,  
Tokyo (33-7311)

東京都千代田区神田神保町2丁目

17

デビッドソン

**Davidson**, Rev. & Mrs. Lewis  
ELC—11-1 Umezono, Okazaki  
Shi, Aichi Ken

愛知県岡崎市梅園1丁目11

デビッドソン

**Davidsson**, Miss Maj SAMJ—61  
Yokosa, Furujuku-cho, Toyo-  
kawa Shi, Aichi Ken

愛知県豊川市古宿町横左61

デビッドソン

**Davies**, Mr. & Mrs. D. E. 1937,  
AGB—54 Shin-cho 1-chome,  
Watarida, Kawasaki Shi  
(Kawaski 3-0856)

川崎市渡田新町1丁目54

デービス

**Davis**, Miss Carnella 1951, WEC  
—Jifukuzi-cho, Nagahama Shi  
Shiga Ken

滋賀県長浜市地福寺町

デービス

**Davis**, Rev. & Mrs. Francis A.  
1951, 1956, OMS—31 Chikara-  
machi 4-chome, Higashi Ku,  
Nagoya

名古屋市東区主税町4丁目31

デービス

**Davis**, Mr. & Mrs. Howard 1958,  
CC—Box 19 Chigusa, Nagoya  
名古屋市千種郵便局私書箱19

デービス



**Davis, Miss Valee, WEC** Tera-  
machi, Imadagawa Sagaru,  
Kamikyo Ku, Kyoto  
京都市上京区今出川下る寺町

**Davis, Mr. & Mrs. H. R. S. Jr.**  
1950, CN—229 Oyama-cho,  
Tamagawa, Setagaya Ku, Tokyo  
(70-4667)  
東京都世田谷区玉川尾山町 229  
デービス

**Davis, Rev. & Mrs. Rendell A.**  
1951, IBC—2-1103 Koyama  
8-chome, Shinagawa Ku, Tokyo  
(78-0869)  
東京都品川区小山 8 丁目 1103-2  
デービス

**Dawkins, Rev. Mrs. Charles B.**  
1954, ULCA—35 Suizenji-machi,  
Kumamoto Shi  
熊本市水前寺町 35 ダウキンズ

**Dawson, Mr. & Mrs. George**  
1953, ABFMS—2 Shimouma-cho  
2-chome, Setagaya Ku, Tokyo  
(41-1788)  
東京都世田谷区下馬 4 丁目 2  
ドウソン

**Dean, Miss Barbara** 1950, TEAM  
992 Shimotakaido 4-chome,  
Suginami Ku, Tokyo  
東京都杉並区下高井戸 4 丁目 992  
ディーン

**DeCamp, Miss Grace** 1947, TEAM  
—75 Hatsuda-cho 2-chome,  
Takayama Shi, Gifu Ken  
岐阜県高山市初田町 2 丁目 75  
デキャンブ

**DeChant, Miss Alliene IBC—41**  
Uwacho Komegofukuro, Sendai  
Shi (3-3257)  
仙台市米ヶ袋上町 41 デチャント

**Degelman, Mr. & Mrs. O. R.** 1947,  
TEAM — 350 Honmoku-cho,  
2-chome, Naka Ku, Yokohama  
(2-7986)  
横浜市中区本牧町 2 丁目 350  
デゲルマン

**Degerman, Miss Bessie** 1954,  
TEAM—40 Daishoji Uo-machi,  
Kaga Shi, Ishikawa Ken  
石川県加賀市大聖寺魚町 40  
デジャーマン

**Deivendorf, Mrs. Ann CMA —**  
255 Itsukaichi Machi, Saiki  
Gun, Hiroshima Ken  
(Itsukaichi 550 Otsu)  
広島県佐伯郡六日市町 255  
ディーベンドルフ

**DeLong, Miss Lelah** 1949, TEAM  
—6203 Shimohama Ku, Okaya  
Shi, Nagano Ken  
長野県岡谷市浜区 6209 デロング

**DeMaagd, Rev. & Mrs. John C.**  
1928, IBC—Furlough

**Denton, Mr. Harvey Dean** 1958,  
IBC (J3)—Aoyama Gakuin, 22  
Midorigoka, Shibuya Ku, Tokyo  
(40-2181)  
東京都渋谷区緑ヶ岡青山学院  
デントン

**Derksen, Rev. & Mrs. Peter** 1954,  
GCMM—Furlough

- DeShazer, Rev. & Mrs. Jacob** 1948, JFM — 278-1640, Oaza Ushimaki Moriyama Shi, Aichi Ken  
愛知県守山市大字牛牧 1640-278  
デシェーザー
- Dessau, Miss Dorothy PEC** Chojya Machi Agarū, Karasumaru dori, Kamikyo Ku, Kyoto (44-4454)  
京都市上京区烏丸通り 長者町上る  
デッリー
- Deter, Miss Virginia** 1950, IBC—Hokuriku Gakuin, 10 Kami Kakinokibatake, Kanazawa Shi, Ishikawa Ken (2-1257)  
石川県金沢市上柿ノ木畠 10  
北陸学院 データー
- DeViney, Mr. & Mrs. Robert** 1958, TEAM—1199 Karuisawamachi, Nagano Ken  
長野県軽井沢町 1199 デブィニー
- Devol, Mr. Richard** 1957, IBC (J3) — Doshisha Junior High School, Osagi-cho, Iwakura, Sakyo Ku, Kyoto (7-5158)  
京都市左京区岩倉大鷲町 同志社高校  
デボール
- Dawey, Mr. & Mrs. SB** — 252 Miyawaki-cho, Takamatsu Shi, 高松市宮脇町 252 デューイ
- Dexter, Mr. & Mrs. Albert** IND — 5 Hicuro-cho 1-chome, Hyogo Ku, Kobe  
神戸市兵庫区氷室町 1丁目 5  
デクスター
- Dick, Miss Cornelia** 1955, PCUS — Furlough
- Dick, Mr. R. H.** IND—111 Oike Yamada-cho, Hyogo Ku, Kobe  
神戸市兵庫区山田町大池 111  
ディック
- Dievendorf, Mrs. Anne** 1922, CMA — 255 Itsukaichi Machi, Saiki Gun, Hiroshima Ken (Itsukaichi 550)  
広島県佐伯郡五日市町 255  
ディベンドルフ
- Dillard, Miss Mary** OBM — 1816 Teuchi, Shimokoshiki, Machi, Satsuma Gun, Kagoshima Ken  
鹿児島県薩摩郡下甕町手打 1816  
ディラード
- Dillon, Rev. & Mrs. Alan B.** 1948, FEGC—111 Hakuraku, Kanagawa ku, Yokohama  
横浜市神奈川区白楽 111
- Dithridge, Miss Harriett** BPT — 30 Shibazaki-cho 4-chome Tachikawa Shi, Tokyo  
東京都立川市柴崎町 4丁目 30  
デスリッジ
- Dittemore, Mrs. Isabel** 1952, CC — 9 Shinzenji-dori 2-chome, Fukiai Ku, Kobe  
神戸市葺合区神仙寺通り 2丁目 9  
ディットモア
- Dixon, Miss E. Joan** 1958, CMS — Poole Gakuin, Katsuyama-dori 5-chome, Osaka (Tennoji 3190, 290)  
大阪市勝山通り 5丁目 プール学院  
ディクソン
- Döbbelin, Miss E.** OMF — 6-85 Honcho Shizunai Machi, Hidaka, Hokkaido  
北海道日高静内町本町 85 の 6  
ドベリン

**Doernen**, Miss Waltraut GAM—  
85 Tsukasa-machi, Kasamatsu,  
Gifu Shi, Gifu Ken  
岐阜県岐阜市笠松司町 86

ドーネン

**Doi**, Mrs. Dorothy 1952, JSC—  
Furlough

**Dollinger**, Miss Marion CJPM—  
445 Hyakken-machi Maebashi  
Shi, Gunma Ken  
前橋市百軒町 445 CJPM 内

**Donald**, Mrs. Velma L. 1957,  
IBC(J3)—Hiroshima Jogakuin  
720 Ushita-machi, Hiroshima  
Shi  
広島市牛田町 720 広島女学院  
ドナルド

**Dornon**, Mr. & Mrs. Ivan 1950,  
1956, IBC—126 Tsuchidoi, Sen-  
dai Shi (2-6638)  
仙台市土樋 126

ドーナン

**Doubleday**, Miss Stellla C. 1928,  
CMS — 882, Senda-machi  
3-chome, Hiroshima Shi  
広島市千田町 3 丁目 882  
ダブルデー

**Douglas**, Miss Leona 1930, IBC  
—5090 Moto Joya-machi, Kofu  
Shi, Yamanashi Ken (5451)  
山梨県甲府市元城屋町 5090  
ダグラス

**Downs**, Rev. & Mrs. Darley 1919,  
1922 IBC—12 Hachiyama-cho,  
Shibuya Ku, Tokyo. (46-2777)  
東京都渋谷区鉢山町 12 ダウンス

**Doyle**, Mr. & Mrs. Charles W.  
1945, CC—Furlough

**Dozier**, Mrs. C. K. 1906, SB—  
421 Oaza, Hoshiguma Fukuoka  
Shi (4-1197)  
福岡市大字干隈 421 ドージャー

**Dozier**, Dr. & Mrs. Edwin B.  
1933, SB—421 Oaza, Hoshiguma,  
Fukuoka Shi (4-1197)  
福岡市大字干隈 421 ドージャー

**Draper**, Rev. & Mrs. William F.  
1953, PEC—8 Motokaji-cho,  
Sendai Shi (2-4684)  
仙台市元鍛冶町 8 ドレイバー

**Driskill**, Rev. & Mrs. Lawrence  
1951, IBC—335 Furuno, Kawa-  
chinagano Shi, Osaka  
(Kawachinagano 65)  
大阪府河内長野市古野 335  
ドリスキル

**Drivstuen**, Miss Dagny 1949,  
NLM—Ota-machi, Ota Shi,  
Shimane Ken (657)  
島根県大田市大田町  
ドリブスチン

**Drummond**, Dr. & Mrs. Richard  
1949, IBC — 242 Zaimokuza,  
Kamakura Shi (1720)  
鎌倉市材木座 242 ドラモンド

**Dunbar**, Mr. Virgil 1956, OMS  
—588 Kashiwagi-cho 3-chome,  
Shinjuku Ku, Kokyo (37-3664)  
東京都新宿区柏木 3 丁目 388  
ダンバー

**Duncan**, Mr. & Mrs. William  
1900, CBFMS — 1-39 Aza  
Nanoka-machi, Ogaki, Furu-  
kawa Shi, Miyagi Ken  
宮城県古川市大柿字七日町 39の1  
ダンカン

**Dunn, Rev. & Mrs. Ed.** 1954,  
BBF—894 Daimon-dori, Ota  
Shi, Gumma Ken

群馬県太田市大門通り 894 ダン

**Dupree, Mr. & Mrs. Charles**  
1953, 1956, OMS—Enoji-kyu-  
dori, Miya-machi, Yamagata  
Shi, Yamagata Ken

山形県山形市宮町円応寺旧通り  
デュプリー

**Duran, Mr. & Mrs. Richard**  
1900, TEAM—483 Higashi Ban-  
ba, Kurita, Nagao Shi, Nagano  
Ken

長野県長野市栗田東番場 483  
デュラン

**Dyck, Miss Anna** 1953, GCM  
—5330 Namiki, Kamikawa  
Higashi-machi, Miyakonojo Shi,  
Miyazaki Ken

宮崎県都城市上川東町並木 5330  
ディック

**Dyck, Miss Susan** 1953, CMA  
—Furlough

**Dyson, Miss Mary** 1955, JEB—  
45 Asahi-cho 1-chome, Toyooka  
Shi, Hyogo Ken

兵庫県豊岡市旭町 1 丁目 45  
ダイソン

## E

**Eads, Miss Mary** 1952, IBC—  
Furlough

**Eagle, Mr & Mrs. Charles** 1950,  
TEAM—35, Ote-machi, Shimizu  
Shi, Shizuoka Ken

静岡県清水市大手町 35 イーグル

**Ebinger, Deaconess Frieda** 1950,  
MAR—12 Higashi Naruo-cho,  
Nishinomiya Shi, Hyogo Ken

兵庫県西宮市東鳴尾町 12  
エビンガー

**Eckel, Dr. & Mrs. W. A.** 1916,  
CN—229 Oyama-cho, Tama-  
gawa, Setagaya Ku, Tokyo

(70-4070)  
東京都世田谷区玉川尾山町 229  
エッケル

**Eddy, Rev. & Mrs. William D.**  
1950, PEC—Nishi 5, Kita 15 Jo,  
Sapporo Shi, Hokkaido (4-3554)

北海道札幌市北 15 条西 5 丁目  
エディー

**Edgerton, Miss Daisy Bell** 1949,  
IBC—8-6 Ojihoncho 1-chome,  
Kita Ku, Tokyo

東京都北区王子本町 1 丁目 6 の 8  
エジャートン

**Ediger, Rev. & Mrs. Fred** 1953,  
GCM—10850 Kamezaki,  
Hyuga, Shi Miyazaki Ken

宮崎県日向市亀崎 10850  
エヂガー

**Edwards, Miss L. B.** 1953, OMF  
—Furlough

**Eikamp, Rev. & Mrs. Arthur R.**  
1949, CG—93 Okuzawa 3-chome,  
Tamagawa, Setagaya Ku, Tokyo

東京都世田谷区玉川奥沢 3 丁目 93  
アイキャンプ

**Eimon, Rev. & Mrs. Harold**  
1954, ELC—347, Smiyoshi-cho,  
Kamikanuki, Numazu Shi,  
Shizuoka Ken (4787)

静岡県沼津市上香貫住吉町 347  
アイモン



- Eitel, Dr. K. F.** 1951, LM — 58,  
Shoto-machi, Shibuya Ku,  
Tokyo (46-4970)  
東京都渋谷区松濤町 アイテル
- Elder, Rev. & Mrs. Milliam M.**  
1948, IBC—1-228 Higashi-machi  
Tottori Shi (4621)  
鳥取市東町 228 の 1 エルダー
- Eldridge, Rev. & Mrs. P. H.** 1937,  
SDA—2-164 Onden 3-chome,  
Shibuya Ku, Tokyo (40-1171)  
東京都渋谷区穂田 3 丁目 164 の 2  
エルドリッジ
- Ellis, Rev. Andrew B.** 1951,  
ULCA—351 Oe-machi, Kuma-  
moto Shi (4-4658)  
熊本市大江町 351 エリス
- Ellis, Mr. Clinton O.** 1957, MSCC  
—c/o Gaidai Kansha, 41 Ko-  
miya-cho, Tennoji Ku, Osaka  
大阪市天王寺区小宮町 41  
外大官舎内 エリス
- Elmer, Miss Ruth** 1949, IBC —  
84 Sasugaya-cho, Bunkyo Ku,  
Tokyo  
東京都文京区指ヶ谷町 84  
エルマー
- Elston, Miss Gretchen** 1951, IBC  
—Keimei High School, 35 Naka-  
yamate-dori 4-chome, Ikuta Ku,  
Kobe (2-3539)  
神戸市生田区中山手通り 4 丁目 35  
エルストン
- Emanuel, Rev. & Mrs. B. P.** 1950,  
SB—Nishi 1-chome, Minami 12  
Jo, Sapporo Shi, Hokkaido  
(2-5918)  
北海道札幌市南 12 条西 1 丁目  
イヌマエル
- Emmanuel, Rev. & Mrs. Wayne,**  
SB—86 Harajuku 1-chome,  
Shibuya Ku, Tokyo  
東京都渋谷区原宿 1 丁目 86  
インマヌエル
- Engbreetsen, Miss Gundrun** 1952,  
NEOM—Ueda, Nakoso Shi,  
Fukushima Ken  
福島県勿来市植田  
エンゲブレツェン
- Engeman, Rev. & Mrs. Harry**  
1950, CMSJ—1344 Gakko-cho  
3 chome, Nagaoka Shi, Niigata  
Ken (2753)  
新潟県長岡市学校町 3 丁目 1344  
エンゲマン
- Engholm, Mr. & Mrs. Duane**  
1954, FEGC — 78 Motoyanagi-  
machi, Kofu Shi, Yamanashi  
Ken (6-512)  
山梨県甲府市元柳町 78  
エングホルム
- Engver, Miss Maria** 1951, SEOM  
—528 Mito, Uchiura, Numazu  
Shi, Shizuoka Ken  
静岡県沼津市内浦三津 528  
エングバー
- Enslin, Miss Phyllis** 1900, BPM  
—Furlough
- Epp, Dennis, GCMM** — 50 Yodo-  
gawa-cho 3-chome, Miyazaki  
Shi  
宮崎市淀川町 3 丁目 50 エプ
- Epsinger, Mr. Paul** 1956,  
AMFMS—Furlough
- Eraker, Rev. & Mrs. Anders**  
1950, NMS—1096 Katahara-cho,  
Nara Shi. (5574)  
奈良市片原町 1096 エラケル

**Ericson, Rev. & Mrs. Wilbert**  
1953, ALM—477 Nishimiya-cho,  
Mihara Shi, Hiroshima Ken  
(3044)

広島県三原市西宮町 477

エリクソン

**Eriksen, Miss Ruth** 1952, LB—  
Furlough

**Eriksson, Miss Astrid** 1953, SFM  
— 650 Tsukuno Aparto, 3-1  
Tsurumi-cho, Tsurumi Ku  
Yokohama (5-2433)

横浜市鶴見区鶴見町 1 丁目 3

ツクノアパート 650 エリクセン

**Eriksson, Miss Linnea** 1951,  
OMSS — 43-9 Yamashiro-cho,  
Saigo, Yao Shi, Oshaka

大阪府八尾市西郷山城町 9 丁目 43

エリクソン

**Eriksson, Mr. & Mrs. Paul** 1951,  
SEMJ—77 Midori-cho, Toma-  
komai Shi, Hokkaido

北海道苫小牧市緑町 77

エリクソン

**Ernst, Miss Jane Elizabeth**, 1959,  
IBC

**Ettling, Mr. & Mrs. Adalbert**  
G. 1953, LM — 1933 Naka-  
noshima, Kawasaki Shi, Kana-  
gawa Ken (Noborito 334)

神奈川県川崎市の中野島 1933

エットリング

**Euler, Mr. & Mrs. Frank** 1951,  
TEAM—88 Oaza Kaino, Tama-  
no, Kasugai Shi, Aichi Ken  
愛知県春日井市玉野大字飼野 88

ユーラー

## F

**Faber, Mr. & Mrs. Earnest** 1954,  
CC — 14-2 Minami 21-chome,  
Obihiro, Hokkaido

北海道帯広市南 21 丁目 2 の 14

フェイバー

**Fadel, Mr. & Mrs. Allen** 1951,  
TEAM — 54 Matsubara-cho,  
Aomori Shi

青森市松原町 54 フェイデル

**Fagre, Rev. & Mrs. Ivan** 1956,  
ELC—66 Hayashi-cho, Bunkyo  
Ku, Tokyo (94-0714)

東京都文京区林町 66

フェイグリー

**Fairfield, Mr. & Mrs. John F.**  
1951, IBC — 648 Hiratsuka  
2-chome, Shinagawa Ku, Tokyo  
(72-6279)

東京都品川区平塚 2 丁目 648

フェアフィールド

**Falck, Miss Elizabeth H.** 1951,  
PEC—c/o Rikkyo Daigaku, Ike-  
bukuro 3-chome, Toshma Ku,  
Tokyo (97-4470)

東京都豊島区池袋 3 丁目

立教大学構内 フォルク

**Fanger, Mr. & Mrs. Clifford**,  
1950, IND — 12 Teppo-michi,  
Aoyama-cho, Morioka Shi, Iwa-  
te Ken

岩手県盛岡市青山町鉄砲道 12

ファンガー

**Fanger, Mr. Richard** 1950, IND  
— 2 Hachiman-cho 1-chome,  
Morioka Shi, Iwate Ken

岩手県盛岡市八幡町 1 丁目 2

ファンガー

**Faris, Miss Eleanor R.** 1955,  
RPM — 39 Nakayamate-dori  
1-chome, Ikuta Ku, Kobe  
(2-8386)

神戸市生田区中山手通り 1丁目39  
フェリス

**Farnham, Grace** 1925, CC — 500  
Mabashi 4-chome, Suginami Ku,  
Tokyo

東京都杉並区馬橋 4丁目 500  
ファーンハム

**Farris, Rev. & Mrs. Theron**  
1900, SB — 352 Nishi-okubo  
2-chome, Shinjuku Ku, Tokyo  
(35-3562)

東京都新宿区西大久保 2丁目 352  
ファリス

**Feely, Miss (Rev.) Gertrude** 1931,  
IBC — Christian Youth Center,  
Mikage-cho, Higashi Nada Ku,  
Kobe (8-3793)

神戸市東灘区御影町 クリスチャ  
ンニュースセンター フェリー

**Fee, Miss Mary H., CA** — c/o  
Canadian Academy, Nagamine  
Yame, Oishi, Nada Ku, Kobe  
(8-5430)

神戸市灘区大石長峯山  
カナディアン・アカデミー内

**Feil, Rev. & Mrs. Paul H.** 1954,  
ULCA—Furlough ファイル

**Eevner, miss Charlie W., SB**  
—350 Nishi Okubo 2-chome,  
Shijuku Ku, Tokyo

東京都新宿区西大久保 2丁目 350

**Fensome, Miss Alice** 1948, JFM  
—850 Okubo-cho 1-chome, Hi-  
tachi Shi, Ibaragi Ken.

茨城県日立市大久保町1丁目 850  
フェンサム

**Fhager, Miss Gunhild** 1956, MCCC  
—Aminohama, Okayama Shi  
(2-9672)

岡山市網浜 ファーゲル

**Fichtner, Miss Anne C.** 1955,  
IBC—Canadian Academy, Naga-  
mineyama, Oish, Nada Ku, Kobe  
(Mikage 7781)

神戸市灘区大石長峯山 カナディ  
アン・アカデミー フィットナー

**Fielder, Mr & Mrs. Gerald** 1954,  
SB — Seinan Gakuin, Nishi  
Shin Machi, Fukuoka Shi  
(2-0537)

福岡県西新町 西南学院  
フィルダー

**Fieldhouse, Rev. & Mrs. Marvin**  
L. 1900, OBSF—Box 2, Karui-  
sawa, Nagano Ken

長野県軽井沢郵便局私書箱 2  
フィールドハウス

**Finch, Miss Mary D.** 1925, IBC  
—Furlough

**Finnseth, Rev. & Mrs. Per.** 1952,  
NLM—121 Soto Nakabara-cho,  
Matsue Shi, Shimane Ken  
(Matue 5444)

島根県松江市外中原町 121  
フィニセット

**Firebaugh, Miss Martha E.** 1951,  
IBC—Tokyo Woman's Christian  
College, 124 Iogi 3-chome,  
Suginami Ku, Tokyo (39-2255)

東京都杉並区井荻 3丁目 124  
東京女子大 ファイアボー

**Fisch, Mr. & Mrs. Edwin** 1951,  
TEAM—Furlough

- Fisher, Mr. & Mrs. H. E.** 1951,  
OMF—c/o Mr. Tsubota, Chuo  
Higashi Dai-ni, Mikasa Shi,  
Hokkaido  
北海道三笠市中央東第二 坪田方  
フィッシャー
- Fisher, Miss Penelope A.** 1958,  
MSCC — YWCA, Surugadai,  
Kanda, Chyoda Ku, Tokyo  
東京都千代田区神田駿河台  
YWCA フィッシャー
- Fittz, Mr. & Mrs. H.**—1048 Ma-  
saku-cho, Isogo Ku, Yokohama  
横浜市磯子区真住久町 1048  
フィッツ
- Fitzwilliam, Mr. & Mrs. Jack**  
1900, FEGC—30 Ochiai, Kuru-  
me Machi, Kitatama Gun,  
Tokyo (Kurume 22)  
東京都北多摩郡久留米町落合 30  
フィッツウィリアム
- Flaherty, Mr. & Mrs. Theodore**  
E. 1949, 1953, IBC—37 Yamate-  
cho, Naka Ku Yokohama  
(05-64-1183)  
横浜市中区山手町 37  
フラハティ
- Fleenor, Mr. & Mrs. Julius**  
1950, CC — 1146 Shimoochiai  
3-chome, Shinjuku Ku, Tokyo  
(95-6025)  
東京都新宿区下落合 3 丁目 1146  
フリーナー
- Fleischman, Mrs. Lorraine** 1900,  
CBFMS—20 Hiyori-cho, Ishino-  
maki Shi, Miyagi Ken  
宮城県石巻市日和町 20  
フライシュマン
- Fletcher, Miss Shirley M.** 1952,  
CEC—St. Peter's Church Tsuda-  
cho, Tokushima Ken  
徳島県津田町 日本聖公会ペテロ  
教会 フレッチャー
- Flewelling, Rev. & Mrs. William**  
1956, AAM—5-1, Ichinotsubo,  
Nishi Hirano, Mikage-cho,  
Higashi Nada Ku, Kobe  
神戸市東灘区御影町西平野一の  
坪 1 丁目 5 フレウエリング
- Flowers, Miss M.** 1900, OMF—  
Nishi 2-chome, Kita 20 Jo,  
Sapporo Shi, Hokkaido  
北海道札幌市北 20 条西 2 丁目  
フラワーズ
- Floyd, Mrs. Ruth** 1900, IND—  
Furlough
- Foerstel, Miss Marie M. H.** 1927,  
MSCC — 229 Nishi Nagano  
Machi, Nagano Shi (2961)  
長野市西長野町 229  
フォアステル
- Fontote, Dr. Audrey** 1952, SB  
c/o Japan Baptist Hospital,  
Yamanomoto-cho, Kitashira-  
kawa Ku, Kyoto (7-4193)  
京都市左京区北白川山の元町 47  
日本バプテスト病院  
フォントート
- Ford, Mr. & Mrs. Einar** 1900,  
FECA—Moto-machi, Kusakabe  
Shi, Saitama Ken  
埼玉県春日部市元町 フォード
- Foreman, Miss Alice** 1951,  
CBFMS — 73 Ejiri, Shiogama  
Shi, Miyagi Ken (2321)  
宮城県塩釜市江尻 73 フォアマン



**Forester, Rev. & Mrs. Thomas**  
1953, CPC—3366-3 Minami Rin  
kan, Yamato Machi, Koza Gun,  
Kanagawa Ken (Yamato 409)  
神奈川県高座郡大和町南林間 3丁  
目 3366 フォレスター

**Forsberg, Miss Ruth** 1947, TEAM  
—75 Hatsuda-cho 2-chome,  
Takayama Shi, Gifu Ken  
岐阜県高山市初田町 2 丁目 75  
フォースバーグ

**Foss, Miss Fleanor M.** 1936,  
CMS—c/o Pool Gakuin, Katsu-  
yama-dori 5-chome, Ikuno Ku,  
Osaka  
大阪市生野区勝山通り 5 丁目  
プール学院内 フォス

**Foss, Miss Marit** 1951, NLM—  
Furlough

**Foster, Miss Mary** 1954, IBC—  
Tokiwaso, 24 Hanezawa-cho,  
Shibuya Ku, Tokyo  
東京都渋谷区羽沢町 24 常盤荘  
フォスター

**Fox, Mr. & Mrs. Harry Robert,**  
Jr. 1947, CHC—Omika, Kuji-  
machi, Hitachi Shi, Ibaragi  
Ken (Kujihama 2251)  
茨城県日立市久慈町大麩  
フォックス

**Fox, Mr. & Mrs. Logan J.** 1948,  
CC—4048 Omika Kuji-machi,  
Hitachi Shi, Ibaragi Ken  
茨城県日立市久慈町大麩 4048  
フォックス

**Fox, Rev. & Mrs. Roger** 1951,  
FEGC — 30 Ochiai, Kurume  
Machi, Kitatama Gun, Tokyo  
(Kurume 22)  
東京都北多摩郡久留米町落合 30  
フォックス

**Fox, Mr. Url** 1900, IND—c/o  
YMCA, Mitoshiro-cho, Kanda,  
Chiyoda Ku, Tokyo  
東京都神田美土代町 YMCA 内  
フォックス

**Foxwell, Rev. & Mrs. Philip R.**  
1948, IBPFM—273 Horinouch,  
1-chome, Suginami Ku, Tokyo  
(38-0017)  
東京都杉並区堀之内 1 丁目 273  
フォックスウェル

**Francey, Rev. & Mrs. Jack** 1900,  
IFG—941 Higashi Oizumi, Neri-  
ma Ku, Tokyo  
東京都練馬区東大泉 941  
フランシー

**Francis, Miss R. Mable** 1909,  
CMA—Minmi Horibata, Mastu-  
yama Shi, Ehime Ken (1009)  
愛媛県松山市南堀端 フランシス

**Frandell, Rev. & Mrs. Karl**  
1950, SAMJ — 139 Iga-machi  
5-chome, Okazaki Shi, Aichi  
Ken  
愛知県岡崎市伊賀町 5 丁目 139  
フランデル

**Franklin, Rev. & Mrs. Sam H.**  
Jr. 1929, IBC—890 Mure,  
Mitaka Shi, Tokyo (022-5047)  
東京都三鷹市牟礼 890  
フランクリン

- Fredlund**, Miss M. M. 1952, OMF  
— Kanagi Machi, Kita Gun,  
Aomori Ken  
青森県北郡金木町 フレドランド
- Frehn**, Rev. & Mrs. Malcolm  
1900, IBPFIM—237 Horinouchi  
1-chome, Suginami Ku, Tokyo  
東京都杉並区堀之内 1 丁目 273  
フレン
- Frens**, Mr. & Mrs. James 1950,  
TEAM—13 Fusumada-cho, Ichi-  
nomiya Shi, Aichi Ken  
愛知県一宮市襖田町 13 フレンズ
- Fridell**, Mr. & Mrs. Wilbur 1948,  
ABFMS — 550 Totsuka-machi  
1-chome, Shinjuku Ku, Tokyo  
(34-3972)  
東京都新宿区戸塚町 1 丁目 550  
フリーデル
- Friesen**, Miss A. 1900, OMF—  
54 Sakae-machi, Itayanagi,  
Aomori Ken  
青森県板柳栄町 54 フリーゼン
- Friesen**, Mr. & Mrs. A. F. 1900,  
OMF — 17-5 Tomino-machi,  
Hirosaki Shi, Aomori Ken  
青森県弘前市富野町 5 丁目 17  
フリーゼン
- Friesen**, Rev. & Mrs. Harry  
1951, JMBM—59, Sompachi-cho,  
Ikeda Shi, Osaka (076-8710)  
大阪府池田市尊鉢町 59  
フリーゼン
- Friesen**, Mr. Jacob 1955, TEAM  
— 92 Shimonaka-cho, Misogura-  
cho, Kanazawa Shi, Ishikawa  
Ken  
石川県金沢市味曾倉町下仲町 92  
フリーゼン
- Friesen**, Miss Leonore 1951,  
GCOMM—39 Matsubashi-cho  
1-chome, Miyazaki Shi  
宮崎市松橋町 1 丁目 39  
フリーゼン
- Friesen**, Rev. & Mrs. Roland  
1922, FEGC—Furlough
- Friesen**, Rev. & Mrs. William  
1953, JEM—829 Sakai Musashi-  
no Shi, Tokyo  
東京都武蔵野市境 829  
フリーゼン
- Frivold**, Mr. & Mrs. Robert  
1952, AG—Furlough
- Fromm**, Rev. & Mrs. Elwood  
1953, SSM — 1226 Nishi  
10-chome, Minami 18 Jo  
Sapporo Shi  
札幌市南 18 条西 10 丁目 1226  
フロム
- Fugleberg**, Miss Gudrun IND —  
—c/o Mrs. S. Mita, 1054 Zai-  
mokuza, Kamakura Shi, Kana-  
gawa Ken  
神奈川県鎌倉市材木座 1054  
三田方 フグルバーク
- Fuller**, Mr. & Mrs. Dwight 1951  
EFCA—Furlough
- Fulop**, Mr. & Mrs Robert 1958,  
ABFMS — Kanto Gakuin,  
Mutsuura, Kanazawa Ku,  
Yokohama (7-8281)  
横浜市金沢区六浦 関東学院内  
フロップ
- Fulton**, Mr. & Mrs. Lon 1950  
WEC—Furlough
- Fultz**, Miss Catherine 1951, PCUS  
—Furlough

**Fultz**, Miss Exie CC — 32 Shino-  
hara 2-chome, Kit-machi,  
Nada Ku, Kobe  
神戸市灘区北町篠原 2 丁目 32  
フルツ

## G

**Gaenzle**, Mr. Heinz 1956, LM —  
224 Daigiri-machi, Yuki Shi,  
Ibaragi Ken  
茨城県結城市大切町 244  
ゲーンツレ

**Gallegar**, Miss Arlie TEAM—  
Furlough

**Galloway**, Mrs. Lorraine—Hara-  
komiya, Akita-machi, Nishi-  
tama-gun, Tokyo  
東京都西多摩郡秋田町原小宮  
ガロウエイ

**Gamblin**, Rev. & Mrs. Arthur  
E. 1953, JBC — 2821 Shizuki,  
Tsun-cho, Awaji Shima, Hyogo  
Ken  
兵庫県淡路島網町志築 2821

**Gamlem**, Miss Ann 1949, NLM—  
827 Kanogasaka, Seibu, Akashi  
Shi, Hyogo Ken  
兵庫県明石市西部和坂 827  
ガムレム

**Gano**, Mr. & Mrs. Glenn 1954,  
ABFMS—Furlough ゲーノー

**Garner**, Miss Margaret 1949, IBC  
—126 Tsuchidoi, Sendai Shi  
(2-6638)  
仙台市土樋 126 ガーナー

**Garnham**, Miss D. B. OMF —  
Higashi Samani, Samani Gun,  
Hidaka, Hokkaido  
北海道日高様似郡東様似  
ガーナム

**Garrison**, Rev. & Mrs. Elton P.  
1950, IBC — 850-31 Senriyama  
Suita Shi, Osaka  
大阪府吹田市千里山 31 の 850  
ギャリソン

**Garrod**, Mr. & Mrs. Victor — 16  
Shinohara Minami-cho 3-chome,  
Nada Ku, Kobe  
神戸市灘区篠原南町 3 丁目 16  
ゲロド

**Garrott**, Dr. & Mrs. W. M. 1943'  
SB — #423 Oaza, Hoshiguma,  
Fukushima Shi  
福島市大字千隈 423 ガロット

**Geeslin**, Dr. & Mrs. Roger 1958,  
IBC — I. C. U. 1500 Osawa,  
Mitaka Shi, Tokyo (022-3791)  
東京都三鷹市大沢 1500 ICU 内  
ギールソン

**Genre**, Miss Vivian 1956, ABFMS  
—77 Kuritaya, Kanagawa Ku,  
Yokohama (49-3890)  
横浜市神奈川区栗田谷 77  
ジェンリー

**Gerhard**, Mr. & Mrs. Robert H.  
1928, IBC—ICU, 1500 Osawa,  
Mitaka Shi, Tokyo (022-3791)  
東京都三鷹市大沢 1500 ICU 内  
ゲルハード

**Germany**, Rev. & Mrs. Charles  
H. 1947, IBC—#2 116 Aoyama  
Minami-cho 6-chome, Minato  
Ku, Tokyo  
東京都港区青山南町 6 丁目 116  
2 号館 ジャーマニー

**Gerry, Mr. & Mrs. Robert CLC**  
—1505-2 Shinden-cho, Ichikawa  
Shi, Chiba Ken  
千葉県市川市新田町 2 の 1505

**Getz, Mr. & Mrs. Pierce 1953,**  
IBC — Nijima Kaikan, Tera  
machi-dori, Maruta-machi  
Agaru, Kamikyo Ku, Kyoto  
京都市上京区丸太町上る寺町通  
り 新島会館 ゲッツ

**Gibbs, Rev. & Mrs. George 1956,**  
IBC—ICU, 1500 Osawa, Mitaka  
Shi, Tokyo (022-3791)  
東京都三鷹市大沢 1500 ICU 内  
ギブス

**Giesbsbrecht, Miss Martha 1953,**  
GCMM—Furlough

**Gihring, Mr. & Mrs. Ralph MSL**  
—15 Nakano-cho, Ushigome,  
Shinjuku Ku, Tokyo  
東京都新宿区牛込仲之町 15  
ギリング

**Gilbertson, Rev. & Mrs. Gaylen**  
1953, ELC — 78 Torisu-cho  
2-chome, Minami Ku, Nagoya  
(8-5046)  
名古屋市南区鳥栖町 2 丁目 78  
ギルバートソン

**Giles, Miss Sara Rebecca 1948,**  
IBC—Iai Joshi Koto Gakko,  
64 Suginami-cho, Hakodate Shi  
(school 1118), (house 5277)  
北海道函館市杉並町 64  
遺愛女子高校内 ジャイルズ

**Gillespie, Rev. & Mrs. A. L.**  
1946, SB — 149 Osaka Kamino-  
cho, Tennoji Ku, Osaka  
大阪市天王寺区逢坂上ノ町 149  
ギレスピー

**Gillett, Dr. & Mrs. C. S. 1921,**  
IBC — 65 Okaido Mmachi  
3-chome, Matsuyama Shi (394)  
松山市大街道町 3 丁目 65  
ジレット

**Gillham, Rev. & Mrs. Frank SB**  
—352 Nishi Okubo 2-chome,  
Shinjuku Ku, Tokyo (35-3562)  
東京都新宿区西大久保 2 丁目 352  
ギラム

**Gillilan, Miss Joyce Ann 1958,**  
IBC (J3)—9 Nakagawaraga-  
cho, Hirosaki Shi (2213)  
弘前市中瓦ケ町 9 ギリラン

**Gingrich, Rev. & Mrs. Virgil**  
1954, PAC—64 Takinogawa-cho,  
6-chome, Kita Ku, Tokyo  
(96-2217)  
東京都北区滝ノ川町 6 丁目 64  
ギングリッチ

**Gish, Mr. George, 1958, IBC—**  
31-1 Tennma-dori Chigusa Ku,  
Nagoya  
名古屋市千種区天満通り 1 の 31  
ギッシュ

**Givens, Miss Ann M. 1950, IBC**  
—Furlough

**Gizzi, Rev. & Mrs. Vincent 1951,**  
OBM—Monzen, Arata, Iwakuni  
Shi, Yamaguchi Ken  
山口県岩国市新田門前 ギジィー

**Glass, Miss E. M. 1951, OMF—**  
Nishi 4-chome, Kita 3 Jo,  
Kutchan Machi, Hokkaido  
北海道倶知安町北 3 条西 4 丁目  
グラス



**Glock, Rev. & Mrs. Delmer** 1951,  
MSL — 224-2 Oaza Takahana,  
Omiya Shi, Saitama Ken  
(1598)

埼玉県大宮市大字高鼻 2 丁目 224  
グロック

**Godert, Miss Agnes** 1955, PCUS  
—Furlough

**Godfrey, Miss Eva** JBMM—25  
Higashi Koji, Shiraishi Shi,  
Miyagi Ken

宮城県白石市東小路 25  
ゴッドフリー

**Godoy, Rev. & Mrs. R.** 1950,  
LFCN — Torii-machi, Tsu Shi,  
Mie Ken (6246)

三重県津市鳥居町 グードイ

**Goens, Rev. & Mrs. Donald** 1954,  
CG—300-4, Inari-cho 4-chome,  
Fukaya Shi, Saitama Ken

埼玉県深谷市稻荷町 4 丁目 300  
ゴエンズ

**Going, Rev. Thomas** SSM—16  
1-chome, Fujimi-cho, Chiyoda  
Ku, Tokyo

東京都千代田区富士見町 1 丁目 16  
ゴウイング

**Goes, Mr. & Mrs. Gösta** 1954,  
SEOM—149 Hira-machi, Numa-  
zu Shi, Shizuoka Ken

静岡県沼津市平町 149 グェーズ

**Goldsmith, Miss Mabel O.** 1928,  
CMS—10 Seiren-cho, Sojima,  
Kurume Shi (4971)

久留米市莊島青蓮町 10  
ゴールドスミス

**Gooden, Rev. & Mrs. Joe R.**  
CBFMS — 5914 Minami-cho  
2-chome, Nerima Ku, Tokyo  
東京都練馬区南町 2 丁目 5914

グーデン

**Goodson, Miss Mary F.** 1955,  
ABWE—2227 Shimo Arata-cho,  
Kagoshima Shi, Kagoshima Ken  
(4-0449)

鹿児島県鹿児島市下荒田町 2227  
グッドソン

**Gornitzka, Rev. & Mrs. Robert**  
1954, NEOM—86 Kita-machi,  
Nakamura, Soma Shi, Fuku-  
shima Ken

福島県相馬市中村北町 86  
ゴルニッカ

**Gosden, Rev. & Mrs. Eric W.**  
1933, JEB—Furlough

**Goss, Mr. & Mrs. Donn** 1949,  
TEAM—953 Oaza Miwa, Naga-  
no Shi, Nagano Ken

長野県長野市大字三輪 953 ゴス

**Graham, Dr. & Mrs. Lloyd B.**  
1951, IBC—#4 Kansei Gakuin,  
Nishinomiya Shi

西宮市 関西学院 4 号 グレアム

**Grant, Mr. & Mrs. Robert H.**  
1947, IBC—Furlough

**Grant, Rev. & Mrs. Worth C.**  
1950, SB — 98 Tsutsumi-dori,  
Sendai Shi, Miyagi Ken  
(2-0239)

宮城県仙台市堤通り 98 グラント

**Grasmo, Rev. & Mrs. Erik** 1950,  
NLM — 27-5 Chimori-machi  
1-chome, Suma Ku, Kobe  
(7-1662)

神戸市須磨区千守町 1 丁目 5 の  
27 グラスモ

- Graves, Miss Alma** 1936, SB—  
Seinan Gakuin, Nishishin-  
machi, Fukuoka Shi  
福岡市西新町 西南学院  
グレース
- Gravklev, Miss Sylvi** NEOM—  
2 Nantobara, Haramachi Shi,  
Fukushima Ken  
福島県原町市南本原 2  
グラブクレブ
- Gray, Miss Lorna** CJPM — 445  
Hyakken-machi, Maebashi Shi,  
Gumma Ken (5742)  
群馬県前橋市百軒町 445 グレイ
- Graybill, Mr. & Mrs. John** BC  
—122 Yamamoto-dori 4-chome,  
Ikuta Ku, Kobe  
神戸市生田区山本通り 4 丁目 122  
グレイビル
- Green, Rev. & Mrs. Howard E.**  
1957, MSCC— グリーン
- Greenbank, Miss Katherine** 1920,  
IBC—Furlough
- Greer, Mr. James** CC — 4048  
Omika, Kuji machi, Hitachi  
Shi, Ibaragi Ken  
(Kujihama 2251)  
茨城県日立市久慈町大甕 4048  
グリーア
- Grenninglow, Miss H.** GAM—  
c/o Izumi-so, 18 Naka-machi  
2-chome, Shinohara, Nada Ku,  
Kobe  
神戸市灘区篠原中町 2 丁目 18  
泉荘  
グレンングロー
- Griffiths, Mr. & Mrs. M. C.** OMF  
— 2 Kasuga-cho 9-chome,  
Hakodate Shi, Hokkaido  
北海道函館市春日町 9 丁目 2
- Greyell, Mr. Arthur** IND —  
Ushibuka Seisho Kyokai  
Ushibuka Shi, Kumamoto Ken  
熊本県牛深市 牛深聖書協会  
グレイル
- Grier, Rev. & Mrs. Louis** 1948,  
IBC—Furlough
- Gronlund, Miss Mildred** 1951, IND  
— 16 Minami-machi 4-chome,  
Shinohara, Nada Ku, Kobe  
神戸市灘区篠原南町 4 丁目 16  
グロンランド
- Gronning, Rev. & Mrs. Arne**  
1951, NLM—Furlough
- Grosjean, Miss V. C.** 1948, SPG  
— 344 Kamoe Kita-machi,  
Hamamatsu Shi  
浜松市鴨江北町 344  
グロスジャン
- Grove, Mr. & Mrs. Leslie** 1957,  
JEM—2895 Kitanakajima-cho,  
Nagaoka Shi, Niigata Ken  
(4229)  
新潟県長岡市北中島町 2895  
グローブ
- Grubbs, Rev. & Mrs. Thomas**  
W. 1948, IBC—Furlough
- Grube, Miss Alice** 1932, IBC —  
200 2-chome, Shinonome-cho,  
Higashi Ku, Osaka  
(Higashi 1550)  
大阪市東区東雲町 2 丁目 200
- Gulbrandsen, Mrs. Dagny** FCM  
—Furlough

**Gulick, Miss Anna D.** 1951, ELC  
—c/o Japan Evangelistic Band,  
11 Shiomidai-cho 5-chome,  
Suma Ku, Kobe  
神戸市須磨区潮見台町 5 丁目 11  
グーリック

**Gulick, Mr. & Mrs. Leeds** 1921,  
IBC — Muromaci-dori, Imade-  
gawa Agaru, Kamikyo Ku,  
Kyoto (Nishijin 5642)  
京都市上京区今出川上る室町通

**Gullatt, Rev. & Mrs. Tom D.** SB  
— 750 Kamagami-cho, Mito  
Shi (2019)  
水戸市釜神町 750 ガラット

**Gundersen, Miss Johann** 1953,  
FCM—Furlough

**Gunther, Rev. Heinz** JCGM —  
788 Naka 5-cho, Ishizu-cho  
Hamadera, Sakai Shi  
(Hamadera 1588)  
堺市浜寺石津町中 5 丁 788  
ガンサー

**Gunther, Miss Rubena** 1950,  
JMBM—59 Sompachi-cho, Ike-  
da Shi, Osaka Fu (076-8710)  
大阪府池田市尊鉢町 59

**Gurganus, Mr. & Mrs. George**  
P. 1949, CHC—1498 Yoyogi  
Tomigaya, Shibuya Ku, Tokyo  
(46-2061)  
東京都渋谷区代々木富ヶ谷 1498  
グルガナス

**Gwinn, Miss Alice E.** 1922, IBC  
—c/o Dr. Takagi, Tera-machi,  
Maruta-machi Agaru, Kamikyo  
Ku, Kyoto (3-2056)  
京都市上京区寺町通丸太町上る  
高木方 グウイン

## H

**Habbestad, Miss June** TEAM —  
299, Egota 1-chome, Nakano  
Ku, Tokyo  
東京都中野区江古田 1 丁目 299  
ハベスタッド

**Hagen, Miss Kirsten** FCM —  
73-19, Minamiyama-cho Seto  
Shi, Aichi Ken  
愛知県瀬戸市南山町 19-73  
ハーゲン

**Hagood, Dr. Martha** 1955, SB —  
22 Kami Ikeda-cho, Kitashira-  
kawa, Sakyo Ku, Kyoto  
(7-5777)  
京都市左京区北白川上池田町 22  
ヘイグッド

**Hagström, Miss Britta** OMSS  
1951 — 43-9 Yamashiro-cho,  
Saigo, Yao Shi, Osaka Fu  
大阪府八尾市西郷山城町 9 の 43  
ハーグストロム

**Haig, Miss Mary** 1922, IBC —  
Furlough

**Hailstone, Miss M. E.** 1920, SPG  
— 1046 Hiratsuka 7-chome,  
Shinagawa Ku, Tokyo  
(78-4736)  
東京都品川区平塚 7 丁目 1046  
ヘイルストン

**Haines, Rev. Howard** — 16  
Nakano-cho, Ichigaya, Shinjuku  
Ku, Tokyo  
東京都新宿区市ヶ谷中野町 16

**Halburg, Mr. & Mrs. Roland**  
CBFMS — 790 Matsubara-cho  
3-chome, Setagaya Ku, Tokyo  
(32-1590)

東京都世田谷区松原町 3 丁目 790

ハルバーク

**Haley, Mrs. Verginia B. PEC—**  
c/o Rikkyo Daigaku, 3-chome,  
Ikebukuro, Toshima Ku, Tokyo  
(97-4470)

東京都豊島区池袋 3 丁目

立教大学構内

ハレイ

**Hall, Miss L. L. 1952, OMF—**  
Furlough

ホール

**Hallgren, Mr. & Mrs. B. R. 1953,**  
OMF—21 Aza Hara, Tomizawa,  
Sendai Shi

仙台市富沢字原 21

ハルグレン

**Halliwell, Miss Joan G. WEC—**  
Gokasho Machi Kanzaki Gun,  
Shiga Ken

滋賀県神崎郡五箇荘

ハリウエル

**Halstrom, Rev. & Mrs. Dale**  
1952, EFCA—1936 Nishi Bessho  
3-chome, Urawa Shi, Saitama  
Ken (3601)

埼玉県浦和市西別所 3 丁目 1936

ハルストロム

**Halvarson, Rev. & Mrs. Carl M.**  
1952, SB—110 1-chome, Shimo-  
uma, Setagaya Ku, Tokyo

東京都世田谷区下馬 1 丁目 110

ハルバーソン

**Halvorson, Miss Mabel WMC—**  
273 1-chome, Horinouchi, Sugi-  
nami Ku, Tokyo

東京都杉並区堀の内 1 丁目 273

ハルバーソン

**Hamilton, Miss Blanche L.**  
ABWE—Furlough

**Hamilton, Miss Florence 1914,**  
CEC — 4402 Baba-cho, Ueda  
Shi, Nagano Ken

長野県上田市馬場町 4402

ハミルトン

**Hamlin, Rev. & Mrs. F. A. SDA**  
—11 Nakajima-dori 3-chome,  
Fukiai Ku, Kobe Shi (2-537)

神戸市葦合区中島通り 3 丁目 11

ハムソン

**Hammer, Rev. & Mrs. Raymond**  
J. 1950, CMS—8 Naka-machi  
2-chome, Tamagawa, Setagaya  
Ku, Tokyo (70-0575)

東京都世田谷区玉川中町 2 丁目 8

ハンマー

**Hammond, Mr. & Mrs. Al 1954,**  
CC—Furlough

**Hampton, Miss Lois 1952,**  
ABFMS—c/o Mission Head-  
quarters, 2 Misaki-cho 1-chome  
Kanda, Chiyoda Ku, Tokyo

東京都千代田区神田三崎町 1 丁

目 2

ハンプトン

**Hanaman, Mr. & Mrs. Frederick**  
William 1958, PEC—48 Aoyama  
Minami-cho 1-chome, Akasaka,  
Minato Ku, Tokyo (48-0524)

東京都港区赤坂青山南町 1 丁目

48

ハナマン

**Hannestad, Mrs. Kristian NMA**  
— 220 Yamashita-cho, Yoko-  
hama (8-2653)

横浜市山下町 220

ハネスタッド

**Hansen, Rev. & Mrs. Harry W.**  
1955, PEC—70 Asahi-cho, To-  
makomai Shi, Hokkaido

北海道苫小牧市旭町 70

ハンセン



**Hansen, Dr. & Mrs. Olaf** 1949,  
ELC—921 Saginomiya 2-chome,  
Nakano Ku, Tokyo (39-4626)  
東京都中野区鷺宮 2 丁目 921

ハンセン

**Hansen, Rev. Sven-Olof** SAMJ  
— 43 Shimouma 3-chome,  
Setagaya Ku, Tokyo  
東京都世田谷区下馬 3 丁目 43

ハンセン

**Hanson, Miss Marian** 1951, ELC  
—82 Oiwake-cho, Hamamatsu  
Shi, Shizuoka Ken (2-7314)  
静岡県浜松市追分町 82 ヘンソン

**Haraughty, Miss Mary** 1950,  
PCUS—439 Nakabu, Marugame  
Shi, Kagawa Ken (455)  
香川県丸亀市中府 439

ハラテイー

**Harbin, Rev. & Mrs. A. Vandi-**  
**ver** 1943, IBC—#8 Kansei  
Gakuin Nishinomiya Shi  
西宮市 関西学院 8 号 ハービン

**Hardenberg, Miss Maria** GAM  
—269 Aioi-cho, Okishi-machi,  
Bisai Shi, Aichi Ken  
愛知県尾西市起町相生町 269

ハーデンバーグ

**Harder, Miss Helene H.** 1927,  
ULCA — 979 Hamamatsu-cho  
7-chome, Maidashi, Fukuoka  
Shi (3-4580)

福岡市馬出浜松町 7 丁目 979

ハーダー

**Hardley, Mr. & Mrs. Bob** 1955  
MSWF — 2932 Minamihama,  
Katase-machi, Fujisawa Shi,  
Kanagawa Ken (5794)

神奈川県藤沢市片瀬町南浜 2794

ハードリー

**Hardy, Rev. & Mrs. Robert** SB  
—352 2-chome, Nishi Okubo  
Shinjuku Ku, Tokyo  
東京都新宿区西大久保 2 丁目 352

**Harewood, Captain Elwyn G.**  
1953, SA—17 2-chome, Jimbo-  
cho, Kanda, Chiyoda Ku, Tokyo  
(33-7311)

東京都千代田区神田神保町 2 丁  
目 17

ヘヤウッド

**Harms, Mr. & Mrs. William**  
1950, 1951, IND—22 Hatsuhi-  
cho 2-chome, Nagara, Gifu Shi  
岐阜市長良初日町 2 丁目 22

ハームス

**Harris, Miss Cora** 1949, JEM—  
44 Shinden-machi, Itoigawa Shi,  
Niigata Ken

新潟県糸魚川市新田町 44 ハリス

**Harris, Miss Esma** 1953, WEC—  
Gokasho-cho, Kanzaki Gun,  
Shiga Ken (Ishizuka 47)

滋賀県神崎郡五箇荘町 ハリス

**Harris, Mr. & Mrs. Hugh** 1958,  
NAV—389, Omiyamae 6-chome,  
Suginami Ku, Tokyo  
(34-5433)

東京都杉並区大宮前 6 丁目 389

ハリス

**Harris, Miss Mary C.** 1952, CEC  
— 54 Meigetsu-cho 2-chome,  
Showa Ku, Nagoya (8-2635)

名古屋市昭和区明月町 2 丁目 54

ハリス

**Hartman, Miss Daris** 1952, IBC  
— Hiroshima Jogakuin, 49  
Kaminagarekawa-cho, Hiroshi-  
ma Shi (4-2826)

広島市上流川町 49 広島女学院

ハートマン

**Hartwig, Irmgard** 1954, JCGM  
—Kaneda, Nagase Mura, Nagase  
Gun, Chiba Ken

千葉県長生郡長生村金田

ハートウィッグ

**Hasegawa, Mr. & Mrs. Roy** —  
3 Horinouchi 1-chome, Sugi-  
nami Ku, Tokyo

東京都杉並区堀ノ内 1 丁目 3

長谷川

**Hasegawa, Mr. & Mrs. Taro**  
1951, IND—932 Ishiki, Hayama-  
cho, Kanagawa Ken  
(Ishiki 268)

神奈川県葉山町一色 932 長谷川

**Hass, Rev. & Mrs. LeRoy SSM**  
—860 Shimo Meguro 4-chome,  
Meguro Ku, Tokyo (712-2043)

東京都目黒区下目黒 4 丁目 860

ハス

**Hastings, Miss Sarah Ann** 1954,  
NTM—Iida-machi, Suzu Shi,  
Ishikawa Ken

石川県珠洲市飯田町 ハスチング

**Hathaway, Rev. & Mrs. C. W.**  
BBF — 57 Kiyosumi-cho

1-chome, Chigusa Ku, Nagoya  
名古屋市千種区清住町 1 丁目 57

ハッサウエイ

**Hattori, Rev. & Mrs. Akira**—c/o  
Central Japan Bible Institute,  
Tsutsumi, Sukagawa Shi,  
Fukushima Ken

福島県須賀川市堤 セントラル・  
ジャパン・バイブル・インスティ  
チュート内 服部

**Haugen, Miss Aase** 1954, FCM  
—Furlough

**Hausknecht, Mr. Phillip A.** ULCA  
—351 Oe-machi, Kumamoto Shi  
(4-0566)

熊本市大江町 351

ハウスクネヒト

**Havlick, Miss Dorothy** 1951, IBC  
—135 Nishi Takaido 1-chome,  
Suginami Ku Tokyo (39-1065)

東京都杉並区西高井戸 1 丁目 135

ハヴリック

**Hawkins, Miss Frances B.** 1920,  
CEC—54 Meigetsu-cho 2-chome  
Showa Ku, Nagoya (8-2635)

名古屋市昭和区明月町 2 丁目 54

ホーキンズ

**Hawkinson, Miss Marian** 1952,  
ALM—2492 Higashi Tsushimo  
1-chome, Ogori Machi, Yoshi-  
shiki Gun, Yamaguchi Ken

山口県吉敷郡小郡町東津下 1 丁  
目 2429

ハーキンソン

**Hay, Mr. & Mrs. T.**—24 Oimatsu-  
cho, Takaha, Nada Ku, Kobe  
神戸市灘区高羽老松町 24 ヘイ

**Hayes, Mr. & Mrs. Leslie** 1954,  
IND—954 Kitakata Hon Machi,  
Kokura Shi, Fukuoka Ken

福岡県小倉市北方本町 954

ヘイズ

**Hayman, Mr. & Mrs. D. E.** OMF  
—49 Aza Sawada, Tsukuri-  
michi, Aomori Shi

青森市造道字沢田 49 ヘイマン

**Hays, Dr. & Mrs. George H.**  
1948, SB — 35-1177 Yoyogi  
Uehara, Shibuya Ku, Tokyo  
(46-2347)

東京都渋谷区代々木上原 1177 の  
35 ヘイズ

**Heck, Rev. & Mrs. John OBS** —  
20 Shioya, Okamoto, Motoyama-  
cho, Higashi Nada Ku, Kobe  
(8-2561)

神戸市東灘区本山町岡本塩屋 20  
ヘック

**Heerboth, Rev. & Mrs. Paul**  
1949, MSL — B-108 Yamate-  
machi, Naka Ku, Yokohama  
(2-8646)

横浜市中区山手町 108 の B  
ヒーアボース

**Hegge, Mr. & Mrs. Myron** 1950,  
TEAM—118 Kita Oyama Machi  
Niigata Shi

新潟市北大山町 118 ヘギー

**Heil, Mr. & Mrs. L. E. CG**—  
3412 Shimokawai-machi, Hodo-  
gaya Ku, Yokohama

横浜市保土谷区下川井町 3412  
ヘイル

**Heim, Rev. Kenneth E.** 1953,  
PEC—48 Aoyama Minami-cho  
1-chome, Akasaka, Minato Ku,  
Tokyo (48-3435)

東京都港区赤坂青山南町 1 丁目  
48 ハイム

**Heimvik, Miss Aud.** 1959, NMS  
—1, Teraguchi, Takaha, Nada  
Ku, Kobe (8-2878)

神戸市灘区高羽寺口 1  
ヘイムヴィック

**Heimonen, Mr. & Mrs. L. V.**—  
91 Higashi Tenno-cho, Okazaki  
Sakyo Ku, Kyoto

京都市左京区岡崎東天王町 91  
ハイモンネン

**Hein, Deaconess Hannelore MAR**  
— 133 4-chome, Aza Nishi  
Matsumoto Nishibirano, Mi-  
kage-cho, Higashinada Ku,  
Kobe

神戸市東灘区御影町西平野字西  
松本 4 丁目 133 ハイン

**Heiss, Rev. & Mrs. Donald SB**  
— 352 Nishi Okubo 2-chome,  
Shinjuku Ku, Tokyo (35-3562)

東京都新宿区西大久保 2 丁目 352  
ハイス

**Heizer, Miss Jo Ann** 1952, PCUS  
— 116 Shigatsuta, Hongu-cho,  
Kochi Shi, Kochi Ken

(Kochi 5784)  
高知県高知市本宮町四月田 116  
ハイザー

**Helland, Mrs. Delna TEAM**—  
Furlough

**Hellberg, Miss Cullbritt** 1952,  
SEMJ—Furlough

**Helling, Mr. & Mrs. Hubert W.**  
1952, CN — 229 Oyama-cho,  
Tamagawa, Setagaya Ku,  
Tokyo. (79-4070)

東京都世田谷区玉川尾山町 229  
ヘリング

**Hemmingby, Rev. & Mrs. Arne**  
1953, FCM—Furlough

**Hemsted, Rev. Regnvald** 1953,  
CMB—18 Yamazoe-cho, Shu-  
gakuin, Sakyo Ku, Kyoto  
(Yoshida 5330)

京都市左京区修学院山添町 18  
ヘムステド

- Henderson, Mr. & Mrs. Rolland**  
1957, AFSC—938 Toyama-cho  
7-chome, Shinjuku Ku, Tokyo  
(34-7245)  
東京都新宿区戸山町 7 丁目 938  
ハイツ                      ヘンダーソン
- Hendricks, Dr. & Mrs. K. C.**  
1921, IBC—353 Nakazato-cho,  
Kita Ku, Tokyo (82-1555)  
東京都北区中里町 353  
   ヘンドリックス
- Henrie, Mr. & Mrs. Rodney**  
Arden 1957, IBC (J3) — 61  
Kozenji-dori, Sendai Shi  
(3-3256)  
仙台市光禅寺通り 61      ヘンリイ
- Henry, Mr. & Mrs. Kenneth**  
1951, TEAM—1 Kitazawa-cho  
2-chome, Setagaya Ku, Tokyo  
東京都世田谷区北沢町 2 丁目 1  
   ヘンリイ
- Herbert, Mr. Leslie B. 1956,**  
OMS—Furlough
- Herbst, Miss Ruth 1952, ELC —**  
Furlough                      ハーブスト
- Hereford, Miss Nannie M. 1932**  
IBC — 1898 Tomatsuri-cho,  
Utsunomiya Shi (6738)  
宇都宮市戸祭町 1898  
   ヘレフォード
- Hersey, Rev. & Mrs. Fred**  
FWBM — 1 Minami 2-chome,  
Higashi 2 Jo, Bihoro Machi,  
Abashiri Gun Hokkaido  
北海道網走郡美幌町東 2 条南 2 丁  
目 1                              ハーシー
- Hess, Mr. Hudson 1956, OMS—**  
388 Kashiwagi-cho 3-chome,  
Shinjuku Ku, Tokyo (37-3661)  
東京都新宿区柏木町 3 丁目 388  
   ヘス
- Hessel, Rev. & Mrs. R. A. Egon**  
1925, 1931, IND — 137 Naka-  
mikunigaoka 4-chome, Sakai  
Shi, Osaka Fu  
大阪府堺市中三国ヶ丘 4 丁目 137  
   ヘッセル
- Hesselgrave, Rev. & Mrs. Dave**  
EFCA—Koaza Boyashiki, Aza  
Inosaki, Fukuchiyama Shi  
福知山市字猪崎小字坊屋敷  
   ヘッセルグレーブ
- Hosselink, Rev. & Mrs. I. John**  
Jr. 1953, IBC—Furlough
- Hestekind, Rev. & Mrs. Harold**  
N. PCM—205 Honmoku Ozato-  
cho, Naka Ku, Yokohama  
横浜市中区本牧大里町 205  
   ヘステカインド
- Heywood, Mr. & Mrs. Ronald**  
E. 1950, JEB—4330 Susami  
Machi, Nishi Muro Gun, Waka-  
yama Ken  
和歌山県西牟婁郡周参見町 4330  
   ヘイウッド
- Hibbard, Miss Esther L. 1929,**  
IBC—Muromachi-dori, Imade-  
gawa Agaru, Kamikyo Ku,  
Kyoto (Nishijin 5642)  
京都市上京区今出川上る 室町通  
り                              ヒバード
- Highfill, Miss Virginia 1950, SB**  
—352 Nishi Okubo 2-chome,  
Shinjuku Ku, Tokyo (35-3562)  
東京都新宿区西大久保 2 丁目 352  
   ハイフィル



**Highwood, Mr. & Mrs. D. C.**  
1955, OMF — 226 Hon-dori,  
Akabira Shi, Hokkaido  
北海道赤平市本通り 226

ハイウッド

**Hilburn, Rev. & Mrs. Samuel M.**  
1923, IBC—#1 Kansei Gakuin,  
Nishinomiya Shi  
西宮市 関西学院 1号

ヒルバーン

**Hill, Miss Ruth · SDA — 171**  
Amanuma 1-chome, Suginami  
Ku, Tokyo (39-5161)  
東京都杉並区天沼 1丁目 171

ヒル

**Hilliard, Rev. & Mrs. W. I. 1949.**  
SDA—26 Kakinoki-cho, Sugi-  
nami Ku, Tokyo  
東京都杉並区柿木町 26

ヒリヤード

**Hinchman, Mr. & Mrs. B. L.**  
1949, ABFMS—92 Myogadani,  
Bunkyo Ku, Tokyo (94-3896)  
東京都文京区茗荷谷 92

ヒンチマン

**Hindal, Miss Hope TEAM—1949,**  
1068 Kitazawa-cho 2-chome,  
Setagaya Ku, Tokyo  
東京都世田谷区北沢町 2丁目 1068

**Hinz, Rev. & Mrs. David SSM**  
—2458 Shimo Nakajima-machi,  
Suido-cho 2-chome, Nagaoka  
Shi, Niigata Ken  
(Nagaoka 3845)

新潟県長岡市水道町下中島 2丁  
目 2458

ヒンツ

**Hire, Miss Eleanore 1959, IBC—**  
Miyagi Gakuin, 116 Higashi  
Sanban-cho, Sendai Shi  
仙台市東三番町 116 宮城学院

**Hitotsuyagi, Dr. & Mrs. Merrell**  
Vories 1905, OB—Omi-Hachi-  
man Shi, Shiga Ken (456)  
滋賀県近江八幡市 一柳

**Hjertstrom, Mr. & Mrs. Arnold**  
1954, SHM—17 Hikage, Shira-  
kawa Shi, Fukushima Ken  
(3346)

福島県白河市日影 17

ヤットストロム

**Ho, Mr. Tsu-Chao—78 Gotanda**  
5-chome, Shinagawa Ku, Tokyo  
(Off. 28-7321 Home 44-6510)  
東京都品川区五反田 5丁目 18

ホー

**Hoaas, Rev. & Mrs. Anders**  
1950, NLM—3 Nakajima-dori  
2-chome, Fukiai Ku, Kobe  
(2-6956)

神戸市葺合区中島通り 2丁目 3

ホーアス

**Hoagland, Rev. & Mrs. John**  
CMA — 122 Yamamoto-dori,  
Ikuta Ku, Kobe  
神戸市生田区山本通り 122

ホグラン ド

**Hoaglund, Rev. & Mrs. Alan**  
1954, ALM — 1628 Higashi Sa-  
barei, Bofu Shi, Yamaguchi  
Ken (1876)  
山口県防府市東佐波 1628

ホーグランド

**Hodges, Miss Olive I. 1902 IBC**  
—5934 Kowada, Chigasaki Shi,  
Kanagawa Ken (Fujisawa 8293)  
神奈川県茅ヶ崎市小和田 5934

ホッジス

- Hodges, Rev. & Mrs. Olson S.** 1949, BBF — 639 4-chome, Makuhari Machi, Chiba Ken (3-8347)  
千葉県幕張町 4 丁目 639 ハジェス
- Hoffner, Mr. & Mrs. Karl** 1952, OMSS—Furlough
- Hogben, Dr. M. M.** 1952, OMF — 21 Aza Sawada, Tsukuri-Michi, Aomori Shi  
青森市造道字沢田 21 ホグベン
- Hoh, Rev. David J.** 1955, ULCA — 351 Oe-machi, Kumamoto Shi (4-0566)  
熊本市大江町 351 ホー
- Hohengacher, Mr. D.** GAM—22 1-chome, Shinohara Hon-machi, Nada Ku, Kobe  
神戸市灘区篠原本町 1 丁目 22
- Hoke, Dr. & Mrs. Donald** 1952, TEAM—1603 Omiya, Suginami Ku, Tokyo  
東京都杉並区大宮 1603 ホーク
- Holdcroft, Miss Joy & Mary** 1955, 1950, ACF — 3 Hiratate, Funehiki Machi, Tamura Gun, Fukushima Ken  
福島県田村郡船引町平館 3  
ホールドクロフト
- Holecek, Mr. & Mrs. Frank** 1941, CBFMS—Furlough
- Holland, Mr. & Mrs. Harold E.** 1950, CHC Omika, Kuji-machi Hitachi Shi, Ibaragi Ken (Kujihama 2251)  
茨城県日立市久慈町大甕  
ホランド
- Hollaway, Rev. & Mrs. Ernest Lee** 1941, SB—352, Nishi Okubo 2-chome, Shinjuku Ku, Tokyo (35-3562)  
東京都新宿区西大久保 2 丁目  
ハロウエイ
- Holmes, Miss Grace** 1956, MSCC —12A Futabaso, 24 Chokyuji-machi, Higashi Ku, Nagoya (4-0042)  
名古屋市東区長久寺町 24  
双葉荘 12A ホルムズ
- Holritz, Mr. & Mrs. Bernard** TEAM—419 Eifuku-cho, Suginami Ku, Tokyo  
東京都杉並区永福町 419  
ホーリッツ
- Holt, Miss, Isabel** 1951, CLC —Furlough
- Holte, Miss Roselyn** 1952, ELC —Furlough
- Holthe, Miss Ragna** 1952, NMS —Furlough
- Homerstad, Rev. & Mrs. John** 1957, ELC — 18 Mukaiyama-Dai-cho, Toyohashi Shi, Aichi Ken  
愛知県豊橋市向山台町 18  
ホームスタッド
- Honaman, Mr. & Mrs. W. PEC** — 48 Aoyama Minami-cho 1-chome, Minato Ku, Tokyo (408-3435)  
東京都港区青山南町 1 丁目 48
- Hoover, Miss Annie** 1949, SB—Nishi 14-chome, Minami 22 Jo Sapporo Shi, Hokkaido  
北海道札幌市南 22 条西 14 丁目  
フーバー

**Horgen**, Miss Borghild 1954, NEOM — 2 Nantobara, Hara-machi Shi, Fukushima Ken  
福島県原町市南東原 2 ホルゲン

**Horning**, Miss Enid Mae 1954, IBC—Furlough

**Horobin**, Miss Harriet M. — Furlough

**Horton**, Miss Frances 1952, SB — 2325 Kamimeguro 5-chome, Meguro Ku, Tokyo  
東京都目黒区上目黒 5 丁目 2325  
ホートン

**Horton**, Rev. & Mrs. Fred M. 1950, SB—979 Hamamatsubara, Maidashi, Fukuoka Shi  
福岡市馬出浜松原 979 ホートン

**Hoshizaki**, Rev. & Mrs. Reiji 1949, SB—55, Oiwa, Shizuoka Shi (3-0517)  
静岡市大岩 55 星崎

**Houston**, Miss Lyda S. 1951, IBC — Furlough

**Hovey**, Miss Marion 1951, OBM — Aza Nakahama, Aoki Honjo-cho, Higashi Nada Ku, Kobe  
神戸市東灘区本庄町青木字中浜  
ハーベ

**Howard**, Miss E. OMF — Nishi 2-chome, Kita 20 Jo, Sapporo Shi, Hokkaido  
北海道札幌市北 20 条西 2 丁目  
ハワード

**Howard**, Rev. & Mrs. Stanley P., Jr. 1949, SB—Shin-machi 1-chome, Shimonoseki Shi, Yamaguchi Ken (2-5988)  
山口県下関市新町 1 丁目  
ハワード

**Howell**, Miss Elizabeth IBC — Fukuoka Jogakuin, 523 Minami Yakuin, Fukuoka Shi  
(School 4-2222 House 4-4976)  
福岡市南薬院 523 福岡女学院  
ハウエル

**Howlett**, Rev. & Mrs. Floyd G. 1951, IBC—Higashi 3 Jo, Kita 6-chome, Nayoro Machi, Kamikawa Gun, Hokkaido  
北海道上川郡名寄町北 6 丁目東 3 条  
ハウレット

**Huddle**, Dr. & Mrs. Paul 1940, ULCA — 921, Saginomiya 2-chome, Nakano Ku, Tokyo (39-4626)  
東京都中野区鷺ノ宮 2 丁目 921  
ハドル

**Huddle**, Miss Elizabeth C. 1951, ULCA — Kyushu Jogakuin, Murozono, Shimizu-machi, Kumamoto Shi (4-3964)  
熊本市清水町室園 九州女学院内  
ハドル

**Hudson**, Miss Betty 1957, WUMS 221, Yamate-cho, Naka Ku, Yokohama (2-9049)  
横浜市中区山手町 221 ハドソン

**Hudson**, Miss Lenora 1949, SB — Seinan Jogakuin, Itozu, Kokura Shi (5-7634)  
小倉市到津 西南女学院  
ハドソン

**Huey**, Miss Francis 1958, IND—Seiwa Joshi Tanki Daigaku Okadayama, Nishinomiya Shi (5-0724, 0709)  
西宮市岡田山 聖和女子短期大学  
ヒューイ

**Huff, Rev. & Mrs. Howard F.**  
1951, IBC—8-6, Oji Honcho  
1-chome, Kita Ku, Tokyo  
(91-5262)

東京都北区王子本町 1 丁目 6 の 8  
ハッフ

**Huggins, Mr. & Mrs. Phares**  
WMC—850 Tenjin-cho, Sasebo  
Shi, Nagasaki Ken (6909)  
長崎県佐世保市天神町 850

ハギンズ

**Hughes, Miss Hazel M.** 1953,  
IBC—Furlough

**Hughes, Mr. Lee B.** 1948, IBC—  
Aoyama Gakuin, 22 Midori-  
gaoka, Shibuya Ku, Tokyo  
(40-2181)

東京都渋谷区緑ヶ岡 22 青山学院  
ヒューズ

**Hume, Miss Doris** 1952, FEGC  
—111 Hakuraku Kanagawa Ku,  
Yokohama (49-9017)  
横浜市神奈川区白楽 111

**Hunsicker, Mibs Mary Ann,**  
1958, IBC (J3)—Kobe Jogakuin,  
Okadayama, Nishinomiya Shi  
(5-0956)

西宮市岡田山 神戸女学院  
ハンシッカー

**Hunter, Mr. & Mrs. Donald** IND  
— 3-1 Surugadai 2-chome,  
Kanda, Chiyoda Ku, Tokyo  
東京都千代田区神田駿河台 2 丁  
目 1 の 3 ハンター

**Husted, Miss Edith** 1917, IBC —  
65 Okaido-machi 3-chome,  
Matsuyama Shi, Ehime Ken  
(394)

愛媛県松山市大街道町 3 丁目 65  
ヒューステッド

**Huston, Rev. & Mrs. Albert W.**  
1956, IBC — 116 Aoyama  
Minami-cho 6-chome, Minato  
Ku, Tokyo

東京都港区青山南町 6 丁目 116  
ヒューストン

**Huston, Miss Rose A.** RPM—  
39 Nakayamate-dari 1-chome,  
Ikuta Ku, Kobe (2-8386)

神戸市生田区中山手通り 1 丁目 39  
ヒューストン

**Huttenlock, Rev. & Mrs. George**  
1951, CBFMS—#12 Naka-machi  
2-chome, Toyotama, Nerima Ku,  
Tokyo

東京都練馬区豊玉中町 2 丁目 12  
ハッテンロック

**Hyland, Rev. & Mrs. Philip**  
1950, ELC — 432 Furusho,  
Shizuoka Shi, Shizuoka Ken  
(2-5566)

静岡県静岡市古庄 432

ハイランド

**Hymes, Mr. & Mrs.** 1952, AG  
—Furlough

## I

**Ike, Rev. & Mrs. Lester S.** 1954,  
OMS — 388 Kashiwagi-cho  
3-chome, Shinjuku Ku, Tokyo  
(37-3664)

東京都新宿区柏木町 3 丁目 388

アイク

**Ikenouye, Mr. & Mrs. Iwao**  
1951, JEM—166 2-chome Tera-  
machi, Takada Shi, Niigata  
Ken

新潟県高田市寺町 2 丁目 166



**Illingworth, Mr. & Mrs. Wallace**  
1952, TEAM—Furlough

**Ingebretsen, Rev. & Mrs. Ernst**  
1953, NMS—Furlough

**Ingulsrud, Rev. & Mrs. Lars**  
1952, ELC—Furlough

**Ingwardo, Rev. & Mrs. Haakon**  
1951, NEOM—86 Nakamura  
Kita-machi, Soma Shi, Fuku-  
shima Ken  
福島県相馬市中村北町 86  
イングワード

**Irvine, Miss Bessie E.** 1952,  
SDA—171 Amanuma 1-chome,  
Suginami Ku, Tokyo  
(35-5161)  
東京都杉並区天沼 1 丁目 171  
アービン

**Isenberg, Miss Erna GAM—c/o**  
Izumi So, 8 Naka-machi  
2-chome, Shirohara, Nada, Ku,  
Kobe  
神戸市灘区篠原中町 2 丁目 8 泉荘  
アイゼンバーグ

**Iwasa, Miss Katherine O.** 1951,  
FKK—63 Showa-cho 1-chome,  
Hamadera, Sakai Shi, Osaka  
(Hamadera 19)  
大阪府堺市浜寺昭和町 1 丁目 63  
イワサ

## J

**Jaabaek, Miss Petra** 1949,  
NLM—Ota-machi, Ota Shi,  
Shimane Kën (Iwami-Ota 657)  
島根県大田市大田町 ヨーベック

**Jackson, Rev. & Mrs. Harold**  
1955, NTM (J3)—406 Asahi-cho  
Tokorozawa Shi, Saitama Ken  
埼玉県所沢市朝日町 406  
ジャクソン

**Jackson, Mr. Kenneth Leroy**  
1956, IBC—8 Kitanagasa-dori  
4-chome, Ikuta Ku, Kobe  
神戸市生田区北長狭通り 4 丁目 8  
ジャクソン

**Jackson, Rev. & Mrs. W.H.,**  
SB—11 Kamiyama-cho, Shibuya  
Ku, Tokyo  
東京都渋谷区神山町 11  
ジャクソン

**Jackson, Mr. William** 1954, NTM  
—984 Tomonura, Noga Mura,  
Shimotsuga Gun, Tochigi Ken  
栃木県下都賀郡野我村友沼 984  
ジャクソン

**Jacobsen, Rev. & Mrs. Morris**  
1949, JEM—Seisho Gakuin,  
Kujinami, Kashiwazaki Shi,  
Niigata Ken (1374)  
新潟県柏崎市鯨波聖書学院  
ジャコブセン

**Jaekel, Rev. & Mrs. Theodor**  
1940, IBC—27-4 Nagamina-  
yama, Oishi, Nada Ku, Kobe  
(8-3442)  
神戸市灘区大石長峰山 4 の 27  
エッケル

**James, Mr. & Mrs. Max H.** 1951,  
WEC—412 Matsubara-cho  
4-chome, Setagaya Ku, Tokyo  
東京都世田谷区松原町 4 丁目 412  
ジェームス

**James, Mr. & Mrs. William** 1951,  
1953, TEAM—403 Kyodo, Seta-  
gaya Ku, Tokyo  
東京都世田谷区経堂 403

ジェームス

**Jamieson, Mr. & Mrs. Norm**  
YFC—Furlough ヤンセン

**Jansson, Mr. & Mrs. Helge** 1949,  
OMSS—1009 Daisen-cho Sakai  
Shi, OMSS—1009 Daisen-cho,  
Sakai Shi, Osaka Fu  
大阪村堺市大仙町 1009 ヤンセン

**Jansson, Mr. & Mrs. Lars** 1951,  
SHM — 9 Kamiuma 2-chome,  
Setagaya Ku, Tokyo  
東京都世田谷区上馬 2 丁目 9

ヤンソン

**Jansson, Rev. & Mrs. Martin**  
1952, SBM—Furlough

**Jangen, Mr. & Mrs. George**  
GCM — 122 Yamamoto dori,  
Ikuta Ku, Kobe (2-8157)  
神戸市生田区山本通り 4 丁目 122

ジャンゼン

**Jarvis, Dr. & Mrs. Fred** NLL—1  
Kitazawa-cho 2-chome, Seta-  
gaya Ku, Tokyo (42-4209)  
東京都世田谷区北沢町 2 丁目 1

ジャービス

**Jastram, Rev. & Mrs. Robert**  
1953, SSM — 668 Shonin-cho,  
Shibata Shi, Niigata-ken (2238)  
新潟県新発田市小人町 668

**Jeanes, Miss Dorothy** 1951, EFGC  
—775 Yorii Machi, Osato Gun  
Saitama Ken  
埼玉県大里郡寄井町 775

ジーンズ

**Jefferies, Mr. Edgar** 1950, CA  
—c/o S. J. Lang, 1521 Egota-  
machi 4-chome, Nakano Ku,  
Tokyo

東京都中野区江古田 4 丁目 192

ラング方

ジェフリス

**Jeffrey, Miss Sarah** PCUS —  
Furlough

**Jenkins, Miss Jackie** 1955,  
FEGC — 76 Daimachi 2-chome,  
Hachioji Shi, Tokyo  
東京都八王寺市台町 2 丁目 26

ジェンキンス

**Jenninngs, Mr. & Mrs. Raymand**  
P. 1950, ABFNS — Kanto  
Gakuin University, Mutsuura,  
Kanazawa Ku, Yokohama  
(7-9701)

横浜市金沢区六浦関東学院大学

ジェニンズ

**Jensen, Mr. & Mrs. E. E.** SDA  
5 Han, Akahira, Shuri Shi,  
Okinawa

沖縄首里市赤平 5 班 ジェンセン

**Jensen, Rev. & Mrs. Louis** 1953,  
EMC—1068 Matsubara 3-chome,  
Setagaya Ku, Tokyo  
東京都世田谷区松原 3 丁目 1068

ジェンルネセン

**Jöerneman, Miss Brita** 1951, SFM  
—319 Ogasawara, Kushigata  
Machi, Naka Kakoma Gun,  
Yamanashi Ken (Ogasawara  
11)

山梨県中巨摩郡檜形町小笠原 319

ジオルネマン

**Johansson, Miss Inger OMSS—**  
 Izumi So, 18 Naka Machi  
 2-chome, Shinohara Nada Ku,  
 Kobe  
 神戸市灘区篠原中町 2 丁目 18  
 泉荘内 ヨハンソン

**Johnsen, Rev. & Mrs. Paul C.**  
 1952, ULCA—74-2 Kasuga-cho,  
 Chiba Shi (2-4788)  
 千葉市春日町 2 丁目 74  
 ジョンセン

**Johnson, Miss Bonnie 1954, EMC**  
 990 Nakameguro 3-chome, Me-  
 guro Ku, Tokyo  
 東京都目黒区中目黒 3 丁目 990  
 ジョンソン

**Johnson, Dr & Mrs. C. D. SDA**  
 — 171 Amanuma 1-chome,  
 Suginami Ku, Tokyo (39-5161)  
 東京都杉並区天沼 1 丁目 171  
 ジョンソン

**Johnson, Rev. & Mrs. E. D.**  
 1952 ASC—Shinohara 5-chome,  
 Minami-machi, Nada Ku, Kobe  
 神戸市灘区南町篠原 5 丁目  
 ジョンソン

**Johnson, Mr. & Mrs. Gerald**  
 1949, TEAM—293 Ooka Machi  
 Minami Ku, Yokohama  
 (3-0488)  
 横浜市南区大岡町 293  
 ジョンソン

**Johnson, Rev. & Mrs. Glen**  
 1950, IBC — 656 Iwabuchi-cho  
 Ise Shi, Mie Ken  
 三重県伊勢市岩淵町 656  
 ジョンソン

**Johnson, Rev. & Mrs. John H.**  
 SFM 1953 Nagata-machi, Mina-  
 mi Ku, Yokohama (3-6959)  
 横浜市南区永田町 1953  
 ジョンソン

**Johnston, Rev. & Mrs. Gordon—**  
 2134 Kaizawa-machi, Takasaki  
 Shi, Gumma Ken  
 群馬県高崎市貝沢町 2134  
 ジョンソン

**Johnson, Rev. & Mrs. Harold I.**  
 1952, WM — 1232, Minami  
 Ohashi, Fukuoka Shi,  
 福岡市南大橋 1232 ジョンソン

**Johnson, Miss, Harriet Ann 1951,**  
 IBC—34 Nishiyama Motomachi,  
 Chigusa Ku, Nagoya  
 名古屋市千種区西山元町 34  
 ジョンソン

**Johnson, Miss Mary M. 1953,**  
 IBPFM — 1235 Matsunoki-cho,  
 Suginami Ku, Tokyo  
 東京都杉並区松ノ木町 1235  
 ジョンソン

**Johnsrud, Rev. & Mrs. Leroy**  
 1950, ELC — 222 Otowa-cho,  
 Shizuoka Shi (2-9078)  
 静岡市音羽町 222  
 ジョンスルー

**Johnsson, Mr. & Mrs. John J.**  
 1950, SFM—1953 Nagata-machi,  
 Minami Ku, Yokohama  
 (3-6959)  
 横浜市南区永田町 1953  
 ジョンソン

**Johnston, Rev. & Mrs. Richard**  
L. 1950, AG—1743 Aza Tesaki  
1-chome, Sumiyoshi-cho,  
Higashi Nada Ku, Kobe  
神戸市東灘区住吉町字手先1丁目  
1734 ジョンストン

**Johnston, Rev. & Mr. V. W.** 1955,  
OMF—2305 Karuisawa Machi,  
Nagano Ken  
長野県軽井沢町 2305

ジョンストン

**Jolliff, Mr. Bob CC**—4048 Omika,  
Kuji-machi, Hitachi Shi, Ibaragi  
Ken (Kujihama 2251)  
茨城県日立市久慈町大甕 4048

ジョリフ

**Jones, Miss Gladys** 1950, JCBM  
73 Ejiri, Shiogama Shi, Miyagi  
Ken (2321)  
宮城県塩釜市江尻 37 ジョーンズ

**Jones, Miss Gwyneth** 1953, CJPM  
188 Murai-cho, Kanuma Shi,  
Tochigi Ken  
栃木県鹿沼市村井町 188

ジョーンズ

**Jones, Rev. & Mrs. Joseph** 1954,  
OMS—131 Jurakuen, Niban-cho,  
Nishinomiya Shi, Hyogo Ken  
兵庫県西宮市二番町聚楽園 131

ジョーンズ

**Jones, Miss Mary** 1948, IBC—  
Furlough

**Jones, Rev. & Mrs. Morris J.**  
OMS—Furlough

**Jones, Mr. & Mrs. Randolph**  
Lee 1953, IBC — #7 Kansei  
Gakuin Nishinomiya (5-0791)  
西宮市関西学院 7 号館

ジョーンズ

**Ionsson, Miss Sigrid** 1953, SEMJ  
—77 Midori Cho, Tomakomai  
Shi, Hokkaido  
北海道苫小牧市緑町 77

**Jorgensen, Miss Anna FCM** —  
5 Funadera-dori 4-chome, Nada  
Ku, Kobe  
神戸市灘区船寺町 4 丁目 5

ヨルゲンセン

**Jörneman, Miss Brita, SFM**—319  
Kushigata-machi Ogasahara  
Nakakoma Gun, Yamanashi  
Ken (Ogasahara 11)

山梨県中巨摩郡小笠原櫛形町 319

ジョルネマン

**Joseph, Mr. & Mrs. Kenny** 1951,  
1954, TEAM — 706 Narimune,  
Suginami Ku, Tokyo (39-7079)  
東京都杉並区成宗 2 丁目 706

ジョセフ

**Jossang, Rev. & Mrs. Lars** 1950,  
NLM — 46 Motodaiku-cho,  
Tottori Shi (3265)

鳥取市元大工町 46 ヨッサン

**Joyce, Mr. & Mrs. James A.**  
1953, IBC — Chinzei Gakuin,  
Isahaya Shi, Nagasaki Ken  
長崎県諫早市 鎮西学院

ジョイス

**Juergensen, Miss Marie** 1922  
AG—Furlough

**Juergensen, Mrs. Nettie** 1934,  
AG—4301 Komagome 3-chome,  
Toshima Ku, Tokyo (82-1551)  
東京都豊島区駒込 3 丁目 4301

ジェンゲンセン



**Junker, Mr. & Mrs. Calvin** 1954,  
TEAM — 420 Sakuramachi,  
Matsumoto Shi, Nagano Ken  
長野県松本市桜町 420

ジャンカー

**Jnten, Miss Shirley** 1952, IBC —  
500 Shimo Ochiai 1-chome,  
Shinjuku Ku, Tokyo (95-5031)  
東京都新宿区下落合 1 丁目 500

ジュテン

## K

**Kalling, Miss Ruth** 1952, ABFMS  
—77 Kuritaya, Kanasawa Ku,  
Yokohama (49-3890)

横浜市神奈川区栗田谷 77

カーリング

**Kamikawa, Rev. & Mrs. Aigi**  
1949, IBC—Furlough

**Kamistuka, Rev. & Mrs. Arthur**  
1949, IBC — Higashi 6-chome,  
Kita Odori, Sapporo Shi,  
Hokkaido

北海道札幌市北大通り東 6 丁目

神塚

**Kanegy, Rev. & Mrs. Lee H.**  
1951, JMM — Naka Shibetsu  
Machi, Shibetsu Gun, Hokkaido  
(Naka Shibetsu 106)

北海道標津郡中標津町

カネギー

**Karen, Rev. & Mrs. Arthur** 1922,  
- LEAF—108 Kobinata, Suido-  
cho, Bunkyo Ku, Tokyo  
(94-7659)

東京都文京区小日向水道町 108

カーレン

**Karhu, Mr. & Mrs. Clifton** IND  
—22 Nagara, Hatsuhi-cho  
2-chome, Gifu Shi

岐阜市長良初日町 2 丁目 22

カルー

**Karikoski, Rev. & Mrs. Pentti**  
1955, LEAF—Nishi 12-chome,  
Minami 12 Jo, Sapporo Shi,  
Hokkaido

北海道札幌市南 12 条西 12 丁目

カルコスキ

**Karlson, Miss Florence** 1950,  
TEAM—2 Yatori, Handa-cho,  
Toyohashi Shi, Aichi Ken

愛知県豊橋市花田町八通り 2

カールソン

**Karlsson, Miss Gunborg** 1955,  
SEOM — 3909 Miya-cho,  
Mishima Shi, Shizuoka Ken

静岡県三島市宮町 3909

カールソン

**Kärnä, Mr. & Mrs. T. FFOM—**  
91 Higashi Tenno-cho, Okzaki,  
Sakyo Ku, Kyoto

京都市左京区岡崎天王町 91

カルナ

**Karnes, Mr. & Mrs. Eddie** WH  
1 Hanyama-cho 1-chome,  
Nagata Ku, Kobe (6-3156)

神戸市長田区花山町 1 丁目

カーンズ

**Kascher, Miss Rosemarie A.**  
1958, IBC—16 Higashi Yamate-  
dori Nagasaki Shi (2-6955)

長崎市東山手通り 16

カシャー

**Kataja, miss Wappu** LEAF—1633  
Ikebukuro 3-chome Toshima  
Ku, Tokyo (97-9539)

東京都豊島区池袋 3 丁目 1633

**Kauffman, Rev. & Mrs. Donald**  
1951, PAC—11-77 Kita Shichi  
Ban-cho, Sendai Shi, Miyagi  
Ken (2-7282)

宮城県仙台市北七番町 77 の 11

**Kawashima, Miss Timie** 1951,  
FKK — 63 Showa-cho 1-cho,  
Hamadera, Sakai Shi, Osaka Fu  
(Hamadera 19)

大阪府堺市浜寺昭和町 1 丁目 63  
川島

**Kaylor, Mrs. Helen** IND — 30  
Ochiai, Higashi Kurume,  
Kitatama Gun, Tokyo  
(Kurume 22)

東京都北多摩郡東久留米落合 30  
ケイラー

**Kaylor, Mrs. Leo** 1951, IND —  
117 Shirne-cho, Omuta Shi,  
Fukuoka Ken

福岡県大牟田市白金町 117  
ケイラー

**Keighley, Rev. & Mrs. Leonard**  
1952, IBC—537 Tomino, Suwa-  
nodai-machi, Kokura Shi  
小倉市諏訪野台富野 537

キースリー

**Kellerman, Miss Jean** 1952, IBC  
— 84 Sasugayacho, Bunkyo  
Ku, Tokyo (92-5516)

東京都文京区指ヶ谷町 84  
ケラーマン

**Kelly, Miss D. I.** 1955 OMF — 21  
Aza Sawada, Tsukuri-michi,  
Aomori Shi

青森市造道字沢田 21 ケリー

**Kelly, Mr. & Mrs. Merle I.**  
PCUS—Chokyu-machi, Higashi  
Ku, Nagoya

名古屋市中東区長久町 17

**Kennedy, Mr. & Mrs. A. R.** 1952,  
OMF—344 B Seijo-machi, Seta-  
gaya Ku, Tokyo (41-8934)

東京都世田谷区成城町 344 の B  
ケネディ

**Kennedy, Mr. & Mrs. H.** 1949,  
JIM — 3 Higasshi Hon Machi,  
Shimogamo, Sokyō Ku, Kyoto  
京都市左京区下鴨東本町 3

ケネディー

**Kennedy, Miss Helen J.** 1950,  
EMJ — 645 Hanegawa-mae,  
Tsuruma, Fujimi Mura, Iruma  
Gun, Saitama Ken

埼玉県入間郡富士見村鶴間羽沢  
前 645

**Kern, Rev. & Mrs. Edwin** 1955,  
NAB — 4 Nishi Sonjoin-cho,  
Kinugasa-machi, Kita Ku,  
Kyoto (45-2027)

京都市北区衣笠町西尊上院町 4  
ケルン

**Kessler, Miss Litzy** FCM —  
Higashi-ku Kanazu Machi,  
Azuma Gun, Fukui Ken

福井県吾妻郡金津町東区  
ケスラー

**Kiel, Dr. Janet R.** 1950, IGL —  
93 Uyama, Sumoto Shi, Awaji  
Shima, Hyogo Ken

兵庫県淡路島州市宇山 63  
キール

**Kilbourne, Rev. & Mrs. Ernest**  
J. 1954 OMS — 388 Kashiwagi-  
cho 3-chome, Shinjuku Ku,  
Tokyo

東京都新宿区柏木町 3 丁目 388  
キルボーン

- King, Mrs. Peggy** WUMS —  
221 Yamate-cho, Naka-ku,  
Yokohama (2-9049)  
横浜市中区山手町 221 キング
- Kinley, Rev. & Mrs. Philip** 1955,  
CG — 142 Fujimi-cho 2-chome,  
Tachikawa Shi, Tokyo (4606)  
東京都立川市富士見町 2 丁目 142  
キンリ
- Kitchen, Rev. & Mrs. Theodore J.**  
1953, 1954, IBC—12 Aoba-cho,  
Shibuya Ku, Tokyo (40-2006)  
東京都渋谷区青葉町 12
- Kivle, Rev. & Mrs. Per** 1950,  
LFCN — 1331 Tono-machi,  
Matsuzaka Shi, Mie Ken (2582)  
三重県松坂市殿町 1331 キブレー
- Kiyuna, Mr. Kenneth Mitsugi**  
1958, IBC(J3)—Chinzei Gakuin,  
Isahaya Shi, Nagasaki Ken  
長崎県諫早市 鎮西学院 キユナ
- Kjøllesdal, Rev. & Mrs. Steinar**  
1950, NMS—197 Sekido Taka-  
matsu, Wakayama Shi, Waka-  
yama Ken (4-1489)  
和歌山県和歌山市関戸高松 197  
ショレスダール
- Kjos, Rev. Kristoffer** NLM—3  
Nakajima-dori 2-chome, Fukiai  
Ku, Kobe Shi (2-6956)  
神戸市葺合区中島通り 2 丁目 3  
チョース
- Klassen, Miss Bernice** 1952,  
TEAM—Furlough
- Kleinjans, Dr. & Mrs. Everett**  
1951, IBC—ICU, 1500 Osawa,  
Mitaka Shi, Tokyo (022-3791)  
東京都三鷹市大沢 1500 ICU 内  
クラインヤンス
- Klemensson, Miss Gudrun** 1954,  
OMSS—568 Minami Hongo-cho,  
Numazu Shi, Shizuoka Ken  
静岡県沼津市南本郷町 568  
クレメンソン
- Klemesrud, Rev. & Mrs. Stanley**  
1953, ELC — 365 Nagori-cho,  
Hamamatsu Shi, Shizuoka Ken  
(3-0398)  
静岡県浜松市名残町 1 丁目 365  
クレメスルド
- Klüttz, Mr. Robert** IND. Koban-  
tonari Ekimae Wakkanai Shi,  
Hokkaido  
北海道稚内市駅前交番隣  
クルッツ
- Klockaw, Rev. Frank** SSM—44  
Ryoke, Urawa Shi, Saitama Ken  
埼玉県浦和市領家 44  
クロツカウ
- Knabe, Miss Elizabeth** 1951,  
ABFMS — Tokyo Woman's  
Christian College, 124 Iogi  
3-chome, Suginami Ku, Tokyo  
(39-5522)  
東京都杉並区井荻 3 丁目 124  
東京女子大学 クナベ
- Knight, Mr. & Mrs. Brantley**  
TEAM — 2798 Shimizu-cho,  
Choshi Shi, Chiba Ken  
千葉県銚子市清水町 2798 ナイト
- Knoch, Rev. & Mrs. Dennis** 1952,  
ULCA—2 Shimo Itakura-cho,  
Koyama, Kamikyo Ku, Kyoto  
(4-274)  
京都市上京区小山下板倉町 2  
ノック

- Knox**, Miss Martha, 1950, SB—  
Seinan Jogakuin, Itozu, Kokura  
Shi  
小倉市到津西南女学院 ノックス
- Knutsen**, Mr. & Mrs. Edwin 1954  
NEOM—Furlough
- Knutson**, Rev. & Mrs. Alton 1951,  
ELC—56 Higashi Takasu dori,  
Kariya Shi, Aichi Ken (1486)  
愛知県刈谷市高須道 56  
クヌトソン
- Knutsson**, Miss Irene Nanch  
SHM — 35 Toyoura, Kuroiso  
Machi, Tochigi Ken  
栃木県黒磯町豊浦 35 クヌテソン
- Koch**, Rev. Dennisk, ULCA — 21  
Sumiyoshi-cho, Ryuanji, Ukyo  
Ku, Kyoto  
京都市右京区龍安寺住吉町 21
- Koepke**, Rev. & Mrs. Frank  
1955, MSL—44 Ryoike, Urawa  
Shi, Saitama Ken  
埼玉県浦和市領家 44 ケップキイ
- Koikkalainen**, Mr. & Mrs. P.—  
91 Higashi Tenno-cho, Okazaki,  
Sakyo Ku, Kyoto  
京都市左京区岡崎東天王町 91  
コイッカライネン
- Kolbenson**, Miss Bertha 1950,  
OBM—3-chome Minami-machi,  
Murozumi, Hikari Shi, Yama-  
guchi Ken  
山口県光市室積南町 3 丁目  
コーベンセン
- Kongstein**, Rev. & Mrs. Frank  
1951, NEOM—9-41 Kitakimiga-  
tsuka, Iwaki Shi, Fukushima  
Ken  
福島県磐城市北君ヶ塚 41 の 9  
コングスティン
- Konish**, Mr. Gilbert — c/o Boy's  
Dormitory, Canadian Academy,  
Nagamineyama, Oishi, Nada  
Ku, Kobe  
神戸市灘区大石長峯山  
カナディアン男子寮 コニシュ
- Korver**, Mr. & Mrs. Ronald G.  
1948, IBC — 761 Kami Osaki  
1-chome, Shinagawa Ku, Tokyo  
(44-1404)  
東京都品川区上大崎 1 丁目 761  
コーバー
- Krause**, Rev. & Mrs. Sam H.  
1953, JMBM—60 Yamasaka-cho  
4-chome, Higashi Sumiyoshi  
Ku, Osaka (79-2325)  
大阪市東住吉区山阪町 4 丁目 60  
クラウス
- Krauss**, Miss Anne P. 1949,  
IBPFM—1235—Matsunoki-cho,  
Suginami Ku, Tokyo (38-0017)  
東京都杉並区松之本町 1235  
クラウス
- Kreps**, Mr. & Mrs. Homer 1953,  
CBFMS—Furlough
- Kreyling**, Rev. & Mrs. Paul 1949,  
LCMS — 49 Matsumai-cho  
3-chome, Niigata Shi, Niigata  
Ken (2-7526)  
新潟県新潟市松波町 3 丁目 49  
クレイリング
- Kristerson**, Miss Ruth 1951, ECM  
1822 Kowada Chigasaki Shi,  
Kanagawa Ken  
神奈川県茅ヶ崎市小和田 1822  
クリスソン
- Kristiansson**, Rev. & Mrs. Gunaar  
1952, MCCA — Aminohama,  
Okayama Shi (2-9672)  
岡山市網浜 クリスタンソン



**Kroehler, Rev. & Mrs. Armin**  
1950, IBC—Aizu Takada Machi  
Onuma Gun, Fukushima Ken  
(Aizu Takada 2222 Ko)  
福島県大沼郡会津高田町

クレーラー

**Kroeler, Mr. & Mrs. William,**  
1959, IBC—353 Nakazato-cho  
Kita Ku, Tokyo (82-1555)  
東京都北区中里町 353

クレーラー

**Krummel, Mr. John William**  
1956, IBC—Aoyama Gakuin, 22  
Midorigaoka, Shibuya Ku,  
Tokyo  
(40-2193)

東京都渋谷区緑ヶ岡 22 青山学院  
クルンメル

**Kuba, Rev. & Mrs. David A.**  
1952, WGM — 20 Nakamaru-cho  
Itabashi Ku, Tokyo  
東京都板橋区中丸町 20

クバ

**Kubo, Miss Rowena** 1954, FEGC  
1938 Kami-cho, Oyama Shi,  
Tochigi Ken  
栃木県小山市上町 1938

久保

**Kuecklich, Miss Gertrud E.** 1922,  
IBC — Aisenryo Evangelical  
Orphanage Raiha, Kazo Shi,  
Saitama Ken (Kazo 341)  
埼玉県加須市礼羽村愛染寮

キュクリッヒ

**Kuehl, Mr. & Mrs. Delbert** 1951,  
TEAM — 54 Matsubara-cho,  
Aomori Shi  
青森市松原町 54

キール

**Kung, Rev. & Mrs. Tien Min**  
1953, CMB — Furlough

**Kunz, Mr. & Mrs. Arthur** 1952,  
LM—563 Saiwai-cho, Ishioka  
Shi, Ibaragi Ken  
茨城県石岡市幸町 563

クンツ

**Kunzman, Miss Delores** WMC  
P. O. Box 56 Saga, Saga Shi  
佐賀市佐賀郵便局私書箱 56

クンズマン

**Kusunoki, Miss Yasuko** 1955, IBC  
—Seiwa Tanki Daigaku,  
Okadayama, Nishinomiya Shi  
(5-0724)  
西宮市岡田山聖和女子短大 楠木

**Kvarme, Miss Asta M.** 1951,  
NEOM — 2 Nantobara, Hara-  
Machi Shi, Fukushima Ken  
福島県原町市南東原 2

バルム

**Kyte, Miss Ethel** 1956, IBC —  
Interboard House 12-4 Shiba  
Koen Minnato Ku, Tokyo  
(43-2188)  
東京都港区芝公園 4 の 12  
IB ハウス

カイト

## L

**Laitinen, Miss Martta** 1952, LEAF  
—Furlough

**Laman, Rev. & Mrs. Gordon**, IBC  
—Interboard House 4 of 12  
Shiba Koen, Minato Ku Tokyo  
Tokyo (43 — 2188)  
東京都芝公園 4 の 12  
I. B. ハウス

レイマン

**Lamb, Miss June** 1955, PCOS—  
Furlough

**Lammers, Rev. & Mrs. Richard**  
1948, IBC — 120 Hokko-cho,  
Kitami Shi, Hokkaido  
北海道北見市北光町 120

ラマーズ

**Lancaster, Miss Cecile** 1920, SB  
Seinan Jogakuin, Itozu, Kokura  
Shi, Fukuoka Ken (5-7634)  
福岡県小倉市到津西南女学院

ランカスター

**Lancaster, Rev. & Mrs. Lewis**  
H., Jr. 1952, PCUS—14 Toku-  
shima Honcho 3-chome, Toku-  
shima Shi (Tokushima 6346)  
徳島県徳島本町 3 丁目 14

ランカスター

**Lancaster, Rev. & Mrs. William**  
1953, JBMM—273 Moto-machi  
1-chome, Nihonmatsu Shi,  
Fukushima Ken  
福島県二本松市本町 1-273

ランカスター

**Landis, Miss Janell** 1953, IBC—  
41 Uwa-cho, Komegafukuro,  
Sendai Shi (3-3257)  
仙台市米ヶ袋町 41

ランディス

**Lane, Miss Dottie** 1951, SB—  
Seinan Jogakuin, Itozu, Kokura  
Shi, Fukuoka Ken (5-7634)  
福岡県小倉市到津 西南女学院

レーン

**Lang, Rev. Mrs. Ernst** 1928, 1930  
IBC—Kanagawa P. O. Box 30,  
Yokohama (49-9726)  
横浜市神奈川郵便局私書箱 30

ラング

**Langager, Rev. & Mrs. David**  
1952, LB—Furlough

**Langland, Miss Violet** 1952 IBC  
—5090 Moto Joya-machi, Kofu  
Shi, (5451)

甲府市元城屋町 5090

ラングランド

**Lant, Miss Mary Jo** 1947, TEAM  
—Furlough

**Lara, Mr. & Mrs. Tony** ASC—c/o  
Christ's Children Home, Nagase,  
Saeki Shi, Oita Ken

大分県佐伯市長瀬 キリスト子供  
の家

ララ

**Larlee, Mr. & Mrs. Charles** 1950,  
TEAM—Furlough

**Larm, Miss Leona** BGCA — 22  
Kami Ikeda-cho, Kitashirakawa,  
Sakyo Ku, Kyoto

京都市左京区北白河上池田町 22

ラーム

**Larsen, Rev. & Mrs. Morris C.**  
1952, LB—20 Narayama, Mina-  
mi Shin-machi, Akita Shi

秋田市南新町楢山

ラーセン

**Larson, Mr. & Mrs. David** 1954,  
IBC — Kobe Jogakuin, Okada-  
yama, Nishinomiya Shi  
(5-1020)

西宮市岡田山 神戸女学院

ラーセン

**Larson, Mr. & Mrs. Howard**  
IND—263 Nishitomi-cho, Fuji-  
sawa Shi, Kanagawa Ken  
神奈川県藤沢市西富町 263

ラーソン

**Larson, Miss Ruth** IND—Kame-  
gawa, Oita Ken  
大分県亀川

ラーソン

- Larson, Miss Karin** SFM—2189,  
Shinohara-machi, Kohoku Ku,  
Yokohama (4-9881)  
横浜市港北区篠原町 2189  
ラーソン
- Latta, Miss Jean** 1950, PAC—13  
Aza Tsurumidan, Koriyama Shi,  
Fukushima Ken  
福島県郡山市字鶴見壇 13  
ラッタ
- Laug, Mr. & Mrs. George** 1948,  
TEAM—Furlough
- Lautz, Mr. & Mrs. William** 1951,  
IND—165 Imazumi-cho, To-  
yama Ken  
富山県富山市今泉町 165 ラウツ
- Lautzenheiser, Miss Wanda** 1955,  
FEGC—111 Hakuraku, Kana-  
gawa Ku, Yokohama  
横浜市神奈川区白楽 111  
ラウツェンハイザー
- Lawson, Miss IB House Dorothy**  
M. 1949, IBC—4-12 Shiba Koen,  
Minato Ku, Tokyo (43-2188)  
東京都港区芝公園 4 丁目 12  
IB ハウス ローソン
- Lea, Miss Leonora E.** 1927, SPG  
—21 Yamamoto-dori 2-chome,  
Ikuta Ku, Kobe (2-8028)  
神戸市生田区山本通り 2 丁目 21  
リー
- Lee, Miss Cleo** 1952, IND—  
Furlough
- Lee, Rev. & Mrs. Keith** MSL—  
2 Irifune-cho 9-chome, Otaru  
Shi, Hokkaido  
北海道小樽市入船町 9 丁目 2  
リー
- Lehman, Mr. & Mrs. Gene S.**  
1954, PEC—c/o Rikkyo Daigaku  
Ikebukuro 3-chome, Toshima  
Ku, Tokyo (97-3121)  
東京都豊島区池袋 3 丁目 立教大  
学内 レーマン
- Leith, Miss Isobel** 1933, IBC—Iai  
Yochien, 53 Moto-machi, Hako-  
date Shi, Hokkaido (2-0419)  
北海道函館市元町 53 遺愛幼稚園  
リース
- Leiyn, Miss Jennie** 1950, NTM  
Anamizu Machi, Fugeshi Gun  
Ishikawa Ken  
石川県鳳至郡穴水町 レイン
- Lemmon, Miss Vivian** CC—80  
Shimoyashiki, Tanabe Shi,  
Wakayama Ken  
和歌山県田辺市下屋敷 80 レモン
- Leonard, Rev. & Mrs. Clifford**  
1954, NTM—18 Kawai-machi,  
Wajima Shi, Ishikawa Ken  
石川県輪島市河井町 18  
レオナード
- Lewis, Mr. Richard T.** 1957,  
AFSC—14 Mita Daimachi  
1-chome, Minato Ku, Tokyo  
東京都港区三田台町 1 丁目 14  
ルイス
- L'Heureux, Rev. & Mrs Louis H.**  
1952, ULCA—1306 Katano  
Honmachi 4-chome, Kokura  
Shi (5-6925)  
小倉市堅野本町 4 丁目 1306  
ラル

**Lichty, Miss Maria** 1955 JMM  
—c/o Kaneko, 2084 Setagaya  
3-chome, Setagaya Ku, Tokyo  
(42-4095)

東京都世田谷区世田谷3丁目2084  
金子方 リクテイ

**Lierch, Miss Judith M.** c/o Girl's  
Dormitory, Canadian Academy,  
13-4 Nagamineyama, Oishi,  
Nada Ku, Kobe

神戸市灘区大石流山4丁目13 カ  
ナディアンアカデミー女子寮

**Likins, Mr. & Mrs. Claude** 1955,  
CC — 141 Tsurumaki-cho,  
1-chome, Setagaya Ku, Tokyo

東京都世田谷区鶴巻町1丁目141  
ライキンズ

**Lilly, Mr. Loren D.** 1956, NAV—  
Christian Servicemen's Center,  
34 Wakamatu-cho 2-chome,  
Yokosuka Shi (2519)

横須賀市若松町2丁目34 リリー

**Limbert, Miss Mary SB**—Seinan  
Jogakuin, Itozu, Kokura Shi  
(5-7634)

小倉市到津 西南女学院  
リンバート

**Lind, Mr. & Mrs. Ingemar** 1952,  
SFM—1364 Gumizawa, Gotem-  
ba Shi, Shizuoka Ken

静岡県御殿場市茱萸沢1364  
リンド

**Lind, Miss Jenny** 1951, IBC—11  
Konno-cho, Shibuya Ku, Tokyo  
(40-0507)

東京都渋谷区金王町11 リンド

**Lindberg, Rev. & Mrs. David L.**  
1955, ALM — 447-2 Kamiichi,  
Kamishima-cho, Fukuyama Shi,  
Hiroshima Ken

広島県福山市神島町上市2丁目  
447 リンドバーク

**Lindberg, Rev. & Mrs. Sten F.**  
1951, BGCA — Shirahama  
Machi, Nishimuro Gun, Waka-  
yama Ken

和歌山県西牟婁郡白浜町  
リンドバーク

**Linde, Mr. & Mrs. Richard** 1951,  
IBC—ICU, 1500 Osawa, Mitaka  
Shi, Tokyo (022-3791)

東京都三鷹市大沢1500 ICU 内  
リンディ

**Linden, Rev. & Mrs. Arne** 1950,  
SAMJ—2914 Nishishin-machi,  
Iwata Shi, Shizuoka Ken

静岡県碧田市西新町2914  
リンデン

**Lindsay, Miss Mabel** 1954, TEAM  
—Furlough

**Lindstrom, Miss Shirley** 1951,  
EMC—1068 Matsubara 3-chome  
Setagaya Ku, Tokyo

東京都世田谷区松原3丁目1068  
リンドストローム

**Lingle, Mr. & Mrs. Wilbur** 1954,  
—Furlough

**Lipponen, Miss Sanna** 1948,  
LEAF — Yawata, Matsuo Ku,  
Iida Shi, Nagano Ken

長野県飯田市松尾区八幡  
リップポネン



**Little, Mr. & Mrs. John CLC—**  
Gokasho, Kanzaki Gun, Shiga  
Ken

滋賀県神崎郡五箇荘町 リトル

**Little, Mr. & Mrs. L. N. 1953,**  
OMF—1-35 Aza Kubo, Minato  
machi, Hachinoe Shi, Aomori  
Ken

青森県八戸市湊町字久保35の1  
リトル

**Livingston, Mr. & Mrs. Theodore**  
1952, ABFMS—15 Nonakazawa,  
Rifu Mura, Miyagi Gun, Miyagi  
Ken

宮城県宮城郡利府村野中沢 15  
リヴィングストン

**Lloyd, Rev. & Mrs. Gwilym G.**  
1950 IBC — 362 Kamigoryo  
Baba-machi, Kamikyo Ku,  
Kyoto (3-2695)

京都市上京区上御霊馬場町 362  
ロイド

**Lloyd, Rev. & Mrs. John J. 1947,**  
1954, PEC — c/o Mr. Ito,  
Muroyama-machi, Yokkaichi  
Shi

四日市市室山町伊藤方 ロイド

**Lloyd, Miss Mary A. 1929, JEB**  
—1163 Kami Oiden, Higashi  
Tarumi, Tarumi Ku, Kobe

神戸市垂水区垂水上王居殿 1163  
ロイド

**Locker, Rev. & Mrs. J. IND —**  
5688 Hino Machi, Minamitama  
Gun, Tokyo

東京都南多摩郡日野町 5688  
ロッカー

**Loenander, Rev. & Mrs. Aake**  
1951, SAMJ—Furlough

**Long, Lt. Col. & Mrs. Arthur**  
SA — 17 Jinbo-cho 2-chome,  
Kanda, Chiyoda Ku, Tokyo  
(33-7313)

東京都千代田区神田神保町2丁目  
17 ロング

**Long, Misa Beatrice 1651, TEAM**  
—295 Nakano-cho, Takamatsu  
Shi

高松市中野町 295 ロング

**Lorah, Miss Louneta 1953, IBC**  
Hiroshima Christian Social  
Center, Minami Misasa-cho,  
Hiroshima Shi

広島市南三篠町 広島キリスト教  
社会館 ローラ

**Loudermilk, Miss Betty 1955,**  
TEAM — 692 Aza Kaidodaira,  
Nemoto, Tajimi Shi, Gifu Ken  
岐阜県多治見市根本海道平字 692

ラウダーミルク

**Low, Rev. & Mrs. Roberty 1952,**  
IND — 929 Taromaru 1-chome,  
Toyama Shi

富山市太郎丸1丁目 929 ロウ

**Lowe, Miss Ruth Anne 1951,**  
CBFMS—5 Surugadai 1-chome,  
Chiyoda Ku, Tokyo

東京都千代田区駿河台1丁目 5  
ロウ

**Lowen, Miss A. I. 1955, OMF—**  
Kanagi Machi, Kita Tsugaru  
Gun, Aomori Ken

青森県北津軽郡金木町 ローエン

**Lower, Mr. & Mrs. Ray, IND—83**  
Torisu-cho 4-chome, Minami  
Ku, Nagoya

名古屋市南区烏栖町4丁目 83  
ローワー

**Lowman**, Miss Alice 1952, IND—  
Furlough

**Lucas**, Mr. Charles Erwin 1958,  
IBC(J3) — #3 Kansei Gakuin,  
Nishinomiya Shi  
西宮市 関西学院 3号 ルカス

**Luckens**, Miss Edna Ruth JEB  
— 11 Shiomidai-cho 5-chome,  
Suma Ku, Kobe (Suma 5651)  
神戸市須磨区潮見台町 5丁目 11  
ラッケンズ

**Ludden**, Mr. & Mrs. H.B. 1948,  
SDA — Japan Missionary Col-  
lege, Sodegaura Machi, Kimitsu  
Gun, Chiba Ken (Sodegaura 18)  
千葉県君津郡袖ヶ浦町 日本三育  
学院 ラドン

**Luginsland**, Miss Helene LM —  
Furlough

**Luke**, Mr. & Mrs. Percy T. 1932,  
JEB — Hakuchoen, Habikino  
Shi, Osaka Fu  
大阪府羽曳野市白鳥園 日本伝道  
隊 ルーク

**Lund**, Rev. & Mrs. Norman 1951,  
SSM—Furlough

**Lundebj**, Rev. & Mrs. Arne  
1951, NLM—Furlough

**Lundeen**, Miss Elizabeth 1957,  
PCUS—57-1 Awaji Shin-machi,  
Higashii Yodogawa Ku, Osaka  
(37-7252)  
大阪市東淀川区淡路新町 1丁目  
57 ランディーン

**Lundeen**, Rev. & Mrs. Milton  
1954, ALM — 115 Azuma-cho  
1-chome, Kure Shi, Hiroshima  
Ken (2-3473) ●  
広島県呉市吾妻町 1丁目 115  
ランディーン

**Lundell**, Rev. & Mrs. Kenneth  
EMC — 593 Akazutsumi-machi  
2-chome, Setagaya Ku, Tokyo  
東京都世田谷区赤堤町 2丁目 593  
ランデル

**Luttio**, Rev. & Mrs. Philip 1952,  
ELC—Furlough

**Lynn**, Miss Orlena M. 1951,  
RPM—Furlough

**Lyreskog**, Mr. & Mrs. Thore  
1953, SEOM—Furlough

## M

**Mass**, Mr. Calvin W. 1959, IBC  
マース

**Maass**, Miss M. A. 1951, OMF—  
36 Matsuzaka-cho, Minato Ku,  
Tokyo  
東京都港区松坂町 36 マース

**MacDonald**, Miss Alice E. (Rev.)  
1951, IBC — 1-580 Midori-cho  
4-chome, Odawara Shi  
小田原市緑町 4丁目 580 の 1  
マクドナルド

**MacDonald**, Miss M. Jean 1951,  
IBC — 2 Higashi Toriizaka  
Azabu, Minato Ku, Tokyo  
(48-3325)  
東京都港区麻布東鳥居坂 2  
マクドナルド

**MacKenzie**, Miss Virginia M.  
1919, IBC—6-13 Kudan 4-chome  
Chiyoda Ku, Tokyo (33-6701)  
東京都千代田区九段 4丁目 13 の  
6 マッケンジー

**MacLeod, Rev. & Mrs. Ian** 1950,  
IBC—15 Shiomidai-cho, Otaru  
Shi, Hokkaido (2-7542)  
北海道小樽市潮見台 15

マクラウド

**MacMurfhey, Mr. Charles** 1954,  
ULCA — 351, Higashi, Moto  
Oye-machi, Kumamoto Shi  
(566)

熊本市元大江町東 351

マクマーフィー

**Magnusson, Mr. & Mrs. Hans**  
1950, TEAM — 122 Iwama-cho  
2-chome, Hodogaya Ku, Yoko-  
hama

横浜市保土ヶ谷区岩間町 2 丁目  
122

マグヌソン

**Magruder, Rev. & Mrs. James**  
T. 1952, 1953, PS—Furlough

**Maiden, Miss Margaret** 1954, IBC  
—Keimei High School, 35 Naka-  
yamate-dori 4-chome, Ikuta Ku,  
Kobe (2-3539)

神戸市生田区中山手通り 4 丁目  
35 啓明女学院

メイデン

**Mäkinen, Miss A.**—101 Kamihate-  
cho, Kitashirakawa, Sakyo Ku,  
Kyoto

京都市左京区北白川上終町 101

メキネン

**Makkonen, Miss Sarah** 1950,  
SSM — 104 Higashi Aonuma-  
machi, Kofu Shi, Yamanashi  
Ken (6749)

山梨県甲府市東青沼町 104

マッコネン

**Malmvall, Rev. & Mrs. Philip**  
1951, SAMJ — 32—19796,  
Shijimizuka-cho, Hamamatsu  
Shi, Shizuoka Ken

静岡県浜松市蛸塚町 19796 の 23

マルンバル

**Manierre, Mr. & Mrs. Stanley,**  
1954, ABFMS—Furlough

マニーヤ

**Mann, Mr. Helmut** LM—1933  
Nakanoshima, Kawasaki Shi  
(Noborito 334)

川崎市中野島 1933

マン

**Marcks, Miss Margaret** 1951, JEB  
— 2-797 Oaza Shido, Shido  
Machi, Okawa Gun, Kagawa  
Ken

香川県大川郡志度町大字志度 797  
の 2

マークス

**Marsden, Rev. & Mrs. Alvin, Jr.**  
BBF—192 Oshima, Ota Shi,  
Gumma Ken (3313)

群馬県太田市大島 192

マズドン

**Marsh, Miss Berni** 1955, WUMS  
—221 Yamate-cho, Naka Ku,  
Yokohama (2-9049)

横浜市中区山手町 221

マーシ

**Marsh, Miss Lois, WUMS** — 1679  
Nagatsuta, Kohoku Ku, Yoko-  
hama

横浜市港北区長津田 1679

マーシ

**Marshall, Miss Bertha Jane, SB**  
—22 Kami Ikeda-cho, Kitashira-  
kawa, Sakyo Ku, Kyoto

京都市左京区北白河上池田町 22

マーシャル

**Marshall, Rev. Jack** YFC—175-4  
Nagamine Yama, Nada Ku,  
Kobe

神戸市灘区長峰山4丁目175

マーシャル

**Martin, Rev. & Mrs. Charles**  
SB—35-1177 Yoyogi Uehara,  
Shibuya Ku, Tokyo (46-2347)  
東京都渋谷区代々木上原1177の  
35

マーチン

**Martin, Mr. & Mrs. David** 1951,  
TEAM — 994 Miyawaki-cho,  
Takamatsu Shi

高松市宮脇町994

マーティン

**Martin, Rev. & Mrs. Edward H.**  
1950, NTM—215 Shimo Hoya,  
Hoya Machi, Kitatama Gun,  
東京都北多摩郡保谷町下保谷215

マーチン

**Martin, Miss Mary** 1949, ACF  
— 438 Sakae-machi 4-chome,  
Aizu Wakamatsu Shi, Fuku-  
shima Ken

福島県会津若松市栄町4丁目438

マーチン

**Martindale, Mr. & Mrs. George**  
CBFMS — 5 1-chome, Suruga-  
dai, Chiyoda Ku, Tokyo

東京都千代田区駿河台1丁目5

マーティンデール

**Marvin, Mr. & Mrs. Oscar** PCUS  
— 57 Awaji Hon-machi Higashi  
Yodogawa Ku, Osaka  
(37-7252)

大阪市東淀川区淡路本町1丁目57

マービン

**Masaki, Rev. & Mrs. Tom** SB—  
1 Kami Ikeda-cho, Kitashira-  
kawa, Sakyo Ku, Kyoto  
(7-5757)

京都市左京区北白川上池田町1

マサキ

**Mason, Rev. & Mrs. Jack R.**  
1951, BBF — 149 Sakae-cho  
2-chome, Matsudo Shi, Chiba  
Ken

千葉県松戸市栄町2丁目149

マソン

**Masson, Mr. John** 1951, WEC —  
26 Kinki-cho, Hikone Shi,  
Shiga Ken

滋賀県彦根市金亀町26

マソン

**Massengill, Miss Mary Lou** 1954,  
SB—22 Kami Ikeda-cho, Kita-  
shirakawa, Sakyo Ku, Kyoto  
(7-5757)

京都市左京区北白川池田町22

マッセンギル

**Mather, Miss Juliette** SB—Seinan  
Gakuin, Nishi Shin Machi,  
Fukuoka Shi (2-0537)

福岡市西新町 西南学院

マーサー

**Matsumoto, Miss Alyce** — 1  
Surugadai 2-chome, Chiyoda  
Ku, Tokyo (29-1152)

東京都千代田区駿河台2丁目1

マツモト

**Matheson, Mr. & Mrs. Robert**  
H. 1952, FEGC—111 Hakuraku,  
Kanagawa Ku, Yokohama  
(49-9017)

横浜市神奈川区白楽111

マテソン



**Matthews, Rev. & Mrs. Alden**  
E. 1952, IBC—Noson Dendo  
Shingakko, Tsurukawa  
Machida Shi, Tokyo.

東京都町田市鶴川  
農村伝道神学校 マシユーズ

**Matthewson, Miss Mildred E.**  
1963, IBC—2 Higashi Toriizaka-  
machi, Azabu, Minato Ku,  
Tokyo (48-3325)

東京都港区麻生東鳥井坂町 2  
マシユウソン

**Mattson, Rev. & Mrs. Walter W.**  
1953, ULCA—Furlough

**Maxey, Mr. & Mrs. Mark** 1954,  
CC—10925 Nishihara-cho. Ka-  
noya Shi, Kagoshima Ken  
(374)

鹿児島県鹿野屋市西原町 10925  
マクセイ

**May, Mrs. Frances** 1952, TEAM  
—Furlough

**Mayer, Miss Margery**, 1948, IBC  
—224 Yamashita-cho, Kago-  
shima Shi

鹿児島市山下町 224 メーヤー

**McAlister, Mr. & Mrs. James**  
IND—82 Taga, Morioka Shi,  
Iwate Ken

岩手県盛岡市多賀 82 マカリスト

**McAlpine, Mr. & Mrs. Donald**  
1950, TEAM—5929 Hanaoka,  
Minato Ku, Okaya Shi, Nagano  
Ken

長野県岡谷市湊区花岡 5929  
マカルピン

**McAlpine, Rev. & Mrs. James**  
A. PCUS—Furlough

**McCain, Miss Pearle** 1951, IBC  
Seiwa Joshi Tanki Daigaku,  
Okadayama, Nishinomiya Shi  
(5-0709)

西宮市岡田山 聖和女子短大  
マックケイン

**McCaleb, Mr. John** 1956, IBC (3J)  
—5 Shimo Shirogane-cho,  
Hirosaki Shi, Aomori Ken  
(1942)

青森県弘前市下白銀町 5  
マカレブ

**McCall, Rev. & Mrs. Don** PCUS  
—1054 Arao-cho, Ogaki Shi,  
Gifu Ken

岐阜県大垣市荒尾町 1054  
マコール

**McCall, Mr. & Mrs. Loren** 1954,  
TEAM—1433 Setagaya 2-chome,  
Setagaya Ku, Tokyo (42-1367)

東京都世田谷区世田谷 2丁目1433  
マコール

**McCartney, Miss Ellen** SDA—171  
Amanuma 1-chome, Suginami  
Ku, Tokyo (39-5161)

東京都杉並区天沼 1丁目171  
マカートニイ

**McCartney, Rev. & Mrs Sedoris**  
N. 1948, ULCA—303 Hyakunin  
cho 3-chome, Shinjuku Ku,  
Tokyo. (36-2419)

東京都新宿区百人町 3丁目303  
マカートニイ

**McCormick, Miss Jean** 1949,  
JEB—Shiotani, Tachibana-cho,  
Anan Shi, Tokushima Ken

徳島県阿南市橘町汐谷  
マコーミック

**McCoy, Miss Beulah** 1947,  
ABFMS—Furlough

- McCracken, Miss Lillian** 1951,  
IND—25 Yahara-cho 1-chome,  
Nerima Ku, Tokyo  
東京都練馬区谷原町 1 丁目 25  
マックラケン
- McCrimmon, Miss Mary** 1957,  
MSCC — c/o Tamaoki, 40  
Miyakita, Hirano-machi, Kita  
Ku, Kyoto  
京都市北区平野町宮北 40 玉置方  
マクリモン
- McCune, Rev. & Mrs. H. C.** IND  
— 1104 Ogawa, Kodaira Machi,  
Kitatama Gun, Tokyo  
東京都北多郡麻小平町小川 1104  
マクーンネ
- McDaniel, Mr. & Mrs. Chalmers**  
1951, TEAM—112 Hakusanura  
2-chome, Niigata Shi  
新潟市白山浦 2 丁目 112  
マクダニエル
- McDaniel, Mr. & Mrs. Jack** 1949,  
ABFMS — 31 Nakasugiyama-  
dori, Sendai Shi, Miyagi Ken  
(2-4488)  
宮城県仙台市中杉山通り 31  
マクダニエル
- McDaniel, Mr. & Mrs. Thomas**  
1956, ABFMS—Kanto Gakuin  
University, Mutsuura, Kana-  
zawa Ku, Yokohama  
(7-9601)  
横浜市金沢区六浦 関東学院大学  
マクダニエル
- McDonald, Rev. & Mrs. J. C.**  
PEC — c/o Aoyagi, Imadegawa  
Sagaru, Karasumaru-dori,  
Kamikyo Ku, Kyoto  
京都市上京区烏丸通 今出川下る  
青柳方 マクドナルド
- McGarvey, Rev. Mrs. A. Paul**  
1952, CMA — P. O. Box 70,  
Nishi, Hiroshima Shi  
広島市西郵便局私書箱 70
- McGoldrick, Miss Aileen Irma**  
1958, IBC — 37 Yamate-cho,  
Naka Ku, Yokohama (2-9183)  
横浜市中区山手町 37  
マクゴールドリック
- McGrath, Miss Violet JEB** — c/o  
Japan Evangelistic Band, 11  
Shiomidai-cho 5-chome, Suma  
Ku, Kobe  
神戸市須磨区潮見台 5 丁目 11  
マグラース
- McGuire, Richard T.** WRPL —  
1123 Uruido, Shizu Mura, Ichi-  
hara Gun, Chiba Ken  
千葉県市原郡志津村潤井戸 1123  
マクギール
- McIlwaine, Rev. & Mrs. R. Heber**  
OPC — 79 Aza Nii, Watari  
Machi, Watari Gun, Miyagi Ken  
宮城県亘理郡亘理町字新井 79  
マキルエン
- McIlwaine, Dr. & Mrs. W. A.**  
1919, 1939, PCUS—1478 Shiro-  
nomae, Mikage-cho, Higashi  
Nada Ku Kobe  
神戸市灘区御影町城の前 1478  
マキルエン
- McKey, Mr. & Mrs. Bartlett P.**  
1954, CN — 229 Oyama-cho,  
Tamagawa, Setagaya Ku, Tokyo  
(70-4070)  
東京都世田谷区玉川尾山町 229  
マッケイ

**McKay**, Miss Doris 1951, CJPM  
— 445 Hyakken-machi, Mae-  
bashi Shi, Gumma Ken  
(5742)

群馬県前橋市百軒町 445 マカイ

**McKenzie**, Mr. & Mrs. Arthur  
P. 1920 IBC—ICU, 1500 Osawa,  
Mitaka Shi, Tokyo (022-3791)  
東京都三鷹市大沢 1500 ICU 内  
マッケンジー

**McKim**, Miss Bessie M. PEC—  
2090 Shinjuku, Zushi, Zushi  
Shi

逗子市逗子新宿 2090 マキム

**McKim**, Miss Nellie 1947, PEC—  
Motoshiro-cho, Shimodate Shi,  
Ibaragi Ken

茨城県下館市本城町 マキム

**McLachlan**, Miss May 1924, IBC  
— Kataoka Yoshida Machi,  
Haibara Gun, Shizuoka Ken  
静岡県榛原郡吉田町片岡

マクラ克蘭

**McLain**, Miss Marie 1955, IBC—  
Kassui Gakuin, 16 Higashi  
Yamate-dori, Nagasaki Shi,  
Nagasaki Ken (1416)

長崎県長崎市東山手通り 16  
活水学院 マクレーン

**McLauchlin**, Dr. & Mrs. Wilfred  
C. 1949, PCUS—112 Yamamoto-  
dori, Ikuta Ku, Kobe (2-1887)  
神戸市生田区山本通り 4 丁目 112  
マクラリン

**McLean**, Rev. & Mrs. Donnel  
1953, JEM—2895 Kitanakajima-  
cho, Nagaoka Shi, Niigata Ken  
(Nagaoka 4229)

新潟県長岡市北中島町 2895  
マクリーン

**McLeroy**, Mr. & Mrs. Robin  
1953, FEGC—Furlough

**McMahan**, Rev. & Mrs. Carl  
1955, FEGC—1027 Shimo Tano  
Minano Machi, Chichibu Gun,  
Saitama Ken

埼玉県秩父郡皆野町下田野 1027

マクマハン

**McMillan**, Miss Mary 1939, IBC  
— 720 Ushita-machi, Hiroshima  
Shi

広島市牛田町 720 マクミラン

**McMillan**, Rev. & Mrs. Virgil  
O. 1952, SB—9 Daitokuen,  
Nagasaki Shi

長崎市大徳園 9 マクミラン

**McMullen**, Rev. & Mrs. John  
1952, 1958, IBC—Tokyo Japa-  
nese School, 12 Aoba-cho,  
Shibuya Ku, Tokyo (40-2006)  
東京都渋谷区青葉町 12

東京日本語学校 マクマレン

**McNaughton**, Mr. & Mrs. R. E.  
1928, HFD—7-10 Hon-cho,  
Hakodate Shi, Hokkaido

北海道函館市本町 10 の 7

マクナウトン

**McNeill**, Miss Elizabeth 1950,  
PCUS—1 Yamada-cho 3-chome,  
Nada Ku, Kobe (8-2760)

神戸市灘区山田町 3 丁目 1

マクニール

**McPhail**, Mr. & Mrs. John L.  
1950, NTM—Furlough

**McQuilkin**, Mr. & Mrs. J.  
Robertson TEAM—1093 Aza  
Kiso, Komatsu-machi, Tsuchi-  
ura Shi, Ibaragi Ken

茨城県土浦市小松町本曾 1093

マキルキン

- McVety, Mr. & Mrs. Kenneth** 1949, TEAM—346 Eifuku-cho, Suginami Ku, Tokyo (32-1513)  
東京都杉並区永福町 346  
マクベティ
- McWilliams, Rev. & Mrs. Robert W.** 1951, IBC—Kuga Machi, Kuga Gun, Yamaguchi Ken (180-Otsu)  
山口県玖珂郡玖珂町  
マクウィリアムス
- Medling, Rev. & Mrs. W. R.** 1946, SB — 356 Shin Yashiki-machi, Kumamoto Shi  
熊本市新屋敷町 356 メドリング
- Meek, Miss Martha** 1955, IBC—Tsuyazaki Machi, Munakata Gun, Fukuoka Ken (39)  
福岡県宗像郡津屋崎町 ミーク
- Meeko, Mr. & Mrs. Joseph** 1947, ABFMS—Furlough
- Melaen, Mr. & Mrs. Erling** 1950, NMA — 8867 Koaza Shibuta, Ohara Ohara Machi, Izumi Gun, Chiba Ken  
千葉県夷隅郡大原町小字渋田 8867  
ミラエン
- Mende, Sister Dora** 1953, JCGM — 968 Mikatabara, Hamamatsu Shi, Shizuoka Ken  
静岡県浜松市三方原 968 メンデ
- Mercer, Rev. & Mrs. Dewey** 1955, SB — 252 Miyawaki-cho, Takamatsu Shi (5926)  
高松市宮脇町 252 マーサー
- Merritt, Rev. Richard A.** 1947, PEC—131 Taishido, Setagaya Ku, Tokyo (42-7869)  
東京都世田谷区太子堂 131  
メリット
- Messenger, Mrs. Blanche** 1955, TEAM — 30 Ochiai, Higashi Kurume Mura, Kitatama Gun, Tokyo (Kurume 22)  
東京都北多摩郡東久留米村落合 30  
メッセンジャー
- Metcalf, Rev. & Mrs. Melbourne** 1949, EMC—Furlough
- Metcalf, Mr. & Mrs. S. A.** 1952, OMF—Furlough
- Meyer, Rev. & Mrs. Alexander** 1451, ULCA — 370 Shin-machi 2-chome, Setagaya Ku, Tokyo (42-7659)  
東京都世田谷区新町 2 丁目 370  
マイヤー
- Mayer, Mr. & Mrs. Hans** 1954, LM — Ura-machi, Makabe Machi, Makabe Gun, Ibaragi Ken  
茨城県真壁郡真壁町浦町  
マイヤー
- Meyer, Miss Hildegard** 1950, NTM—Anamizu Machi, Fugeshi Gun, Ishikawa Ken  
石川県鳳至郡穴水町  
マイヤー
- Meyer, Mr. & Mrs. John F.** HIBA — 52 Kyoshin-cho 2-chome, Minami Ku, Yokoham (3-3542)  
横浜市南区共進町 2 丁目 52  
マイヤー
- Meyer, Rev. & Mrs. Richard** 1949, SSM — Sapporo Youth Center, 2 Nishi 6-chome, Minami Odori, Sapporo Shi, Hokkaido (3-4462)  
北海道札幌市南大通り西 6 丁目 2  
マイヤー



- Meyer, Rev. & Mrs. Robert**  
Kenneth 1957, IBC — Nishiiru,  
Imadegawa Agaru, Karasu-  
maru-dori, Kamikyo Ku, Kyoto  
(Nishijin 147)  
京都市上京区烏丸通り今出川上  
る西入る マイヤー
- Meynardie, Rev. & Mrs. Robert**  
E. 1951, ULCA—29 Mitsusawa  
Shimo-cho, Kanagawa Ku,  
Yokohama (4-7252)  
横浜市神奈川区三ッ沢下町 29  
メナルディ
- Miero, Miss Martta** 1948, LEAF  
— 5073 Kamihama, Okaya Shi,  
Nagano Ken (2726)  
長野県岡谷市上浜 5073 ミエロ
- Mihara, Mr. & Mrs. Victor** —  
575 Kitahata, Motoyama-cho,  
Higashi Nada Ku, Kobe  
神戸市東灘区本山町北畑 575
- Millard, Rev. & Mrs. F. R. SDA**  
— 2-164 Onden 3-chome, Shibu-  
ya Ku, Tokyo (40-1171)  
東京都渋谷区穂田 3 丁目 164 の 2  
ミラド
- Miller, Mr. & Mrs. Abram** 1952,  
TEAM — 1196 Karuisawa  
Machi, Nagano Ken  
長野県軽井沢町 1196 ミラー
- Miller, Mr. & Mrs. Conrad** 1951,  
FEGC — 864 Katayama, Nira-  
zaki-cho, Nirazaki Shi, Yama-  
nashi Ken  
山梨県韭崎町片山 864  
ミラー
- Miller, Miss Erma L.** 1926, MM  
— Hombaba-dori, Funa-machi,  
Ogaki Shi, Gifu Ken (3007)  
岐阜県大垣市船町本馬場通り  
ミラー
- Miller, Miss Florence** 1951, NAB  
— 18 Hananogi-cho, Koyama,  
Kamikyo Ku, Kyoto (44-6709)  
京都市上京区小山花の木町 18  
ミラー
- Miller, Miss Floryne SB—Seinan**  
Jogakuin, Itozu, Kokura Shi  
(5-7634)  
小倉市到津 西南女学院 ミラー
- Miller, Miss Jessie M.** 1943, PEC  
— 2-24 Sugiyama-cho, Gifu Shi  
岐阜市杉山町 24 の 2 ミラー
- Miller, Mr. & Mrs. Keith** 1952,  
TEAM—Furlough
- Miller, Miss Maryln** 1959, JEM  
— 2895 Kitanakajima-cho,  
Nagaoka Shi, Niigata Ken  
新潟県長岡市北中島町 2895  
ミラー
- Miller, Miss Marjorie M.** 1951,  
ULCA — Tokyo Women's  
Christian College, 124 Iogi  
3-chome, Suginami Ku, Tokyo  
(39-5522)  
東京都杉並区井荻 3 丁目 124  
東京女子大学内 ミラー
- Miller, Miss M. E.** 1954, OMF—  
Furlough ミラー
- Millikan, Mrs. Eva B.** 1911, FM  
— 1714 Koganei Machi, Kita-  
tama Gun, Tokyo  
東京都北多摩郡小金井町 1714  
ミリカン

**Mills, Rev. Edmund YFC**—160-4  
Nagamine Yama, Oishi, Nada  
Ku, Kobe (8-3149)

神戸市灘区大石長峰山 4 の 160  
ミリス

**Milner, Miss M.** 1953, OMF—  
Furlough

**Mincey, Mr. & Mrs. E. William**  
1952, AG—906 Tateno Machi,  
Nerima Ku, Tokyo (99-8797)  
東京都練馬区立野町 906

ミンレー

**Mings, Mr. & Mrs. Ray.** 1950,  
CC—1152 Nakaburi 3-chome,  
Hirakata Shi, Osaka  
大阪府枚方市中振 3 丁目 1152

ミングス

**Mitchell, Mr. Alan** OMF—75  
Kawabata-cho, Goshogawara  
Shi, Aomori Ken  
青森県五所川原市川端町 75

ミッチェル

**Mitchell, Miss Anna Marie** 1950  
ELC—183 Otowa-cho, Shizuoka  
Shi (2-9079)

静岡市音羽町 183 ミッチェル

**Mitchell, Mr. & Mrs. Guy S.**  
1953, PCUS—1478 Shironomae,  
Mikage-cho, Higashi Nada Ku,  
Kobe (8-2986)

神戸市東灘区御影町城ノ前 1478

ミッチェル

**Mitchell, Rev. Irvine G.** 1949,  
PCUS — 27 Matsunochaya,  
Naruo-cho, Nishinomiya Shi  
西宮市鳴尾町松の茶屋 27

ミッチェル

**Mitchell, Mr. & Mrs. Thomas**  
1949, TEAM — 30 Ochiai,  
Higashi Kurume Mura, Kita-  
tama Gun, Tokyo (Kurume 22)  
東京都北多摩郡東久留米村落合  
30 ミッチェル

**Mjos, Miss Martha Elizabeth**  
FCM—Katsuyama Shi, Fukui  
Ken  
福井県勝山市 ミヨス

**Moe, Rev. & Mrs. Arthur** 1952,  
FEGC—111 Hakuraku, Kana-  
gawa Ku, Yokohama (49-9017)  
横浜市神奈川区白楽 111 モウ

**Montei, Mr. & Mrs. Douglas**  
1955, FEGC — 338 Kashiwagi-  
cho 3-chome, Shinjuku Ku,  
Tokyo

東京都新宿区柏木町 3 丁目 338

モンティ

**Moon, Miss Inez** 1952, JSC —  
920 Gyoji, Higashi-machi,  
Yukuhashi Shi, Fukuoka Ken  
福岡県行橋市東町行事 920

ムーン

**Mooney, Dr. & Mrs. Robert N.**  
PCUS — 41 Kumachi-cho  
1-chome, Fukiai Ku, Kobe  
(2-2591)

神戸市葺合区熊内町 1 丁目 41

ムーニイ

**Moore, Rev. & Mrs. B. C.** 1924,  
IBC — 107 Ohori-machi, Fuku-  
oka Shi (2-0017)

福岡市大濠町 107

モーア

**Moore, Rev. & Mrs. Frederick**  
G. NAB — 18 Hananogi-cho,  
Koyama, Kamikyo Ku, Kyoto  
(44-6709)

京都市上京区小山花の木町 18

モーア

**Moore.** Miss Helen G. 1931, IBC  
— c/o Kassui Gakuin, 16  
Higashi Yamate-dori, Nagasaki  
Shi (2-6955)

長崎市東山手通 16 活水学院内  
モーア

**Moore, Rev. & Mrs. Lardner C.**  
1954, PCUS — Yodogawa  
Christian Hospital, 57 Awaji  
Hon-machi 1-chome, Higashi  
Yodogawa Ku, Osaka  
(37-7253)

大阪市東淀川区淡路本町 1 丁目  
57 淀川病院 モーア

**Moore, Rev. & Mrs. Lardner W.**  
1924, PCUS — 65 Saiwai-cho,  
Takamatsu Shi, Kagawa Ken  
(3791)

香川県高松市幸町 65 モーア

**Moorhead, Rev. & Mrs. Marion F.**  
1946, SB—c/o Seinan Jogakuin  
Itozu, Kokura Shi (5-2744)  
小倉市到津 西南女学院内

モアヘッド

**Morano, Miss Sue JBMM**—25  
Higashi Koji, Shiroishi Shi,  
Miyagi Ken (2297)

宮城県白石市東小路 25 モラノ

**Morck, Rev. Morgus ELC**—35  
Hayashi-cho, Komagome, Bun-  
kyo Ku, Tokyo

東京都文京区駒込林町 35

モルク

**Morehouse, Miss Mildred** 1955,  
FEGC—76 Dai-machi 2-chome,  
Hachioji Shi, Tokyo

東京都八王子市台町 2 丁目 76

モアハウス

**Moreton, Dr. & Mrs. Hugh** 1951,  
IUGM—748 Sakai, Musashino  
Shi, Tokyo (022-2224)

東京都武蔵野市境 748 モートン

**Morgan, Rev. & Mrs. Jaymes P.**  
1953, ABWE — c/o Mission  
Headquarters 2227 Shimo Ara-  
ta-cho, Kagoshima Shi, Kago-  
shima Ken

鹿児島県鹿児島市下荒田町 2227

モルガン

**Morgan, Miss Mary Neal** 1950,  
SB — Nishi 6 Harima-cho  
2-chome, Abeno Ku, Osaka  
(67-6584)

大阪市阿倍野区播磨町 2 丁目西 6

モーガン

**Morrill, Mr. & Mrs. Douglas**  
1949, IBC — c/o Canadian  
Academy, 16-4 Nagamineyama,  
Oishi, Nada Ku, Kobe

神戸市灘区大石長峯山 4 の 16

カナディアン・アカデミー内

モリル

**Morris, Mr. & Mrs. D.** 1952,  
OMF — 411 Toyokawa-machi,  
Monbetsu Machi, Samani Gun,  
Hidaka, Hokkaido

北海道日高様似郡門別町富川町

411

モーリス

**Morris, Mr. & Mrs. A. J.** 1952,  
1951, CJPM—Furlough

**Morris, Miss Betty** 1952, CBFMS  
—Furlough

**Morris, Miss G.** OMF-CIM—54  
Matsubara-cho, Aomori Shi

青森市松原町 54

モーリス

**Morris, Miss M. Geneva** 1955,  
IBC — 9 Nakakagawara-cho,  
Hirosaki Shi, Aomori Ken  
(2213)

青森県弘前市中瓦ヶ町 9

モーリス

**Morris, Miss Kathleen** 1949, ACF  
— Furlough

**Morriss, Rev. & Mrs. W. D.** 1958,  
PCUS—48 3-chome, Nakajima-  
dori, Fukiai Ku, Kobe (2-2591)  
神戸市葺合区中島通り 3 丁目 48

モーリス

**Moss, Rev. & Mrs. John** 1948,  
IBC—814 Suido-cho 2-chome,  
Niigata Shi, Niigata Ken  
(3-2584)

新潟県新潟市水道町 2 丁目 814

モス

**Motoyama, Miss Julia H.** 1947,  
FKK — 80 Shimo Midori-cho,  
Shichiku, Kamikyo Ku, Kyoto  
(45-2384)

京都市上京区紫竹下緑町 80

モトヤマ

**Moy, Miss Agnes** 1951, FCM —  
Furlough

**Mowrer, Mr. & Mrs. Max** 1953,  
CC — Omika, Kuji-machi, Hi-  
tachi Shi, Ibaragi Ken  
(Kujihama 2251)

茨城県日立市久慈町大甕

モーラー

**Mueller, Mr. & Mrs. Robert** 1951,  
TEAM — 870 Matsubara-cho  
3-chome, Setagaya Ku, Tokyo  
東京都世田谷区松原町 3 丁目 870

ミュラー

**Muir, Rev. & Mrs. Francis** 1953,  
IBC—Nishi Ichijo-dori, Karasu-  
maru, Kamikyo Ku, Kyoto  
京都市上京区烏丸西一条通り

ミューア

**Mullan, Mr. & Mrs. Leonard**  
IND — 1141 Kanai 19-chome,  
Shibukawa Shi

渋川市金井 19 丁目 1141 ムラン

**Munding, Miss Dora** 1953,  
JCGM — 1053 Daita 2-chome,  
Setagaya Ku, Tokyo

東京都世田谷区代田 2 丁目 1053

ムンディンガー

**Murata, Rev. & Mrs. Herbert**  
1949, 1953, FEGC — 111 Haku-  
raku, Kanagawa Ku, Yokohama  
(49-9017)

横浜市神奈川区白楽 111 ムラタ

**Mutch, Rev. & Mrs. R. Bruce**  
1955, PEC — 14 Yamawaki-cho  
3-chome, Showa Ku, Nagoya  
(73-4291)

名古屋市昭和区山脇町 3 丁目 14

マッチ

**Myers, Miss Evelyn** TEAM—  
1190 Karuisawa Machi, Nagano  
Ken

長野県軽井沢町 1190 マイヤーズ

## N

**Nakazawa, Mrs. Edel Nordlie**  
FCM—1 Tamagawa, Fushiki,  
Takaoka Shi, Toyama Ken

富山県高岡市伏木玉川 1 中沢

**Naylor, Miss B. C. OMF** — 26  
Minami Hon-cho, Sunagawa  
Shi, Hokkaido

北海道砂川市南本町 26 ネーラー



**Nader**, Miss Esther 1951, TEAM  
—1209 Karuisawa Machi, Naga-  
no Ken

長野県軽井沢町 1209 ネーダー

**Nealis**, Mr. Grant 1955, OMS—  
38 Nishisaka-cho 2-chome,  
Chigusa Ku, Nagoya

名古屋市千種区西坂町 2 丁目 38  
ニーリス

**Neilsen**, Mr. & Mrs. Paul CC —  
Box 97 Sendai Chuo, Sendai  
Shi, Miyagi Ken

宮城県仙台市 仙台中央郵便局私  
書箱 97 ニールセン

**Nelson**, Miss Ada L. 1952,  
ABFMS — 4 Kasuga-cho,  
3-chome, Bunkyo Ku, Tokyo  
(92-2226)

東京都文京区春日町 3 丁目 4  
ネルソン

**Nelson**, Mr. & Mrs. Alfred  
1953, SFM—Furlough

**Nelson**, Dr. & Mr. Andrew N.  
1918, SDA — 39-303 Harajuku  
3-chome, Shibuya Ku, Tokyo  
(40-6743)

東京都渋谷区原宿 3 丁目 303 の  
39 ネルソン

**Nelson**, Miss Anna 1954, TEAM  
— 992 Shimotakaido 4-chome,  
Suginami Ku, Tokyo

東京都杉並区下高井戸 4 丁目 992  
ネルソン

**Nelson**, Miss Grace 1954, ELC—  
377 Sumiyoshi-cho, Kami  
Kanuki, Numazu Shi, Shizu-  
oka Ken (4787 Otsu)

静岡県沼津市上香貫住吉町 377  
ネルソン

**Nelson**, Miss Grace EMC — 1068  
Matsubara 3-chome, Setagaya  
Ku, Tokyo (32-1411)

東京都世田谷区松原 3 丁目 1068  
ネルソン

**Nelson**, Rev. & Mrs. Loyce N.  
1950, SB — 308 Zakoba-cho  
16-chome, Hiroshima Shi  
(4-0037)

広島市雑魚場町 16 丁目 308  
ネルソン

**Nelson**, Miss Nancy WC —  
Furlough

**Nelson**, Rev. & Mrs. P. W. 1950,  
SDA—171 Amanuma 1-chome,  
Suginami Ku, Tokyo (39-5161)  
東京都杉並区天沼 1 丁目 171

ネルソン

**Nelson**, Dr. & Mrs. R. A. 1955,  
SDA—171 Amanuma, 1-chome,  
Suginami Ku, Tokyo  
(39-5161)

東京都杉並区天沼 1 丁目 171  
ネルソン

**Nelson**, Rev. & Mrs. Richard  
1952, ELC—Furlough

**Nelson**, Miss Ruth Elizabeth  
1956, (J3) IBC—523 Minami  
Yakuin, Fukuoka Shi (4-4976)  
福岡市南薬院 523 ネルソン

**Netland**, Mr. & Mrs. Anton 1952,  
TEAM—Furlough

**Neufeld**, Miss Bertha 1951, FEGC  
—1183 Zushi, Zushi Shi, Kana-  
gawa Ken (768)

神奈川県逗子市逗子 1183  
ニューフェルド

**Newmann**, Rev. & Mrs. Norman  
1954, ELC—Furlough

**Neve, Rev. & Mrs. Lloyd R.**  
ULCA — 117 Sasayama-machi,  
2-chome, Kurume Shi  
(4972)

久留米市篠山町 2 丁目 118

ネービー

**Nichols, Mr. & Mrs. Robert P.**  
CC—P. O. Box 1, Yoyogi Post  
Office, Tokyo

東京都代々木郵便局私書箱 1 号

ニコルズ

**Nicholson, Rev. John** 1949,  
ABFMS—2 Shimouma 2-chome,  
Setagaya Ku, Tokyo (41-1788)

東京都世田谷区下馬 2 丁目 2

ニコルソン

**Nicholson, Rev. & Mrs. H. V.**  
1951, FM—1462 Sakura-machi,  
Mito Shi, Ibaragi Ken

茨城県水戸市桜町 1462

ニコルソン

**Nichlson, Rev. & Mrs. Roy S.**  
Jr. WM—11 Nakamura-machi,  
Itabashi Ku, Tokyo (96-2401)

東京都板橋区中村町 11

ニコルソン

**Nielsen, Mr. & Mrs. Paul** 1940,  
1948, CC—P. O. Box 97, Sendai,  
Sendai Shi, Miyagi Ken

宮城県仙台市 仙台郵便局私書箱  
97

ニエルセン

**Nielsen, Mr. & Mrs. Charles**  
1958, TEAM — 1199B Karui-  
sawa Machi, Nagano Ken

長野都軽井沢町 1199 B

ニエルセン

**Niemi, Miss Tyyne** 1926, LEAF  
—438 Denenchofu 4-chome, Ota  
Ku, Tokyo (72-6454)

東京都大田区田園調布 4 丁目 438

ニエミ

**Nilsson, Miss Ella** 1950, SEOM  
—1675 Omiya, Fujinomiya Shi,  
Shizuoka Ken

静岡県富士の宮市大宮 1675

ニルソン

**Nimura, Miss Blanche** 1952, ASC  
—1165 Goya-dori, Beppu Shi,  
Oita Ken

大分県別府市郷谷通り 1165

ニムラ

**Ninomiya, Miss Toshio** IND—  
446 Zoshigaya 2-chome, To-  
shima Ku, Tokyo

東京都豊島区雑司ヶ谷 2 丁目 446

ニ宮

**Nipper, Rev. & Mrs. Leonard**  
1949, AG — 4301 Komagome  
3-chome, Toshima Ku, Tokyo

(82-1551)

東京都豊島区駒込 3 丁目 4301

ニッパー

**Noell, Mr. & Mrs. Frank** 1955,  
CBFMS—90 Koganehara, Aza  
Inaba, Furukawa Shi, Miyagi  
Ken

宮城県古川市稲葉小金原 90

ノエル

**Nordbo, Rev. & Mrs. Anund**  
1953, NMS—Furlough

**Norden, Rev. & Mrs. Russell L.**  
1953, IBC — 2-2272 Suwano-  
machi 4-chome, Kurume Shi

久留米市 諏訪野町 4 丁目 2272 の

2

ノーデン

**Nordli-Nakazawa**, Mrs. Edel FCM  
— 22 Zenshoji-cho 1-chome,  
Suma Ku, Kobe  
神戸市須磨区善正寺町 1 丁目 22  
ノルドリ・ナガサワ

**Nordlie**, Miss Edel 1954, FCM—  
Rashomon P. O., Kyoto  
京都市羅生門局区内 ノルリ

**Nordstrand**, Miss Edel 1954, NLM  
—Furlough

**Nordstrom**, Miss Elaine 1952,  
BGCA — 5439 Minami-cho  
3-chome, Nerima Ku, Tokyo  
東京都練馬区南町 3 丁目 5439  
ノードストローム

**Nordtvedt**, Rev. & Mrs. Thomas  
1951, LB — Hon-cho 1-chome,  
Sakata Shi, Yamagata Ken  
山形県酒田市 1 丁目  
ノードヴェッド

**Norman**, Rev. & Mrs. Howard  
1952, IBC—Furlough

**Northup**, Rev. & Mrs. Robert  
1956, IBC—540 Ueda, Takakura  
Hino Machi, Minamitama Gun,  
Tokyo (Hino 303)  
東京都南多摩郡日野町高倉上田  
540 ノーサップ

**Norton**, Mr. & Mrs. James 1952,  
TEAM—1197 Karuisawa Machi  
Nogano Ken  
長野県軽井沢町 1197 ノートン

**Norton**, Rev. & Mrs. Richard  
B. 1951, IBC — 24 Kita-machi  
3-chome, Shinohara, Nada Ku,  
Kobe  
神戸市灘区篠原北町 3 丁目 24  
ノートン

**Nowlin**, Miss Joy 1958, IBC (J3)  
—c/o Seibi Gakuen, 124 Maita  
machi, Minami Ku, Yokohama  
(73-2862)  
横浜市南区蒔田町 124 成美学園  
ノーリン

**Nuding**, Rev. & Mrs. Norman  
H. 1951, ULCA—25 Kojimachi  
Ichiban-cho, Chiyoda Ku,  
Tokyo (33-8823)  
東京都千代田区麴町一番町 25  
ヌーディング

## O

**Ockander**, Mr. Carroll IND—  
Sanbongi 8-chome, Towada  
Shi, Aomori Ken  
青森県十和田市三本木 8 丁目  
オッカングー

**Odden**, Miss Guri NMA—Otaki  
Machi, Isumi Gun, Chiba Ken  
千葉県夷隅郡大多喜町 オッデン

**Oehler**, Mr. Harald 1952, GEAM  
—20 Tomizaka 2-chome, Bun-  
kyo Ku, Tokyo (92-2921)  
東京都文京区富坂 2 丁目 20  
エーラー

**Oestreich**, Rev. & Mrs. George  
W. JGF — 426 Showa-cho  
4-chome, Hamadera, Sakai Shi,  
Osaka (Hamadera 324)  
大阪府堺市瀬寺昭和町 4 丁目 462  
エストライク

**Offner**, Rev. & Mrs. Clark B.  
1951, CCC — 4, Tsukigaoka  
3-chome, Chigusa Ku, Nagoya  
名古屋市中種区月ヶ丘 3 丁目 4  
オフナー

- Officer, Miss Ruby** CA — c/o Girls' Dormitory, Canadian Academy, 13-4 Nagamineyama, Oishi, Nada Ku, Kobe  
神戸市灘区大石長峯山 4 の 13  
カナディアン・アカデミー 女子寮  
オフィサー
- Oglesby, Mrs. Angela M.** 1949, PEC—20 Nozaki-dori 8-chome, Fukiai Ku, Kobe (2-6513)  
神戸市葺合区野崎通 8 丁目 20  
オグレスビー
- Oldridge, Miss Mary Belle** 1920, IBC—11 Konno-cho, Shibuya Ku, Tokyo (408-1914)  
東京都渋谷区金王町 11  
オルドリッジ
- Olfert, Miss Marie** 1950, FEGC—1183 Zushi, Zushi Shi, Kana-gawa Ken (978)  
神奈川県逗子市逗子 1183  
オルフェート
- Oliver, Rev. & Mrs. Ed. L.** 1950, SB—98 Kami Arata-cho, Kago-shima Shi (4070)  
鹿児島市上荒田町 98 オリヴァー
- Olofsson, Miss Birgit** 1958, SFM—241 Matsuyama, Fujiyoshida Shi, Yamanashi Ken  
山梨県富士吉田市松山 241  
ウーロフソン
- Olofsson, Miss Eva** 1950, SFM—241 Matsuyama, Fujiyoshida Shi, Yamanashi Ken  
山梨県富士吉田市松山 241  
ウーロフソン
- Olson, Rev. & Mrs. James** 1954, LB—Ara-machi, Noshiro Shi, Akita Ken (124)  
秋田県能代市荒町                      オルソ
- Olson, Rev. & Mrs. George** ALM—Oaza Sukezane, Saijo-machi, Kamo-gun, Hiroshima Ken  
広島県賀茂郡西条町大字助実  
オルソン
- Olson, Miss E. D.** OMF — 49 Sawada, Tsukuri-michi, Aomori Shi  
青森市造道沢田 49                      オルソン
- Olson, Rev. & Mrs. Norman** 1951, ELC — 55-2 Kirigaoka, Handa Shi, Aichi Ken (2189)  
愛知県半田市霧ガ丘 2 の 55  
オルソン
- Olstad, Mr. & Mrs. Raymond** TEAM—409, Nishikubo Musashino Shi, Tokyo  
東京都武蔵野市西窪 409  
オルスタッド
- Oltman, Mr. & Mrs. Paul V.** 1931, IBC — 19, Tsuna-machi 9-chome, Mita, Minato Ku, Tokyo (45-0438)  
東京都港区三田綱町 9 丁目 19  
オルトマン
- Orth, Rev. & Mrs. Donald B.** 1952, 1957, IBC—Noson Dendo Shingakko, Tsurukawa, Machida Shi, Tokyo  
東京都町田市鶴川  
農村伝道神学校                      オース
- Osborne, Rev. & Mrs. David** 1955, AAM—534 Ueno Shiba-cho 5-chome, Sakai Shi, Osaka  
大阪府堺市上野芝町 5 丁目 534  
オズボーン



**Otis, Miss Clara** 1957, NCC—  
Aikei Gakuin, 1035 Motoki-cho  
1-chome, Adachi Ku, Tokyo  
(88-2815)  
東京都足立区元木町 1 丁目 1035  
愛恵学園 オーティス

**Ott, Miss Frances Sucille** 1958,  
IBC—200, 2-chome Shinonome-  
cho, Higashi Ku, Osaka  
大阪市東区東雲町 2 丁目 200  
オット

**Ott, Mr. Paul** 1955, CJPM—21  
Akebono-cho, Utsunomiya Shi,  
Tochigi Ken  
栃木県宇都宮市曙町 21 オット

**Overland, Rev. & Mrs. Norman**  
1952, JFM—Furlough

**Overly, Rev. & Mrs. Norman**  
1958, ABFMS—4 Miharudai,  
Minami Ku, Yokohama  
(3-6628)  
横浜市長南区三春台 4 オヴァリー

**Owen, Miss Evelyn SB—Seinan**  
Gakuin, Nishi Shin Machi,  
Fukuoka Shi (4-0065)  
福岡市西新町 西南学院  
オウエン

**Owen, Mr. & Mrs. Richard—**  
9 Kamiuma 2-chome, Setagaya  
Ku, Tokyo  
東京都世田谷区上馬 2 丁目 9  
オウエン

**Oxley, Rev. & Mrs. Dale** 1952,  
BPM—38 Kajiya-machi, Hito-  
yoshi Shi, Kumamoto Ken  
熊本県人吉市鍛冶屋町 38  
アクスリー

## P

**Paine, Miss Mildred Anne** 1920,  
IBC—Aikei Gakuin, 1035  
Motoki-cho 1-chome, Adachi  
Ku, Tokyo (88-2815)  
東京都足立区元木町 1 丁目 1035  
愛恵学園 ペイン

**Palmer, Mr. & Mrs. Roy** IND—  
Furlough

**Palmore, Rev. & Mrs. Peyton**  
L. 1948, 1954, IBC—43 Naka-  
mura-cho 6-chome, Nakamura  
Ku, Nagoya  
(c/o Yoshida 54-6026)  
名古屋市中村区中村町 6 丁目 43  
パルモア

**Palmore, Rev. & Mrs. P. Lee**  
1920, IBC—1 Hanayama-cho  
1-chome, Nagata Ku, Kobe  
神戸市長田区花山町 1 丁目 1  
パルモア

**Pape, Mr. & Mrs. William** 1952,  
TEAM—1 Kitazawa 2-chome,  
Setagaya Ku, Tokyo  
東京都世田谷区北沢 2 丁目 1  
パーペ

**Parkee, Mr. Leslie R. CLC—1**  
Shinden-cho 2-chome, Ichikawa  
Shi, Chiba Ken (073-4053)  
千葉県市川市新田町 2 丁目 1  
パーキー

**Parker, Rev. & Mrs. Calvin**  
1951, SB—140 Togashi-machi,  
Kanazawa Shi, Ishikawa Ken  
(2-5402)  
石川県金沢市富樫町 140  
パーカー

**Parker, Rev. & Mrs. Joseph**  
1949, JEM—11 Wadahon-cho  
1-chome, Suginami Ku, Tokyo  
東京都杉並区和田本町1丁目11

パーカー

**Parker, Mr. & Mrs. Robert,**  
TEAM—Furlough

**Parr, Miss Dsrothy A. 1927,**  
CJPM—779 Maeda Yago, Gyoda  
Shi, Saitama Ken

埼玉県行田市前田谷郷779

パーカー

**Parrott, Mr. & Mrs. George**  
1948, 1949, IBC—2 Wakagi-cho,  
Shibuya Ku, Tokyo

東京都渋谷区若木町2

パローロット

**Parsons, Rev. & Mrs. Elmer**  
1949, JFM—Furlough

**Parsons, Miss Maud 1951, IBC**  
—9 Nakakawaraga-cho, Hiro-  
saki Shi, Aomori Ken (2213)

青森県弘前市中瓦ヶ町9

パーソンズ

**Parsons, Rev. & Mrs. Norman**  
1948 (IBC)—80 Ushio, Shin-  
machi, Kochi Shi (2-5549)

高知市潮新町80

パーソンズ

**Parsons, Rev. & Mrs. William**  
B., Jr. 1951, PEC—Shimotachi-  
uri Agar, Karasumaru,  
Kamikyo Ku, Kyoto (44-2372)

京都市上京区烏丸下立売上る

パーソンズ

**Patkau, Miss Esther 1951, GCMM**  
—39 Matsubashi-cho 1-chome,  
Miyazaki Shi

宮崎市松橋町1丁目39

ペテコ

**Patschke, Rev. & Mrs. Arvie**  
1955, SSM—4-chome, Asahi-  
machi, Asahikawa Shi,  
Hokkaido (4400)

北海道旭川市旭町4丁目

パチキー

**Patterson, Mr. Jack NAV—CPO**  
1067, 313 1-chome Kugayama,  
Suginami Ku, Tokyo

東京都杉並区久我山1丁目313

パターソン

**Patterson, Rev. & Mrs. James**  
1953, BGCA—13 Kita 2-chome,  
Toyotama, Nerima Ku, Tokyo  
(99-2448)

東京都練馬区豊玉北2丁目13

パタソン

**Patterson, Miss Patricia 1957,**  
IBC(J3)—69 Shoto-cho, Shibuya  
Ku, Tokyo (46-1909)

東京都渋谷区松濤町69

パタソン

**Patterson, Rev. & Mrs. R. W.**  
JRB—380 Nakagawa, Takaoka  
Shi, Toyama Ken

富山県高岡市中川380

パタソン

**Patton, Mr. & Mrs. Andrew**  
1948, CC—Furlough

**Paul, Mrs. Eva 1951, IND—**  
Izumiso 18, Shinohara Naka-  
machi 2-chome, Nada Ku, Kobe  
神戸市灘区篠原仲町2丁目

和泉荘18

ポール

**Paulson, Rev. & Mrs. T. M.**  
WMC—Kyushu Jogakuin,  
Shimizu-cho, Murozono, Kuma-  
moto Shi (4-0281)

熊本市清水町室園九州女学院内

ホールソン

**Paulson, Mr. & Mrs. T. M.** WMC  
—Saga P. O. Box 56, Saga Shi  
佐賀市 佐賀郵便局私書箱 56

ポールソン

**Peachey, Mr. & Mrs. Paul Ph.**  
D. MCC — 26 Sekiguchi Dai-  
machi, Bunkyo Ku, Tokyo  
(94-8802)

東京都文京区関口台町 26

ピーチイ

**Pease, Miss Harriet** CBFMS—316  
Bakuro-machi, Moto Higashi,  
Yonezawa Shi, Yamagata Ken  
山形県米沢市元東馬喰町 316

ハリエット

**Peavy, Miss Ann** 1923, IBC —  
Seiwa Joshi Tanki Daigaku,  
Okadayama, Nishinomiya Shi  
(5-0724)

西宮市岡田山 聖和女子短大

ピーヴィ

**Pedersen, Rev. & Mrs. Eric** 1956,  
ELC — 222 Kamiikegawa-cho,  
Hamamatsu Shi, Shizuoka Ken  
(3-2876)

静岡県浜松市上池川町 222

ペダーセン

**Pederson, Miss Lois** 1950, ELC—  
82 Oiwake-cho, Hamamatsu Shi,  
Shizuoka Ken (2-7314)

静岡県浜松市追分町 82

ペダースン

**Pederson, Miss Ruth** 1950, FCM  
—Furlough

**Pedigo, Mr. & Mrs. Jess** ASC—  
—Nada P. O. Box 8, Kobe  
神戸市灘郵便局私書箱 8

ペディゴ

**Pedigo, Mr. Ray T.** 1953, AG—  
Kure P. O. Box 8 Kure Shi  
呉市呉郵便局私書箱 8 ペディゴ

**Pelttari, Miss M.**—Furlough

**Pendergrass, Mr. & Mrs. H.**  
Forrest CC—Furlough

**Penner, Mr. & Mrs. James** WMC  
— 285 Horinouchi 1-chome,  
Suginami Ku, Tokyo

東京都杉並区堀の内 1 丁目 285

ペナー

**Penny, Miss Florence** WRBCMS  
—467 Ai, Ibaragi Shi, Osaka  
(3145)

大阪市茨木市安威 467 ペニイ

**Perry, Miss Anna Ruth** PCUS—  
c/o Kinjo Gakuin, Omori,  
Moriyama Shi, Aichi Ken  
(Omori 53-otsu)

愛知県守山市大森 金城学院内

ペリー

**Perry, Mr. & Mrs. Charles E.**  
1951, PEC—c/o Rikkyo Daigaku,  
Ikebukuro 3-chome, Toshima  
Ku, Tokyo (97-2952)

東京都豊島区池袋 3 丁目

立教大学内

ペリー

**Persson, Rev. & Mrs. Folke**  
1951, SEMJ — 43 Shimouma  
3-chome, Setagaya Ku, Tokyo  
東京都世田谷区下馬 3 丁目 43

ピアソン

**Peters, Miss Dorothy** 1953, FECC  
— 111 Hakuraku, Kanagawa  
Ku, Yokohama (49-9017)  
横浜市神奈川区白楽 111

ピーター

**Petersen, Mr. & Mrs. Harry**  
1952, AG—1909 Shinohara-cho,  
Kohoku Ku, Yokohama  
横浜市港北区篠原町 1909

ピーターセン

**Petersen, Mr. & Mrs. Lyle**  
1951, TEAM — 1 Kitazawa  
2-chome, Setagaya Ku, Tokyo  
(42-1059)

東京都世田谷区北沢 2 丁目 1

ピーターセン

**Petersen, Miss Tordis M.** 1953,  
IBC—Furlough

**Peterson, Rev. & Mrs. Leonard**  
1955, EMC—990 Nakameguro  
3-chome, Meguro Ku, Tokyo  
(712-8746)

東京都目黒区中目黒 3 丁目 990

ピーターソン

**Peterson, Rev. & Mrs. Lyle W.**  
1954, PCUS—87 Takajo-machi,  
Kochi Shi (2-2937)

高知市鷹匠町 87 ピーターソン

**Petersson, Miss Naomi** 1956,  
MCCS—640 Asahi-machi, Kura-  
shiki Shi, Okayama Ken (2490)

岡山県倉敷市旭町 640

ペーターソン

**Pettari, Maija** — 101 Kamihate-  
cho, Kita Shirakawa, Sakyo Ku,  
Kyoto

京都市左京区北白川上極町 101

ペッタリ

**Pettersson, Miss Anna** 1953,  
OMSS—Furlough

**Pfaff, Miss Anne M.** 1937, FKK  
—152 Bessho-cho, Kishiwada  
Shi, Osaka (Kishiwada 1961)

大阪府岸和田市別所町 152

パーフ

**Pfaff, Rev. & Mrs. J. Newland**  
JBMM — 1-29 Kita Gorouchi-  
cho Fukushima Shi, Fukushima  
Ken

福島県福島市北五郎内町 29 の 1

パーフ

**Pfeifer, Mr. & Mrs. Samuel**  
1955 SAJM—Ogi Machi, Sado  
Gun, Niigata Ken

新潟県佐渡郡小木町

ファイファー

**Pfost, Miss Lois** JBMM — 128  
Kasuga-cho, Fukushima Shi,  
Fukushima Ken

福島県福島市春日町 128 ポスト

**Phibbs, Rev. & Mrs. Don** 1952,  
NTM—265 Shimo-Hoya Hoya  
Machi, Kitatama Gun, Tokyo

東京都北多摩郡保谷町下保谷 265

ヒブス

**Phillips, Brigadier Dorothy** SA  
—Furlough

**Phillips, Mr. & Mrs. George**  
1951, TEAM — 52, Todoroki  
1-chome, Tamagawa, Setagaya  
Ku, Tokyo

東京都世田谷区玉川等々力 1 丁目

52

フィリップス

**Phillips, Rev. & Mrs. James M.**  
1958, IBC — 19 Mita Tsuna-  
machi 9-chome, Minato Ku,  
Tokyo

東京都港区三田綱町 9 丁目 19

フィリップ

**Phipps, Rev. & Mrs. Ralph**  
1954, SSM — 157 Totsuka-cho,  
Totsuka Ku, Yokohama  
(Totsuka 508)

横浜市戸塚区戸塚町 157

フィップス



- Pickel**, Rev. & Mrs. David  
AGM—10-7, Bundo-cho, Nishinomiya Shi  
西宮市分銅町 7 の 10 ピッケル
- Pickering**, Mr. & Mrs. F. L.  
1952, JRB—Furlough
- Pickett**, Rev. & Mrs. Clyde  
1952, AGM — Takanabe-cho,  
Miyazaki Ken  
宮崎県高鍋町 ピケット
- Pierce**, Mr. & Mrs. Charles 1953,  
CEF — 25 Shoto-cho, Shibuya  
Ku, Tokyo (46-2342)  
東京都渋谷区松濤町 25 ピアス
- Pietsch**, Rev. & Mrs. Timothy  
1936, IBC — 179 Miyamae-cho,  
Meguro Ku, Tokyo (717-0746)  
東京都目黒区宮前町 179 ピーチ
- Piirainen**, Miss Kaisu 1952,  
LEAF—Nishi 12-chome, Minami  
12 Jo, Sapporo Shi, Hokkaido  
(2-0085)  
北海道札幌市南 12 条西 12 丁目  
ピエライネン
- Pilchen**, Miss Shirley—5 Tojiin,  
Nishi-machi, Kita Ku, Kyoto  
Shi  
京都市北区西町東寺院 5  
ピルチャー
- Pilcher**, Rev. & Mrs. Raymond  
1958, IBC—#1 Kansei Gakuin,  
Nishinomiya Shi  
西宮市関西学院 1 号館  
ピルチャー
- Pirie**, Miss M. IND—945 Shimo-  
meguro 4-chome, Meguro Ku,  
Tokyo (712-1297)  
東京都目黒区下目黒 4 丁目 945  
ピリー
- Pixler**, Miss Mildred 1953, JCEF  
—19 Nakayamate-dori 4-chome,  
Ikuta Ku, Kobe  
神戸市生田区中山手通り 4 丁目 19  
ピクスラー
- Placzek**, Rev. & Mrs. Frank  
1953, FEGC—Furlough
- Poetter**, Rev. & Mrs. Richard  
1950, LCMSJM—Furlough
- Pölkki**, Mr. & Mrs. E. — 101,  
Kamihate-cho, Kitashirakawa,  
Sakyo Ku, Kyoto  
京都市左京区北白川上終町 101  
ポルキ
- Post**, Miss Vida 1920, ABFMS—  
203 Gokenyashiki, Himeji Shi,  
Hyogo Ken  
兵庫県姫路市五軒邸 203 ポスト
- Potter**, Miss Elaine 1945, ABWE  
—Furlough
- Potter**, Mrs. Ross C. — c/o  
Canadian Academy, 10-4,  
Nagamineyama, Oishi, Kobe  
神戸市大石長峯山 4 の 10  
カナディアン・アカデミー内  
ポッター
- Powders**, Rev. & Mrs. James L.  
1955, BBF — 149-2 Sakaki-cho  
2-chome, Matsudo Shi, Chiba  
Ken  
千葉県松戸市堺町 2 丁目 149  
パウダー
- Powell**, Miss Catherine 1953,  
WUMS—221 Yamate-cho, Naka  
Ku, Yokohama (2-9049)  
横浜市中区山手町 221 パウエル

**Powell, Rev. & Mrs. D. H.** 1952,  
PCC — 1 Takezono-cho, Suita  
Shi, Osaka Fu (38-3839)  
大阪府吹田市竹園町 1 パウエル

**Powell, Miss Lilian (R. N.)** 1943,  
MSCC — New Life Sanatorium  
Obuse Machi, Kamitakai Gun,  
Nagano Ken (Obuse 33)  
長野県上高井郡小布施町  
新生療養所内 パウエル

**Powell, Mr. & Mrs. William**  
1948, IND — 929 Taromaru  
1-chome, Toyama Shi  
富山市太郎丸 1 丁目 929  
パウエル

**Powers, Rev. & Mrs. Floyd** 1950,  
AAM—7 Nishihirano, Mikage-  
cho, Higashi Noda Ku, Kobe  
(Mikage 8-5652)  
神戸市東灘区御影町西平野 7  
パワーズ

**Powlas, Miss Annie P.** 1919,  
ULCA — 80 Kofudai, Ichikawa  
Shi, Chiba Ken (418)  
千葉県市川市国府台 80 パウラス

**Powlas, Miss Maud O.** ULCA  
— Shionen, Chuo, Arao Shi,  
Kumamoto Ken  
熊本県荒尾市中央シオン園  
パウラス

**Poweles, Rev. & Mrs. C. H.** 1949,  
MSCC—8 Naka-machi 2-chome,  
Tamagawa, Setagaya Ku,  
Tokyo (70-0576)  
東京都世田谷区玉川中町 2 丁目 8  
パウルス

**Presson, Mr. & Mrs. C. Adrian**  
IND—Furlough

**Price, Miss Jewell** 1950, UMI—  
7-43, Watarise Naruo-cho,  
Nishinomiya Shi  
西宮市鳴尾町渡瀬 43 の 7  
プライス

**Price, Miss Winifred** 1951, FECC  
—775 Yorii Machi, Osato Gun,  
Saitama Ken  
埼玉県大里郡寄居町 775  
プライス

**Prins, Mr. & Mrs. Harry** 1954,  
EFCA—5 Tojiin, Nishi-machi,  
Kita Ku, Kyoto  
京都市北区西町東寺院 5  
プリンス

**Prinsell, Miss Edna** 1953, FECC  
—Furlough

## Q

**Quigley, Rev. & Mrs. Darrel SSM**  
—Asahi-cho 9-chome, Asahi-  
kawa Shi, Hokkaido  
北海道旭川市旭町 9 丁目  
クイックリー

## R

**Raby, Miss J.** IND—331 Eifuku-  
cho, Suginami Ku, Tokyo  
(33-4794)  
東京都杉並区永福町 331 ラビイ

**Rahn, Rev. & Mrs. Robert W.**  
1953, IBC—5 Wakamatsu-dori  
3-chome, Toyonaka Shi, Osaka  
(6422)  
大阪府豊中市若松通り 3 丁目 5  
ラーン

- Ralph, Rev. & Mrs. SB** — 36  
Narumizu Machi 8-chome, Ya-  
hata Shi, Fukuoka Ken  
福岡県八幡市鳴水町 8 丁目 36  
ラルフ
- Ramseyer, Rev. & Mrs. Robert**  
1954, GCOMM—Furlough
- Randall, Miss Mary J. SB**—352  
Nishi Okubo 2-chome, Shinjuku  
Ku, Tokyo  
東京都新宿区西大久保 2 丁目 352  
ランダル
- Rasmussen, Rev. & Mrs. Peter**  
R. 1954, ULCA—389 Izumi-cho,  
Isahaya Shi (814)  
諫早市泉町 389 ラスムッセン
- Read, Mr. & Mrs. Colin AGB**—  
186 Hongo-cho 3-chome, Naka  
Ku, Yokohama  
横浜市中区本郷町 3 丁目 186  
リード
- Reagan, Rev. & Mrs. John M.**  
PCUS — Shikoku Christian  
College, Ikuta, Zentsuji Shi,  
Kagawa Ken  
香川県善通寺市生田  
四国基督教学園 リーガン
- Reasoner, Rev. & Mrs. Rollin**  
1951, FEGC — 111 Hakuraku,  
Kanagawa Ku, Yokohama  
(49-9017)  
横浜市神奈川区白楽 111  
リーズナー
- Reber, Rev. & Mrs. Don D. 1952,**  
JMM—Furlough
- Reddington, Mr. & Mrs.**  
Kenneth FEGC — 766 Kamiya,  
Tsuru Shi, Yamanashi Ken  
山梨県都留市上谷 766  
レディグトン
- Redekop, Mr. & Mrs. William**  
1958, IBC—Aoyama Gakuin, 22  
Midorigaoka Shibuya Ku,  
Tokyo (40-2193)  
東京都渋谷区緑ヶ岡 22 青山学院  
レデコップ
- Reece, Mr. & Mrs. Taylor 1952,**  
TEAM—Furlough
- Reed, Miss Gloria 1952, IBC**—  
Iai Joshi Koto Gakko, 64 Sugi-  
nami-cho, Hakodate Shi (5277)  
北海道函館市杉並町 64  
遺愛女子高校 リード
- Reeds, Miss F. G. OMF** — 21  
Aza Hara, Tomizawa Sendai  
仙台市富沢字原 21 リードス
- Reedy, Mr. Boyd 1954, IBC** —  
Furlough
- Reese, Rev. & Mrs. Robert 1948,**  
FEGC — 560 Kamihoya, Hoya  
Machi, Kitatama Gun, Tokyo  
東京都北多摩郡保谷町上保谷 560  
リース
- Regier, Miss Evelyn JBMM**—  
128 Kasuga-cho, Fukushima Shi  
福島市春日町 128 レギア
- Rehefeld, Deaconess Hanna B.**  
1952, IBC—Furlough
- Reid, Dr. & Mrs. James David**  
19, 1958 IBC—House #4, 116  
6-chome, Aoyama Minami-cho,  
Minato Ku, Tokyo (408-1909)  
東京都港区青山南町 6 丁目 116  
4 号館 リード
- Reid, Mr. & Mrs. John 1953,**  
TEAM — 61 1-chome, Uwa-  
machi, Yokosuka Shi  
葉須賀市上町 1 丁目 61 リート

**Reid, Miss Pearl** 1950, JFM—  
44 Maruyama-dori 1-chome,  
Abeno Ku, Osaka (66-4661)  
大阪市阿倍野区丸山通1丁目44

リード

**Reiff, Mr. & Mss. Robert** 1959,  
IBC — 500 Shimo Ochiai  
1-chome, Shinjuku Ku, Tokyo  
(95-1029)

東京都新宿区下落合1丁目500

リーフ

**Reimer, Rev. & Mrs. Raymond**  
GCM — 122 Yamamoto-dori  
4-chome, Ikuta Ku, Kobe

神戸市生田区山本通り4丁目122

ライマー

**Reimer, Mr. & Mrs. Willard**  
1955, FEGC — Marutaki, Mi-  
nobu-cho, Minamikoma Gun,  
Yamanashi Ken

山梨県南巨摩郡身延町丸滝

ライマー

**Remahl, Miss Ragna** 1952, LEAF  
—Furlough

**Ressler, Miss Ruth & Rhoda**  
1953, JMM—Kamishihoro-cho,  
Kato-gun, Hokkaido

北海道河東郡上士幌町 レスラー

**Reynolds, Mr. & Mrs. A. A.T.F.**  
1952, OMF — Nishi 6-chome,  
Kita 22 Jo, Sapporo Shi,  
Hokkaido

北海道札幌市北22条西6丁目

レイノルズ

**Reynolds, Miss Nancy** 1958, IBC  
—41 Uwa-cho, Komegafukuro,  
Sendai Shi (3-3257)

仙台市米ヶ袋上町41 レイノルズ

**Rhoads, Miss Esther** 1946, AFSC  
—Friends Center, 14 Mita Dai-  
machi 1-chome, Minato Ku,  
Tokyo

東京都港区三田台町1丁目14

フレンド・センター ローズ

**Rhoads, Mr. & Mrs. John** 1951,  
NAV — #6-1177 Yoyogiuehara,  
Shibuya Ku, Tokyo  
(46-9254)

東京都渋谷区代々木上原 1177の6

ローズ

**Rhoden, Mr. & Mrs. Maurice, Jr.**  
CN — Nishi 12, Minami 16 Jo,  
Sapporo Shi, Hokkaido

北海道札幌市南16条西12

ローデン

**Rhodes, Mr. & Mrs. E. A.** 1918,  
CC — Nogeyama Ch. of Christ,  
Nogeyama, Naka Ku, Yoko-  
hama

横浜市中区野毛山

野毛山キリスト教会

ローズ

**Rhodes, Rev. & Mrs. Erroll F.W.**  
PEC — c/o Rikkyo Daigaku,  
Ikebukuro 3-chome, Toshima  
Ku, Tokyo (97-3121)

東京都豊島区池袋3丁目

立教大学内

ローズ

**Ribi, Rev. & Mrs. Kurt** 1956,  
IND—1062 Kami Hoya, Hoya  
machi, Kitatama Gun, Tokyo  
(921 Otsu)

東京都北多摩郡保谷町上保谷

1062

リビ

**Richards, Rev. & Mrs. Earnest**  
D. 1947, PEC — Shoin Junior  
College, Nakajima-dori 1-chome,  
Fukiai Ku, Kobe

神戸市葺合区中島通り1丁目

松蔭短大内

リチャーズ



**Richards, Rea. & Mrs. Joe** 1954,  
JMM—Honbetsu Machi, Nakagawa Gun, Hokkaido  
(Honbetsu 15)

北海道中川郡本別町 リチャーズ

**Richert, Mr. Wesley** IND —  
P. O. Box 38, Hakata P. O.  
Fukuoka Ken

福岡県博多郵便局私書箱 38 号  
リチャート

**Riddes, Miss Kathleen** IND—  
Furlough

**Rider, Miss Shirley** 1950, IBC—  
Furlough

**Ridley, Mr. & Mrs. Kenneth**  
CLC—734 Kaijin-cho 2-chome,  
Funabashi Shi, Chiba Ken  
(074-5174)

千葉県船橋市海神町 2 丁目 743  
リドレー

**Ridley, Rev. & Mrs. R. Walter**  
1955, IBC — 611 Hongo, Miwa  
Machi, Nagano Shi (4362)

長野市三輪町本郷 611 リドレー

**Riedel, Miss Siegrid** GAM —  
c/o Izumi So, 18 Naka-machi  
2-chome, Shinohara, Nada Ku,  
Kobe

神戸市灘区篠原町 2 丁目 18 泉荘  
リデール

**Rigmark, Rev. & Mrs. William**  
1949, EMC—990 Nakameguro  
3-chome, Meguro Ku, Tokyo  
東京都目黒区中目黒 3 丁目 990

リグマーク

**Riis, Miss Helene** FCM—Azuma  
ku, Kanazu-machi, Fukui Ken  
福井県金津町東区

リーズ

**Rinell, Rev. & Mrs. Egron** 1950,  
SBM — 29 Kinugasa, Ryuanji  
Shita machi, Ukyo Ku, Kyoto  
京都市右京区龍安寺下町衣笠 29

リネール

**Rinell, Rev. & Mrs. Oscar** 1955,  
SBM — 637 Shinzaike Himeji  
Shi, Hyogo Ken (2-0528)

兵庫県姫路市新在家 637 リネル

**Robart, Richard S.** WRPL — 8  
Azumabashi 1-chome, Sumida  
Ku, Tokyo (622-5248)

東京都墨田区吾妻橋 1 丁目 8

ロバート

**Roberstad, Miss Ruth** 1950, NLM  
— 8 Nakajima-dori 2-chome,  
Fukiai Ku, Kobe (2-3601)

神戸市葺合区中島通り 2 丁目 8

ロバスタド

**Roberts, Mr. Geoff D.** 1952, WEC  
— c/o Aoki, Shimo Nishikiori-  
cho, Otsu Shi

大津市下錦織町青木方

ロバート

**Roberts, Mrs. May M.** 1929, IBC  
— Kobe Jogakuin, Okadayama,  
Nishinomiya Shi (5-0956)

西京市岡田山 神戸女学院

ロバート

**Robertsdahl, Miss Lenore** 1955,  
ELC—38 Torisu-cho 1-chome,  
Minami Ku, Nagoya

名古屋市南区鳥栖町 1 丁目 38

ロバーツデール

**Robertson, Mr. Alton** 1957,  
ABFMS — 550 Totsuka-machi  
1-chome, Shinjuku Ku, Tokyo  
(34-3687)

東京都新宿区戸塚町 1 丁目 550

ロバートソン

**Robertson, Miss Grace M.** 1950,  
IBC — Hokuriku Gakuin, 10  
Kami Kakinokibatake, Kana-  
zawa Shi (2-0763)

金沢市上柿ノ本畠 10 北陸学院  
ロバートソン

**Robertson, Mr. & Mrs. L. Roy**  
NAV—Furlough

**Robertson, Miss Noma June**  
IBC (J3) — 5090 Moto Joya-  
machi, Kofu Shi, Yamanashi  
Ken

山梨県甲府市元城屋町 5090  
ロバートソン

**Robertson, Rev. & Mrs. S. D.**  
1954 IBC — 797 Joyama, Miya-  
buchi, Matsumoto Shi, Nagano  
Ken

長野県松本市宮淵城山 797  
ロバートソン

**Robinson, Miss Clara Mae TEAM**  
— 4492 Inabe, Ina Shi, Nagano  
Ken

長野県伊那市伊那部 4492  
ロビンソン

**Robinson, Miss Hilda M.** 1912,  
PEC—13 Shogetsu-cho 5-chome,  
Mizuho Ku, Nagoya (8-0275)  
名古屋市瑞穂区松月町 5 丁目 13

ロビンソン

**Robinson, Rev. & Mrs. David**  
Wood P.E.C—c/o Tochigi 149,  
Nishiyama-cho, Ashiya Shi  
芦屋市西山町 149 栃木方

ロビンソン

**Rodes, Miss Sara Puryear** 1956,  
IBC (J3) — Tokyo Woman's  
Christian College, 124 Iogi  
3-chome, Suginami Ku, Tokyo  
(39-5522)

東京都杉並区井荻 3 丁目 124  
東京女子大 ローズ

**Rodgers, Rev. & Mrs. Lavern**  
1950, BBF — 886 Maita-machi,  
Minami Ku, Yokohama Shi  
(73-2985)

横浜市南区蒔田町 866 ラジェス

**Roesti, Miss Magdalene** 1953,  
LM — 935 Kugahara, Ota Ku,  
Tokyo (75-0211)

東京都大田区久ヶ原 935  
レーシティ

**Rogers, Miss Daphne** 1959, IBC  
— 2 Higashi Toriizaka-machi,  
Azabu, Minato Ku, Tokyo  
(48-3325)

東京都港区麻布島居坂 2  
ロジャース

**Rojas, Mr. & Mrs. Josef** 1949,  
MCCS—Furlough

**Rokka, Mr. & Mrs. J.** — 57  
Shigasato, Otsu Shi  
大津市志賀里 57 ロッカ

**Rolph, Mr. & Mrs. George** 1951,  
IND—Furlough

**Rorke, Miss M. Luella** 1919, IBC  
— 25 Nishi Kusabuke-cho,  
Shizuoka Shi  
静岡市西草深町 25 ローケ

**Ross, Mr. & Mrs. Malcolm**  
WRPL—8 Azumabashi 1-chome,  
Sumida Ku, Tokyo (622-5248)  
東京都墨田区吾妻橋 1 丁目 8  
ロス

**Ross, Rev. & Mrs. Myron** 1954,  
IBC—Furlough

**Rossmann, Rev. & Mrs. Vern**  
1952, IBC—12 Hachiyama-cho,  
Shibuya Ku, Tokyo (46-2777)  
東京都渋谷区鉢山町 12

ロスマン

**Roundhill, Mr. & Mrs. Kenneth**  
1951, WEC — 57 Maruyama  
Kitashirakawa-cho, Sakyo Ku,  
Kyoto  
京都市左京町北白川町丸山 57

ロンドヒル

**Ronnds, Rev. & Mrs. Philard**  
L. OBS — 76 Koshien guchi  
5-chome, Nishinomiya Shi  
西宮市甲子園口 5 丁目 76

ラウンドス

**Rudolph, Miss Bjorg FCM** — 4  
Funadera dori 5-chome, Nada  
Ku, Kobe  
神戸市灘区船寺通り 5 丁目 4

ルドルフ

**Rudolph, Rev. & Mrs. J. W. FCM**  
—Furlough

**Rusch, Mr. Paul** — St. Andrews  
Brotherhood, 19 Akashi-cho,  
Chuo Ku, Tokyo (54-5164)  
東京都中央区明石町 19 ラッシュ

**Rusekow, Mr. Johannes IND** —  
10 Shioya-machi 1-chome,  
Fukuoka Shi  
福岡市塩屋町 1 丁目 10 ラスコ

**Russell, Mr. & Mrs. Wayne** 1951,  
CEF — 560 Kami Hoya, Hoya  
Machi, Kitatama Gun, Tokyo  
東京都北多摩郡保谷町上保谷 560  
ラッセル

## S

**Sager, Rev. & Mrs. J. SDA**—  
160 Ohori-cho, Fukuoka Shi  
福岡市大濠町 160 サーガー

**Saito, Miss Eva** 1958, IBC(J3)—  
Hiroshima Jogakuin 49 Kami-  
nagarekawa-cho, Hiroshima Shi  
(4-2826)  
広島市上流川町 49 広島女学院  
斉藤

**Saito, Mr & Mrs. Morse T.**  
1949, IBC — 8 Kitagasa-dori  
4-chome, Ikuta Ku, Kobe Shi  
(3-5940)  
神戸市生田区北長狭通り 4 丁目 8  
サイトウ

**Sakwitz, Rev. & Mrs. Bill AG**—  
135 Seki-machi 1-chome, Neri-  
ma Ku, Tokyo  
東京都練馬区関町 1 丁目 135  
サキッツ

**Salo, Miss Leena LEAF** — 1633  
Ikebukuro 3-chome, Toshima  
Ku, Tokyo (97-9539)  
東京都豊島区池袋 3 丁目 1633  
サロ

**Salomonsen, Rev. & Mrs. Leif**  
1950, NMS — 15 Teizukayama-  
Nishi 3-chome, Sumiyoshi Ku,  
Osaka (67-6320)  
大阪市住吉区帝塚山西 3 丁目 15  
サロモンセン

**Saltau, Mr. & Mrs. Edison** —  
273 Horinouchi 1-chome, Sugi-  
nami Ku, Tokyo  
東京都杉並区堀の内 1 丁目 273  
ソルトー

**Salter, Miss Bessie** 1954, ELC—  
6 Itabashi 2-chome, Itabashi  
Ku, Tokyo  
東京都板橋区板橋 2 丁目 6

サルター

**Samuel, Mr. George F.** CA—c/o  
Canadian Academy, 10—4  
Nagamineyama, Oishi, Nada  
Ku, Kobe

神戸市灘区大石長峯山 4 の 10

キャナディアン・アカデミー

男子寮

サムエル

**Sandberg, Mr. & Mrs. Erik**  
1951, OMSS — 122 Minato  
Aoi-cho, Wakayama Shi  
和歌山市湊葵町 122

サンベリ

**Sanderholm, Mr. & Mrs. Frank**  
IND—Furlough

**Sanderson, Miss Abbie** 1954,  
ABFMS — Shokai Mission, 7  
Nakajima-cho, Sendai Shi,  
Miyagi Ken (2-8791)

宮城県仙台市中島町 7

尚絅女学院

サンダーソン

**Sandvik, Rev. & Mrs. Trygve**  
1952, NMS — 1 Teraguchi,  
Takaha, Nada Ku, Kobe Shi  
(8-2878)

神戸市灘区高羽寺口 1

サンドビク

**Sano, Miss Alice** 1954, PEC—  
Furlough

**Sano, Miss Eileen** 1954, IND—  
Furlough

**Sanoden, Rev. & Mrs. Russell**  
1952, ELC—Furlough

**Sapsford, Mr. & Mrs. Leslie** 1952,  
1953, TEAM — 350 Honmoku  
2-chome, Naka Ku, Yokohama  
(2-7986)

横浜市中区本牧町 2 丁目 350

サブスフォード

**Sarjeant, Rev. & Mrs. John A.**  
ABWE—Furlough

**Satterwhite, Dr. & Mrs. J. P.**  
1952, SB—5 Nishi Senouchi-cho,  
Kitashirakawa, Sakyo Ku,  
Kyoto (7-5691)

京都市左京区北白河西瀬の内 5

サターホワイト

**Saunders, Miss Violet** 1931, IBC  
— 2 Higashi Torizaka-machi,  
Azabu, Minato Ku, Tokyo  
(48-3325)

東京都港区麻布東鳥居坂 2

サンダース

**Savage, Mr. & Mrs. L. E.** 1951,  
AGB — 55 Hiratsuka-cho  
5-chome, Shinagawa Ku, Tokyo  
東京都品川区平塚町 5 丁目 55

サベジ

**Savary, Rev. & Mrs. R. N.** 1937,  
PEC—1275-7 Nakajima, Tsuda-  
Machi, Tokushima Shi (9756)  
徳島市津田町中島 7 の 1275

セヴァリー

**Saville, Miss Rose** 1925, JEB—  
251 Kaminaka-machi, Kaibara-  
Machi, Hikami Gun, Hyogo Ken  
兵庫県氷上郡柏原町上中町 251

サビル

**Savolainen, Rev. & Mrs. Paavo**  
1939, LEAF—Furlough



**Sawada, Rev. & Mrs. Ben** 1950,  
IBC — 7 Daiko-cho 10-chome,  
Higashi Ku, Nagoya Shi  
(73-7385)

名古屋市東区大幸町 10 丁目 7  
サワダ

**Sayre, Mr. John E. ULCA**—351  
Oe-machi, Kumamoto Shi  
(4-0566)

熊本市大江町 351 セイヤー

**Schaafsma, Rev. & Mrs. Henry**  
1958, IBC — 345 Shirokane  
Sanko-cho, Shiba, Minato Ku,  
Tokyo

東京都港区芝白金三光町 345  
シャッフスマ

**Schar, Mr. & Mrs. Paul** 1953,  
SAJM — Chigusa, Kanai Mura,  
Sado Gun, Niigata Ken  
(Nakashiki 377)

新潟県佐渡郡金井村千種  
シェール

**Scheie, Mis Anna** 1949, NLM—  
46 Motodaiku-cho, Tottri Shi,  
Tottori Ken (3265)

鳥取県鳥取市元大工町 46  
シェイエ

**Scherman, Dr. Fred C.** 1949, CC  
—5 Surugadai 2-chome, Kanda,  
Chiyoda Ku, Tokyo

東京都千代田区神田駿河台 2 丁  
目 5 シャーマン

**Schmidt, Dr. Alfred & Mrs.**  
GEAM—2370-1 Araiuku, Ota  
Ku, Tokyo (771-4341)

東京都大田区新井宿 1 の 2370  
シュミット

**Schmidt, Miss Dorothy** 1937, IBC  
—500 Shimo Ochiai 1-chome,  
Shinjuku Ku, Tokyo (95-1029)

東京都新宿区下落合 1 丁目 500  
シュミット

**Schmidt, Deaconess Ruth MAR**  
— 133 Aza Nishimatsumoto  
4-chome, Nishihirano, Mikage-  
cho, Higashinada Ku, Kobe

神戸市東灘区御影町西平野字西  
松本 4 丁目 133 シュミット

**Schmidt, Miss Velma** 1956, JEM  
— Inari-machi, Ojiya Shi, Nii-  
gata Ken

新潟県小千谷市稻荷町  
シュミット

**Schneider, Rev. & Mrs. Delwin**  
SSM—6 2-chome, Kudan. Chi-  
yoda Ku, Tokyo (30-0272)

東京都千代田区九段 2 丁目 6  
シュナイダー

**Schneider, Miss Doris** 1952, IBC  
— 48 Hattori, Toyonaka Shi,  
Osaka Fu, (Higashi 1550)

大阪府豊中市服部 48  
シュナイダー

**Schneiss, Mr. Paul LM**—1933  
Nakanoshima, Kawasaki Shi,  
Kanagawa Ken (Noborito 334)

神奈川県川崎市中原区 1933  
シュナイス

**Schnydrig, Miss Emmi** 1915,  
CJPM — 445 Hyakken-machi,  
Maebashi Shi, Gumma Ken

群馬県前橋市百軒町 445  
シニデリック

**Schone, Mr. & Mrs. John** 1950,  
TEAM—Furlough

- Schriever, Rev. & Mrs. Henry**  
SSM — 58 Suidobata 2-chome,  
Bunkyo Ku, Tokyo  
東京都文京区水道端 2 丁目 58  
シュリーバー
- Schroer, Dr. & Mr. Gilbert W.**  
1922, IBC—25 Origasawa, Kita-  
hara, Soma-hara-machi, Hara-  
machi Shi, Fukushima Ken  
(Haramachi 645 OTSU)  
福島県原田市相馬原町北原折ヶ  
沢 25  
シュレーア
- Schuessler, Rev. Deane**—16 Fujimi-  
cho 1-chome, Chiyoda Ku,  
Tokyo  
東京都千代田区富士見町 1 丁目 16  
シュエツスラー
- Schultz, Miss Elizabeth Avery**  
1958, IBC (J3)—Baika Gakuen,  
106 Hon-machi 6-chome, Toyo-  
naka Shi, Osaka Fu  
大阪府豊中市本町 6 丁目 106  
梅花学園  
シュルツ
- Schütte, Rev. & Deaconess**  
Vikarin JCGM — 465 Zensho,  
Tsubakihara-cho, Otsu Shi,  
Shiga Ken (6162)  
滋賀県大津市椿原町膳所 465  
シュテ
- Schwab, Miss Elsa** 1941, IBC  
—10 Higashi-machi, Shogoin,  
Sakyo Ku, Kyoto  
京都市左京区聖護院東町 10  
シュワブ
- Schwab, Mr. & Mrs. John** 1948,  
TEAM—2629 Kotake-cho, Neri-  
ma Ku, Tokyo  
東京都練馬区小竹町 2629  
シュワブ
- Schweitzer, Mr. Carl F.** 1952,  
IBC — 33 Uwa-cho, Komega-  
fukuro, Sendai Shi (3-3834)  
仙台市米ヶ袋上町 33  
シュヴァイツァー
- Scott, Mr. Richard** IND — 22  
Hatsuhi-cho 2-chome, Nagara  
Gifu Shi  
岐阜市長良初日町 2 丁目 22  
スコット
- Scruton, Miss M. Fern** 1925,  
IBC — 25 Nishi Kusabuka-cho,  
Shizuoka Shi  
静岡市西草深町 25 スクルートン
- Searcy, Miss Mary** 1930, IBC—  
11 Konno-cho, Shibuya Ku,  
Tokyo (408-1915)  
東京都渋谷区金王町 11 サーシィ
- Sears, Rev. & Mrs. Donald F.**  
1957, IBC—Koinonia Center, 10  
-11 Suehiro-cho 1-chome, Naka  
Ku, Yokohama  
(Yokohama 8-7709)  
横浜市中区末広町 1 丁目 11 の 10  
シャーズ
- Seely, Mr. & Mrs. Arthur** 1950,  
TEAM—735 Setagaya 4-chome,  
Setagaya Ku, Tokyo  
東京都世田谷区世田谷 4 丁目  
735  
シリ
- Selvey, Miss Esther** 1952, IBC—  
Furlough
- Setterholm, Rev. & Mrs. Paul**  
ALM—3765 Onoue, Yanai Shi  
Yamaguchi Ken (432)  
山口県柳井市尾上 3765  
セッターホーム
- Sevland, Miss Eva** 1953, TEAM  
—Furlough

- Shattuck, Miss Betty** 1949, TEAM—Furlough
- Shaver, Rev. & Mrs. I. L.** 1919, IBC—Furlough
- Shaw, Mr. & Mrs. Bernard** 1950, FEGC—2142 Koganei, Koganei Shi, Tokyo  
東京都小金井市小金井 2142 ショー
- Shelhorn, Mr. Raymond** 1953, IND — 4-21 Nakasaiwai-cho 3-chome, Kawasaki Shi, Kanagawa Ken  
神奈川県川崎市幸町 3丁目 21-4 シェルホーン
- Shelton, Rev. & Mrs. Arthur S.** OMS—Furlough
- Shenk, Rev. & Mrs. Charles** JMM — 428 Honan-cho, Suginami Ku, Tokyo (38-9969)  
東京都杉並区方南町 428 シェンク
- Shepard, Dr. & Mrs. John W., Jr.** 1948, SB—798-11 Nishijin-machi, Fukuoka Shi  
福岡市西新町 11 の 798 シェパード
- Shepherd, Rev. & Mrs. Doyle M.** 1949, CN—229 Oyama-cho, Tamagawa, Setagaya Ku, Tokyo (20-4070)  
東京都世田谷区玉川尾山町 229 シェパード
- Shephed, Miss K. M.** 1910, SPG — 21 Yamamoto-dori 2-chome, Ikuta Ku, Kobe (2-8028)  
神戸市生田区山本通り 2丁目 21 シェパード
- Sheppard, Miss Alison** 1952, CEC — 200 Arigasaki, Higashi Ku, Matsumoto Shi (4688)  
松本市東区蟻ヶ崎 200 シェパード
- Sherer, Rev. & Mrs. Robert C.** 1948, SB — 1 Kamitsutsui 7-chome, Fukiai Ku, Kobe (2-0017)  
神戸市葺合区上筒井 7丁目 1 シマラー
- Sherman, Miss Lucille** 1952, CC — Furlough
- Shevchenko, Rev. David** 1953, 1-19 Yamamoto-dori 1-chome, Ikuta Ku, Kobe  
神戸市生田区山本通り 1丁目 19 の 1 シェフチェンコ
- Shibata, Rev. & Mrs. George** 1949, SSM—71 Miyamura-cho, Minato Ku, Tokyo (48-3321)  
東京都港区宮村町 71 シバタ
- Shimer, Mr. & Mrs. Eliot R.** 1948, 1953, IBC—Furlough
- Shirk, Miss Helen M.** ULCA—551 Aza Noma, Itami Shi, Hyogo Ken (Itami 3323)  
兵庫県伊丹市字野間 551 シャーク
- Shiver, Miss Mavis** 1953, SB — 35-1177 Yoyogi, Uehara, Shibuya Ku, Tokyo (46-2347)  
東京都渋谷区代々木上原 1177 の 35 シャイバー
- Shook, Rev. & Mrs. Paul, Jr.** 1955, ABWE—2227 Shimo Arata-cho, Kagoshima Shi, Kagoshima Ken (4-0449)  
鹿児島県鹿児島市下荒田町 2227 シューク

**Shorey, Mr. & Mrs. William**  
1952, TEAM — New Marshall  
Heights 557 Horinouchi 2-chome  
Suginami Ku, Tokyo  
(311-1296)

東京都杉並区堀の内 2 の 557  
ニュー マーシャル ハイツ内  
ショ ー リ

**Shorrock, Rev. & Mrs. Hallam**  
C. 1947, IBC—c/o Church World  
Service Office, 2 Ginza 4-chome,  
Chuo Ku, Tokyo  
(51-7560)

東京都中央区銀座 4 丁目 2  
ショウラック

**Sides, Miss Norma** 1952, IND —  
310 Hamao, Kashii-cho 4-chome,  
Fukuoka Shi, Fukuoka Ken  
福岡県福岡市香椎町浜尾 4 丁目  
310

サイズ

**Siebert, Rev. & Mrs. John** 1951,  
FEGC — 736 chigase, Ome Shi  
Tokyo

東京都青梅市千ヶ瀬 736  
セイベルト

**Siegele, Mr. Kenneth**—60 Nishi  
Kusabuka-machi, Shizuoka Shi  
静岡県西草深町 60

シーゲリー

**Silfwerbrand, Mr. & Mrs. Carl**  
1956, SHM—Furlough

**Simeonsson, Rev. & Mrs. Josef**  
1950, SAMJ—127 Kamiikegawa-  
cho, Hamamatsu Shi, Shizuoka  
Ken

静岡県浜松市上池川町 127  
シメオンソン

**Simeonsson, Rev. & Mrs. Roland**  
SAMJ—30 Ochiai Kurume  
Machi, Kitatama Gun, Tokyo  
東京都北多摩郡東久留米落合 30  
シメオンソン

**Simons, Miss Marion** 1958, IBC  
(J3)—683 Shiroyama 1-chome,  
Nagasaki Shi (4-1928)  
長崎市城山 1 丁目 683

サイモンズ

**Simonsson, Rev. & Mrs. Alf-  
Erik** 1956, MCCS — Ajino, Ko-  
jima Shi, Okayama Ken (23)  
岡山県児島市味野

シモンソン

**Sims, Mr. & Mrs. Harold** 1947,  
CC — 450 Arai-machi, Nakano-  
Ku, Tokyo (33-5171)  
東京都中野区新井町 450

シムズ

**Sipple, Mr. & Mrs. Carl S.** IBC  
—Furlough

**Sipple, Miss Marjorie** 1956, IBC  
(J3)—69 Katahira-cho, Sendai  
Shi (2-6876)

仙台市片平町 69

シップル

**Sister Ana** CE — Epiphany Mis-  
sion House, 358 Sanko-chō,  
Shiba Shirokane, Minato Ku,  
Tokyo

東京都港区芝白金三光町 358

アナ

**Sister Edith Constance** CE —  
Epiphany Mission House, 360  
Sanko-cho, Shiba Shirokane,  
Minato Ku, Tokyo (44-4490)  
東京都港区芝白金三光町 360

エディス・コンスタンス



**Sister Elba Magdalene, N. C. T.**  
PEC—95 Aza Tamade, Shimizu,  
Odawara, Sendai Shi

仙台市小田原清水字玉出 95

エルダ・マグダレン

**Sister Frances CE—Epiphany**  
Mission House, 360 Sanko-cho,  
Shiba Shirokane, Minato Ku,  
Tokyo

東京都港区芝白金三光町 360

フランシス

**Sister, Gladys CE—Epiphany**  
Mission House, 360 Sanko-cho,  
Shiba Shirokane, Minato Ku,  
Tokyo

東京都港区芝白金三光町 360

グラディス

**Sister Mary Elizabeth CE—358**  
Sanko-cho, Shiba Shirokane  
Minato Ku, Tokyo

東京都港区芝白金三光町 358

メリー・エリザベス

**Sister Monica C. T.—Aza Tama-**  
de, Shimizu, Odawara, Sendai  
Shi

仙台市小田原清水字玉出 モニカ

**Sister, Mariya Margaret, C. T.**  
PAC—95 Aza Tamade, Shimizu,  
Odawara, Sendai Shi

仙台市小原清水字玉出 95

マリヤ・マーガレット

**Sister, Ursula Elizabeth, C. T.,**  
Superior (R.N.) 1955, PAC—  
95 Aza Tamade, Shimizu, Oda-  
wara, Sendai Shi

仙台市小田原清水字玉出 95

アスラ・エリザベス

**Sjoberg, Rev. & Mrs. Tage—**  
2037 Shinohara-cho, Kohoku  
Ku, Yokohama Shi

横浜市港北区篠原町 2037

**Skauge, Miss Olga 1950, FCM**  
—Furlough

**Skillman, Rev. & Mrs. John H.**  
1951, IBC—2 Wakagi-cho Shi-  
buya Ku, Tokyo

東京都渋谷区若木町 2

スキルマン

**Skoglund, Rev. & Mer. Herbert**  
BGCA—13 Toyotama Kita  
2-chome, Nerima Ku, Tokyo

東京都練馬区豊玉北 2 丁目 13

スコグランド

**Sköld, Dr. & Mrs. Sam 1950,**  
MCCS—236 Hirose-machi, Oka-  
yama Shi,

岡山市広瀬町 236

シェルド

**Skoog, Maj-Britt 1954, OMSS—**  
Furlough

**Skoog, Rev. & Mrs. Ronald**  
1955, BGCA—Izumi, Owase Shi,  
Mie Ken

三重県尾鷲市泉

スクーグ

**Skovholt, Miss Dorothy 1951,**  
LB—Furlough

**Skulder, Rev. & Mrs. Edward**  
1952, JFM—Furlough

スカドラー

**Slack, Mr. Samuel Lee 1956,**  
IBC(J3)—Chinzei Gakuin Isa-  
haya Shi, Nagasaki Ken

長崎県諫早市 鎮西学院

スラック

**Slavery, Rev. & Mrs. D. JRB** —  
c/o Mission Headquarters—380  
Nakagawa, Takaoka Shi, Toya-  
ma Ken

富山県高岡市中川 380

スレイニイ

**Smith, Miss Alice E.** 1937, JEB.  
—c/o Student Christian Center,  
3-1 Surugadai 2-chome, Kanda  
Chiyoda Ku, Tokyo (29-1512)

東京都千代田区神田駿河台 2丁目  
1-2 学生基督教会館 スミス

**Smith, Mr. Donald** 1956, ABFMS  
—8 Miharudai, Minami Ku,  
Yokohama (3-6628)

横浜市南区三春台 4 スミス

**Smith, Miss D. Jane** 1947, MM  
—Tomidahama, Yokkaichi Shi,  
Mie Ken (Tomida 96)

三重県四日市富田浜 スミス

**Smith, Miss E. Ruth** 1949, TEAM  
—423 Honan-cho, Suginami Ku,  
Tokyo (38-0204)

東京都杉並区方南町 423 スミス

**Smith, Miss Genevieve** 1948,  
TEAM — 8 Ku, Yamashiro-  
machi, Kaga Shi, Ishikawa Ken  
石川県加賀市山代町 8 区 スミス

**Smith, Rev. & Mrs. Harry** 1953,  
FEGC—Furlough

**Smith, Miss Irene Webster** 1916,  
JEB — 2-1 Surugadai-cho  
3-chome, Kanda, Chiyoda Ku,  
Tokyo

東京都千代田区駿河台町 3 丁目 1  
の 2 スミス

**Smith, Miss Lucy E.** 1951, SB  
37-1177 Yoyogi Uehara, Shibuya  
Ku, Tokyo

東京都渋谷区代々木上原 1177 の  
37 スミス

**Smith, Rev. & Mrs. Nathan** 1951,  
CG — 660-2 Imajuku-machi,  
Fukuoka Shi, Fukuoka Ken

福岡県福岡市今宿町 2 の 660

スミス

**Smith, Rev. & Mrs. Robert M.**  
1951, PEC—3514 Honmura-cho,  
Azabu, Minato Ku, Tokyo  
(45-5750)

東京都港区麻布本村町 3514

スミス

**Smith, Dr. Roy** 1903, IBC — 15  
Shinohara Minami-cho 2-chome,  
Nada Ku, Kobe Shi (8-5750)

神戸市灘区篠原南町 2 丁目 15

スミス

**Smith, Miss. Susan Rhoda** 1958,  
IBC (J3)—Kwassui Junior Col-  
lege 16 Higashi Yamate dori  
Nagasaki Shi (2-6955)

長崎市東山手通り 16 活水短大

スミス

**Smith, Mrs. L. C. M.** 1916, PCUS  
—Furlough

**Snelson, Miss Irene S.** 1949,  
FKK — 64 Midorogaike-cho  
Kamigamo Kita Ku, Kyoto  
(78-1890)

京都市北区上鴨深泥ヶ池町 64

スネルソン

**Snider, Mrs. Hilda** 1951, CMA—  
Furlough

**Snider, Rev. & Mrs. K. Lavern**  
JFM — 45 Maruyama-dori  
1-chome, Abeno Ku, Osaka  
大阪市阿倍野区丸山通り1の45  
スナイダー

**Soderbacka, Rev. & Mrs. Gottfried** 1952, LEAF—6709 Tonbe,  
Shimo Suwa Machi, Nagano  
Ken  
長野県下諏町富部 6709  
サダバック

**Soderberg, Miss Ida** 1951, SEOM  
—Furlough

**Soderlund, Rev. & Mrs. Anders**  
1956, MCCS—640 Asahi-machi,  
Kurashiki Shi, Okayama Ken  
(490)  
岡山県倉敷市旭町 640  
ソールデルンド

**Soltau, Rev. & Mrs. A.** ,1953,  
IBPFM—Furlough

**Solvoll, Rev. & Mrs. Arnulf** 1951,  
FCM—Furlough

**Sondeno, Rev. & Mrs. Fredolf**  
1953, AG—Furlough

**Sorenson, Rev. & Mrs. Morris**  
1953, ELC—2 Nishikata-machi,  
Bunkyo Ku, Tokyo (92-5201)  
東京都文京区西方町 2  
ソレンソン

**Sorhus, Rev. & Mrs. Magnus**  
1954, NLM — Ueno-cho, Tsu-  
yama Shi, Okayama Ken  
(1975)  
岡山県津山市上之町 2 丁目  
ソウルファス

**Sorley, Rev. & Mrs. Francis**  
1948, BGCA—1-832 Yoshihara,  
Mihama Machi, Hidaka Gun,  
Wakayama Ken  
和歌山県日高郡美浜町吉原町 832  
の1 ソーレー

**Spaulding, Rev. & Mrs. Robert**  
1949 IEM—2895 Kitanakajima-  
cho Nagaoka Shi, Niigata Ken  
(4229)  
新潟県長岡市北中島町 1 丁目  
2989

**Spear, Rev. & Mrs. Gene W.**  
1955, RPM — 3713 Yamamoto-  
dori 4-chome, Ikuta Ku, Kobe  
(2-5374)  
神戸市生田区山本通り4丁目 3713  
スペアー

**Speechley, Miss Gloria** IND —  
945 Shimomeguro 4-chome,  
Meguro Ku, Tokyo (712-1297)  
東京都目黒区下目黒 4 丁目 954  
スピーチレイ

**Spencer, Rev. & Mrs. A. E.** 1952,  
SB—2952 Agenoki-cho, Matsue  
Shi, Shimane Ken (5364)  
島根県松江市上乃木町 2952  
スペンサー

**Specner, Miss Dorothy J.** 1958,  
CA. c/o Girls Dormitory,  
Canadian Academy 4-13  
Nagamineyama, Oishi, Nada Ku,  
Kobe (8-5430)  
神戸市灘区大石長峯山 4 の 13  
カナディアンアカデミー女子寮  
スペンサー

- Spencer, Miss Gladys G.** 1947, PEC — 494 Namiuchi-cho, Tsukurimichi, Aomori Shi  
青森市造道浪打町 494  
スペンサー
- Spinnett, Mr. & Mrs. Jake** IND — 52 O-machi, Toyama Shi  
富山市大町 52 スピネット
- Spoor, Miss Eulalia** IND — 637 Watarishika, Oe-machi, Kumamoto Shi, Kumamoto Ken  
熊本県熊本市大江町渡鹿 637  
スプーア
- Springer, Mr. & Mrs. Victor** 1949, TEAM — 168 Izumi-cho, Suginami Ku, Tokyo  
東京都杉並区和泉町 168  
スプリンガー
- Stanley, Miss Ethel** 1950, NTM Iida-machi, Suzu Shi, Ishikawa Ken  
石川県珠洲市飯田町 スタンレ
- Stanley, Miss Freda** JEB — 64 Kawahara-cho, Sasayama Machi, Taki Gun, Hyogo Ken  
兵庫県多紀郡篠山町河原町 64  
スタンレー
- Starn, Miss Pauline** 1954, IBC — Furlough
- Staveley, Miss Jane** 1928, CMS — St. Margaret's Hotel, Nishi 17, Minami 14, Sapporo Shi (2-4214)  
札幌市南 14 西 17 スティブリー
- Steele, Mr. & Mrs. Harry** 1955, IND — 212 Kamisanno-cho, Numatari, Niigata Shi  
新潟市沼垂上三ノ町 212  
スティーレル
- Steinhoff, Deaconess Karoline** MAR — 133 Aza Nishi Matsumoto 4-chome, Nishi Hirano, Mikage-cho, Higashi Nada Ku, Kobe  
神戸市東灘区御影町西平野字西松本 4 丁目 133 スタインハフ
- Stellwagon, Mr. Rusell** 1951, TEAM — c/o Kameda, 530 Funabashi-machi, Setagaya Ku, Tokyo  
東京都世田谷区船橋町 530 亀田方 ステルワゴン
- Stenberg, Rev. & Mrs. Kenneth** 1950, ELC — Furlough
- Stermer, Miss Dorothy** 1951, TEAM — 1 Kitazawa 2-chome, Setagaya Ku, Tokyo  
東京都世田谷区北沢 2 丁目 1 スターマ
- Stewart, Miss Betty** 1953, PCUS — 116 Shigatsuta, Hongu-cho, Kochi Shi (5784)  
高知市本宮町四月田 116 スチュワート
- Stewart, Miss Delores** WMC — Kansha, Kitagawa, Higashi, Jonai, Saga Shi  
佐賀市東城内官舎北側 スチュワート
- Stirewaet, Rev. A. J.** 1905, ULCA — 3 Nakajima-dori 2-chome, Fukiai Ku, Kobe (2-3601)  
神戸市葺合区中島通り 2 丁目 3 スタイアウオート
- Stöcher, Mr. & Mrs. C.** IND — 1442 Karuisawa Machi, Nagano Ken  
長野県軽井沢町 1442 ストッカー



**Stokes, Miss Lucy Belle** 1949,  
SB—86 Harajuku 1-chome,  
Shibuya Ku, Tokyo (40-1510)  
東京都渋谷区原宿1丁目86

ストークス

**Stolee, Miss Alice** ELC—299  
Egota 1-chome, Nakano Ku,  
Tokyo (62-5201)

東京都中野区江古田1丁目299

ストウリー

**Stone, Miss Elaine** 1959 IBC—  
Interboard House, 4-12 Shiba  
Koen, Minato Ku, Tokyo  
(43-2188)

東京都港区芝公園12の4

IB ハウス ストーン

**Stouffer, Miss Gaynl C.** 1958,  
IBC(J1)—Kobe Jogakuin, Oka-  
dayama, Nishinomiya Shi  
(5-0956)

西宮市岡田山 神戸女学院

ストーファー

**Stout, Miss Dorothy J.** 1950,  
PEC—Rikkyo Jogakuin, 123  
Kugayama 3-chome, Suginami  
Ku, Tokyo (8-5101)

東京都杉並区久我山3丁目123

立教女学院内 スタウト

**Street, Mr. & Mrs. L. A.** 1952,  
OMF—Furlough

**Strege, Rev. & Mrs. Paul** 1949,  
SSM—14 Miyanomori, Kotoni,  
Sapporo Shi, Hokkaido

北海道札幌市琴似宮ノ森14

ストレギー

**Strohm, Miss Elsbeth** 1953, JCGM  
—Hada no ie, Seirei-Hyoen  
Mikatabara, Hamamatsu Shi,  
Shizuoka Ken (Mikatabara 3)

静岡県浜松市三方原町

聖隷保養園

ストロム

**Strom, Mr. & Mrs. Verner** 1951,  
TEAM—5201 Futaba-cho,  
1-chome, Niigata Shi, Niigata  
Ken

新潟県新潟市双葉町1丁目5201

ストロム

**Stroup, Miss Barbara** 1956 NAV  
c/o Hayami 561 Numabukuro,  
Nakano Ku Tokyo (38-0493)

東京都中野区沼袋561速水方

**Stubbs, Rev. & Mrs. David C.**  
1935, IEC—#6 Kwansei Gakuin  
Nishinomiya Shi (Nigawa 476)

西宮市 関西学院6号館

スタッフス

**Stumpf, Mr. & Mrs. Raymond**  
N. 1950, CMA—225 Itstukaichi-  
machi, Saiki-gun, Hiroshima  
Ken (550 Ko)

広島県佐伯郡五日市町225

スタンフ

**Sukut, Rev. & Mrs. Walter** 1953,  
NAB—352 Futamata-cho  
1-chome, Ise Shi, Mie Ken  
(4846)

三重県伊勢市二俣町1丁目352

スクット

**Sulley, Miss Win** 1951, WEC—  
Furlough

**Sullivan, Mr. & Mrs. McDonald**  
W. 1958, 1957 IBC—80 Yamate-  
cho, Asiya Shi Hyogo Ken

芦屋市山手町80

サリバン

- Sumners, Miss Gertrude** 1953,  
PEC—Bishamon-cho, Tonodan  
Kamikyo Ku, Kyoto (3-6090)  
京都市上京区塔ノ段毘沙門町  
サムナーズ
- Sundberg, Mr. & Mrs. Fred** 1952,  
OMSS—Tanagawa, Higashi,  
Misaki-cho, Sennan Gun, Osaka  
大阪府泉南郡岬町東多奈川  
スンベリ
- Sunde, Mr. & Mrs. Ken** WEC  
2166 Hino-cho, Mukai Machi  
滋賀県向町日野町 2166 サンデー
- Suttie, Miss E. Gwan** 1928, IBC  
— 2 Higashi Toriizaka-machi  
Azabu, Minato Ku, Tokyo  
(48-3325)  
東京都港区麻布東鳥居坂町 2  
Furlough サティー
- Sutton, Rev. Robert** 1952, CRJM  
—16 Saka-machi, Yotuya, Shin-  
juku Ku, Tokyo (35-6610)  
東京都新宿区四谷坂町 16  
サットン
- Svendsen, Miss Anna** 1851,  
NEOM—41 Hounokisaku Osza  
Sekifune, Joban Shi  
常磐市大字関船朴の木作 41  
スウィンセン
- Svensson, Mr. & Mrs. Birger**  
1955, SHM—2092 Tera-machi  
Otawara, Tochigi Ken  
栃木県大田原市寺町 2092  
スベンソン
- Svensson, Miss Ester** 1950, SAMJ  
—80 Azumada-cho, Toyohashi  
Shi, Aichi Ken  
愛知県豊橋市東田町 80  
スベンソン
- Swain, Rev. & Mrs. David L.**  
1953, IBC—House #1 116  
6-chome Aoyama minami-  
cho, Minato Ku, Tokyo  
(40-1201)  
東京都港区青山南町 6 丁目 116
- Swanson, Rev. & Mrs. Clarence**  
1950, FECC—1218 Imajuku-cho,  
Tsurugamine, Hodogaya Ku,  
Yokohama  
横浜市保土ヶ谷区鶴ヶ峰今宿町  
1218 スワンソン
- Swanson, Rev. & Mrs. Edwin**  
ALM—20 Nagamine Yama  
4-chome, Nada Ku, Kobe  
(8-9927)  
神戸市灘区長峰山 4 丁目 20  
スワンソン
- Swanson, Rev. & Mrs. Glen** 1950,  
BGCA—Narukawa Kiho-cho,  
Mie Ken  
三重県紀宝町成川 スワンソン
- Sweet, Rev. & Mrs. Leonard E.**  
1948, FECC—111 Hakuraku,  
Kanagawa Ku, Yokohama  
(49-9017)  
横浜市神奈川区白楽 111  
スウィート
- Sweetman, Rev. & Mrs. Leonard**  
1955, CRJM—Furlough
- Swendseid, Rev. & Mrs. Douglas**  
1952, ELC—Furlough
- Swenson, Miss Nell**, RN—1954,  
PCUS—41 Kumachi-cho  
1-chome Fukiai Ku, Kobe  
神戸市葺合区熊内町 1 丁目 41  
スエンソン

**Swenson, Mr. & Mrs. Lyndon**  
CBFMS — 273 Horinouchi  
1-chome, Suginami Ku, Tokyo  
東京都杉並区堀の内 1-273

スウェンソン

**Swift, Miss Mildred** 1950, TEAM  
4492 Inabe Ina Shi Nagano Ken  
長野県伊那市伊那部 スイフト

**Syphers, Dr. & Mrs. C. E.** 1949,  
SDA—171 Amanuma 1-chome,  
Suginami Ku, Tokyo (39-5161)  
東京都杉並区天沼 1 丁目 171

サイファス

**Syrjä, Mr. & Mrs. A.** — 57 Shi-  
gasato, Otsu Shi  
大津市志賀里 57 シリヤ

**Sytsma, Rev. & Mrs. Richard**  
1952, CRJM—30 Nishikosemba,  
Kawagoe Shi, Saitama Ken  
(1929)

埼玉県川越市西小仙波 30

サイツマ

## T

**Tack, Rev. & Mrs. Marvin** 1952,  
ALM—628 of 7 Ujina-machi,  
Hiroshima

広島市宇品町 7 の 623 タック

**Talbot, Rev. & Mrs. C. R.** 1959,  
PCC—24 Wakamiya-cho, Ushi-  
gome, Shinjuku Ku, Tokyo  
(33-8891)

東京都新宿区牛込若宮町 24

タルボット

**Talley, Miss Frances** 1946, SB—  
356 Minami-machi 5-chome,  
Oaza Dogo, Matsuyama Shi,  
Ehime Ken (4264)

愛媛県松山市大字道後南町 5 丁目  
536

ターレー

**Tamsitt, Miss Shirley E.** OMF-  
CIM—Higashi Samani, Samani  
Hidaka, Hokkaido  
北海道日高様似東様似

タムシット

**Tang, Rev. & Mrs. O. Gordon**  
1950, ELC — 106 Asahi-cho,  
Toyohashi Shi  
豊橋市旭町 106 タング

**Tains, Rev. & Mrs. Paul H.** 1953,  
IBC—Furlough

**Taponen, Miss H.** MC — 91  
Higashi Tenno-cho, Okazaki,  
Sakyo Ku, Kyoto

京都市左京区岡崎東天王町 91

タポネン

**Tarr, Miss Alberta** 1932, IBC—  
Nishi Noguchi-machi, Beppu  
Shi

別府市西野口町

タール

**Taylor, Rev. & Mrs. Arch B.,**  
Jr. 1950, PCUS — 1927 Ikuno,  
Zentsuji Shi, Kagawa Ken (888)  
香川県善通寺市生野 1927

テーラー

**Taylor, Miss Dorothy** 1950, IBC  
— Hokusei Gakuin, Nishi  
17-chome, Minami 5 Jo, Sapporo  
Shi, Hokkaido (2-4276)

北海道札幌市南 5 条西 17 丁目

テーラー

**Taylor, Rev. & Mrs. Earl** AG—  
85 Higashi Jonai, Karatsu Shi,  
Saga Ken (4406)

佐賀県唐津市東城内 85 テーラー

**Taylor, Mr. & Mrs. Howard G.**  
1951, F. M.—Jinya Shimotsu-  
ma Shi, Ibaragi Ken

茨城県下妻市陣屋

テーラー

**Taylor, Miss I. J. OFM**—21 Aza  
Hara, Tomizawa Sendai Shi,  
Miyagi Ken

宮城県仙台市富沢字原 21

テーラー

**Taylor, Mrs. Mary BPM**—  
Furlough

**Teele, Dr. & Mrs. Roy E. 1950,**  
IBC—#10 Kwansei Gakuin  
Nishinomiya Shi (5-0476)

西宮市 関西学院 10 号館

ティール

**Tennant, Miss Elizabeth 1948, IBC**  
—16 Higashi Yamate, Nagasaki  
Shi (2-6955)

長崎市東山手 16

テナント

**Terrill, Mrs. Cleta 1958, IBC (J3)**  
—Hiroshima Jogakuin 49  
Kaminagarekawa-cho, Hiro-  
shima Shi (Next door 4-2826)

広島市上流川町 49 広島女学院

テリル

**Tetro, Mr. & Mrs. Frank L.**  
IND — 3 Asakawa Machi,  
Minamitama Gun, Tokyo  
(Asakawa 176)

東京都南多摩郡浅川町 3

テトロ

**Tewes, Mr. & Mrs. E. H. 1951,**  
SSM—15 Nakanomachi Ichiga-  
ya Shinjuku Ku (34-1338)

東京都新宿区市ヶ谷仲ノ町 15

**Theiss, Dr. & Mrs. O. H. 1952,**  
CMS—280 Sendagaya 2-chome,  
Shibuya Ku, Tokyo (40-0955)

東京都渋谷区千駄ヶ谷 2 丁目 280

タイス

**Theron, Miss E. W. JEB**—11  
Shiomidai-cho 5-chome, Suma  
Ku, Kobe (7-5671)

神戸市須磨区潮見台町 5 丁目 11

テロン

**Theuer, Rev. & Mrs. George**  
1949, IBC—217 Mitsui Terashita  
Kamide-machi, Otsu Shi, Shiga  
Ken (Otsu 3988)

滋賀県大津市神出町三井寺下 217

トーヤー

**Thiessen, Rev. & Mrs. Bernard**  
1952, GCOMM—50 Yodogawa-  
cho, 3-chome Miyazaki Shi

宮崎市淀川町 3 丁目 50

**Thomes, Miss Susie M. IND**—  
c/o Hirai, 15 Miyama-cho  
2-chome, Nada Ku, Kobe

神戸市灘区三山町 2 丁目 15

平井方

トーマス

**Thompson, Mr. & Mrs. C. 1956,**  
JAM—Ikoma Machi, Ikoma  
Gun, Nara Ken

奈良県生駒郡生駒町

トムソン

**Thompson, Rev. & Mrs. Everett,**  
W. 1926 IBC—59 Taura 1-chome  
Yokosuka (0686-3450)

横須賀市田浦 1 丁目 59

トンブソン

**Thompson, Mr. & Mrs. Law-**  
rance 1953 1959, IBC—Inter-  
board House, 4 of 12 Shiba  
Koen Minato Ku, Tokyo  
(43-2188)

東京都港区芝公園 12 の 4

IB ハウス

**Thomsen, Rev. & Mrs. Harry**  
1956, CMB—10 Daido-cho,  
Shugakuin Sakyo Ku, Kyoto  
(7-5330)

京都市左京区修学院大道町 10

トムセン



- Thomson, Mr. & Mrs. L, 1955,**  
OMF—Furlough トムセン
- Thörn, Miss Inez 1951, OMSS —**  
110 Hachiken-cho, Nishikitsuji,  
Nara Shi  
奈良市西木辻八軒町 110 ターン
- Thornton, Mr. & Mrs. William**  
1954, TEAM—Furlough
- Thorp, Miss Dorothy 1953, CJPM**  
—Furlough
- Thorsell, Miss Anna-Lisa 1951,**  
SEMJ — 147 Yamashita-cho,  
Date Machi, Usa Gun,  
Hokkaido  
北海道有珠郡伊達町山下町 147  
トシエル
- Thurber, Rev. & Mrs. L. Newton**  
1948, IBC—53 Izumigawa-cho,  
Shimokamo, Sakyo Ku, Kyoto  
(78-0751)  
京都市左京区下加茂泉川町 53  
サーバー
- Thurlow, Mr. & Mrs. James M.**  
1952, 1957, IBC — Interboard  
House, 4-12 Shiba Koen Minato  
Ku, Tokyo  
東京都港区芝公園 12 の 4  
インターボードハウス サーロー
- Tish, Mr. & Mrs. Loyd 1955,**  
IND — Kagamigahara, Unuma-  
cho, Gifu Ken  
岐阜県鶯沼町鏡ヶ原 ティシュ
- Tjelle, Rev. & Mrs. Lars 1952,**  
NMS—Furlough
- Todd, Rev. & Mrs. Lawrence**  
1950, NTM — Umaiya Kojonai,  
6 Yawataoki Miyako Shi, Iwate  
Ken  
岩手県宮古市八幡沖 6  
ウマイヤ工場内 トッド
- Tolhurst, Mr. & Mrs. G. M.**  
SDA—5-han, Akahira, Shuri  
Shi, Okinawa  
沖縄首里市赤平 5 班 トルースト
- Tomono, Mr. Tom IND —**  
8-chome, Sanbongi, Towada  
Shi, Aomori Ken  
青森県十和田市三本木 8 丁目  
トモノ
- Trop, Rev. & Mrs. Aage FCM—**  
9 Tawarashita-machi, Fukui  
Shi (6315)  
福井市田原下町 1 丁目 9 トーブ
- Torres, Mr. Richard F. IND—**  
Furlough
- Torsell, Miss Anna Lisa 1951,**  
SEMJ — 147 Yamashita-cho  
Date Machi, Usu Gun, Hokkaido  
北海道有珠郡伊達町山下町 147  
トーセル
- Toth, Kelly OMS — Miya-machi,**  
Enonji Kyu-dori, Yamagata Shi,  
Yamagata Ken,  
山形県山形市円応寺旧通り宮町  
トス
- Town, Rev. & Mrs. Harvery**  
CMA—63 Kusunoki-cho Ashiya  
Shi  
芦屋市楠町 63 タウン
- Townsend, Rev. Louis 1951, NTM**  
63 Shimizu, Noda Shi, Chiba  
Ken  
千葉県野田市清水 63  
タウンセンド

**Toyotome, Dr. & Mrs. Masumi**  
— ICU 1500 Osawa, Mitaka Shi,  
Tokyo

東京都三鷹市大沢 1500 ICU 内  
トヨトメ

**Tramsitt, Miss S. OMF** — Higashi  
Samani, Samani Machi, Hidaka  
Hokkaido

北海道日高様似町東様似  
トラムシット

**Trotter, Miss Bessie IND** — 68  
Hiwada-cho Nishi 7 Jo Shimo-  
kyo Ku, Kyoto

京都市下京区日和田町西 7 条 68  
トロッター

**Troxel, Rev. & Mrs. Delbert V.**  
1953, IBC—353 Nakazato-cho,  
Kita Ku, Tokyo (82-1555)

東京都北区中里町 353  
トロクセル

**Troyer, Rev. & Mrs. David**  
NTM—Furlough

**Troyer, Dr. & Mrs. Maurice E.**  
1951, IBC—Furlough

**Trueman, Miss Margaret 1951,**  
IBC — Ryogoku, Tomizato  
Mura, Imba Gun, Chiba Ken

千葉県印旛郡富里村両国  
トルーマン

**Tubbin, Rev. & Mrs Rune 1951,**  
MCCS — 44 Kawanishi-cho  
3-chome, Ashiya Shi, Hyogo  
Ken

兵庫県芦屋市川西町 3-44  
トゥビン

**Tucker, Rev. & Mrs. Beverley**  
D. 1953, PEC—Higashi 3-chome  
Kita 19 Jo, Sapporo Shi,  
Hokkaido

北海道札幌市北 19 条東 3 丁目  
タッカー

**Tuff, Miss Evelyn 1954, ELC** —  
377 Sumiyoshi-cho Kanuki,  
Numazu Shi

沼津市香貫住吉町 377 タフ

**Tunbridge, Miss Marjorie 1950,**  
IBC—Furlough

**Tuominen, Miss H.** — 101 Kami-  
hate-cho, Kitashirakawa, Sakyo  
Ku, Kyoto

京都市左京区北白川上終町 101  
トゥミネン

**Turnbull, Mr. Ian 1952, WEC**—  
Higakimoto, Oyodo Machi,  
Yoshino Gun. Nara Ken

奈良県吉野郡大淀町檜垣本  
タンブル

**Turner, Mr. & Mrs. IND** — 2540  
Oishi, Shibukawa Shi, Gumma  
Ken

群馬県渋川市大石 2540 ターナー

**Tveit, Miss Marie 35 Hayashi-cho**  
Komagome, Bunkyo Ku, Tokyo  
(82-4819)

東京都文京区駒込林町 35  
トベイト

**Twilleager, Rev. & Mrs. W.M.**  
UMI—43 Watarise Naruo-cho,  
7-chome, Nishinomiya Shi,  
Hyogo Ken

兵庫県西宮市鳴尾町渡瀬 7 丁目 43  
トゥイリガー

**Tygert, Mr. & Mrs. Earl OMF**  
— 2163 Karuisawa Machi,  
Nagano Ken (2302)  
長野県軽井沢町 2163 タイガート

## U

**Uchida, Mr. Akira 1956, JEM** —  
Koide Machi, Kitauonuma Gun,  
Niigata Ken  
新潟県北魚沼郡小出町 内田

**Uchida, Miss Ikuye 1952, JEM** —  
Kujiranami, Kashiwazaki Shi,  
Niigata Ken (1347)  
新潟県柏崎市鯨波聖書学院 内田

**Uhlig, Deaconess Marianne MAR**  
— 12 Higashi Naruo-cho,  
Nishinomiya Shi, Hyogo Ken  
兵庫県西宮市東鳴尾町 12 ウリグ

**Unruh, Rev. & Mrs. Verney 1951,**  
GCOMM — 5330 Namiki Kami-  
kawa Higashim-machi Miyako-  
nojo Shi, Miyazaki Ken (1188)  
宮崎県都城市上川東町並木 5330

**Unseth, Rev. & Mrs. Einar 1954,**  
ELC — 46 Shiotsu 3-chome,  
Yaizu Shi, Shizuoka Ken  
静岡県焼津市塩津 3 丁目 46  
アンセス

**Uomoto, Rev. & Mrs. George**  
OPC — 116 Otachiba-machi,  
Sendai Shi  
仙台市御立場町 116 魚本

**Upton, Miss Elizabeth F. PEC** —  
183 Nagase Moroyama Machi,  
Iruma Gun, Saitama Ken  
埼玉県入間郡毛呂山野町長瀬 183  
アプトン

**Urquhart, Miss Betty A. 1952,**  
IBC — Baiko Jogakuin Maru-  
yama-cho, Shimonoseki Shi  
下関市丸山町 梅光女学院  
オカート

**Utterback, Miss Elsie Jean**  
TEAM—Furlough

## V

**Valtonen, Rev. & Mrs. Tauno**  
LEAF—Furlough

**Van Baak, Rev. & Mrs. Edward**  
1951, CRJM — 229 Egota  
1-chome, Nakano Ku, Tokyo  
(95-6641)  
東京都中野区江古田 1 丁目 229  
ヴァンバーク

**Vanderbilt, Rev. & Mrs. Maas**  
1955, CRJM — 409-1 Kumaki,  
Chichibu Shi, Saitama Ken  
埼玉県秋父市熊本 409-1  
ヴァンデルビルト

**Van Dolson, Rev. & Mrs. L. R.**  
1951, SDA — 11 Nakajima-dori  
3-chome, Fukiai Ku, Kobe  
(2-0537)  
神戸市葺合区中島通り 3 丁目 11  
ヴァンドルソン

**Van Dyck, Rev. & Mrs. David**  
1956, IBC — 2-448 Itsukaichi-  
machi Shinjo Shi, Yamagata  
Ken (Shinjo 796)  
山形県新庄市五日市町 448 の 2  
ヴァンダイク

**Vang, Mr. & Mrs. Paul 1956,**  
ELC—21 Maruyama-cho, Bun-  
kyo Ku, Tokyo (92-0835)  
東京都文京区丸山町 21 ヴァング

**Van Hoeven, Mrs. James** 1958,  
IBC (J3) — 37 Yamate-cho,  
Naka Ku, Yokohama (2-9183)  
横浜市中区山手町 37

ヴァン ホーヴァン

**Van Schooten, Rev. & Mrs. Alvin**  
1955, CMA—West P.O. Box 70  
Hiroshima Shi (3-6450)  
広島市西郵便局私書箱 70

ヴァンシュートン

**Van Wyk, Rev. & Mrs. Gordon**  
J. 1953, IBC — 761, 1-chome  
Kami Osaki Shinagawa Ku,  
Tokyo (44-1404)

東京都品川区上大崎 1 丁目 761

ヴァンワイク

**Varney, Miss Evelyn** 1949,  
CBFMS — 167 Hakken Koji  
3-chome, Minami Koizumi,  
Sendai Shi (2-7980)

仙台市南小泉八軒小路 3 丁目 167

ヴァーニー

**Vatter, Mr. & Mrs. Ernst LM**  
—1933 Nakanoshima Kawasaki  
Shi (Noborito 334)

川崎市中野島 1933

ファテル

**Vehanen, Rev. & Mrs. Eino**  
SSM—2210 Sanno 2-chome, Ota  
Ku, Tokyo (76-4209)

東京都大田区山王 2 丁目 2210

ヴェハネン

**Vendorff, Rev. Wolfgang JCGM**  
—465 Tsubakihara-machi, Zen-  
sho, Otsu Shi, Shiga Ken  
滋賀県大津市膳所椿原 465

ヴェンドルフ

**Vereide, Mr. & Mrs. Abraham**  
NMA—231—Shinden, Ichikawa  
Shi, Chiba Ken

千葉県市川市新田 231

ヴェリード

**Vereide, Miss Aslaug** NMA —  
Otaki Mmachi, Isumi Gun,  
Chiba Ken

千葉県夷隅郡大多喜町

ヴェリード

**Verme, Rev. & Mrs. Robert EMC**  
— 1068 3-chome Matsubara  
Setagaya Ku, Tokyo

東京都世田谷区松原 3 丁目 1068

バーム

**Verney, Evelyn**—167-3 Hakken  
Koji Minami Koizumi Sendai  
Shi

仙台市南小泉八軒小路 167-3

ヴァーニー

**Verway, Mr. & Mrs. Cornelius**  
1951, JEB — 3-242 Hanyuno  
Habikino Shi, Osaka Fu

大阪府羽曳野市埴生野 242 の 3

ファベイ

**Viall, Rt. Rev. K. A.** 1953, SSJE  
— 8 Sakae-cho, Minato Ku,  
Tokyo (43-5642)

東京都港区栄町 8

ヴァイヤル

**Viekman, Mr. & Mrs. William**  
FEGC—972 Kami Ikegami-cho,  
Ota Ku, Tokyo

東京都大田区上池上町 972

ヴィークマン

**Vikner, Rev. & Mrs. David ALM**  
— 628, Ujina-machi 7-chome,  
Hiroshima Shi (4-2720)

広島市宇品町 7 丁目 628

ヴィクナー



**Vinge, Rev. & Mrs. Daniel** 1951,  
ELC—Furlough      ビンヂ

**Visser, Mr. J. Phillip** JEB—11  
Shiomidai-cho 5-chome, Suma  
Ku, Kobe  
神戸市須磨区潮見台町 5 丁目 11  
ヴィセー

**Vist, Miss Ingrid** 1953, SAJM—  
127 Kamiikegawa-cho, Hama-  
matsu Shi, Shizuoka Ken  
静岡県浜松市上池川町 127  
ヴィスト

**Voehringer, Deaconess Elizabeth**  
E. 1953, IBC—Furlough

**Vogt, Miss Verna** 1952, TEAM  
— 40 Daishoji Uo-machi Kaga  
Shi, Ishikawa Ken  
石川県加賀市大聖寺魚町 40  
ボート

**Von Rechwitz, Miss Ursula** 1953,  
JCGM — 1053 Daita 2-chome,  
Setagaya Ku, Tokyo  
東京都世田谷区代田 2 丁目 1053  
フォンライスウィッツ

**Voran, Rev. & Mrs Peter** GCMM  
— 3777 Sonoda Aburatsu-machi  
Nichinan Shi, Miyazaki Ken  
(2393)  
日南市油津町園田 3777 ヴォラン

**Vorland, Rev. & Mrs. Gehard**  
1953, ELC—99 Kuzukawa-cho,  
Kakegawa Shi, Shizuoka Ken  
(1083)  
静岡県掛川市葛川町 99  
ヴォーランド

## W

**Waddington, Mr. Richard** ABFMS  
— 69 Okamoto, Motoyama-cho,  
Higashinada Ku, Kobe  
神戸市東灘区本山町岡本 69  
ワディングトン

**Wade, Rev. & Mrs. Herbert**  
FWBM — c/o Mission Head-  
quarters, 7 Shin-machi, Aba-  
shiri Shi, Hokkaido  
北海道網走市新町 7      ウェード

**Walbert, Rev. & Mrs. Clement**  
BGCA — 1037-66 Nishi-no-sho,  
Wakayama Shi  
和歌山市西ノ庄 1037 の 66  
ウォールベート

**Waldin, Miss Margaret** 1951,  
TEAM—1 Kitazawa 2-chome,  
Setagaya Ku, Tokyo (42-3898)  
東京都世田谷区北沢町 2 丁目 1  
ウォールデン

**Waldron, Miss Rose E.** 1952, IBC  
— 11 Konno-cho, Shibuya Ku,  
Tokyo (408-1914)  
東京都渋谷区金王町 11  
ワルドロン

**Walker, Mr. & Mrs. Bill** 1955,  
CC—1067 Oyama-cho, Shibuya  
Ku, Tokyo  
東京都渋谷区大山町 1067  
ウォーカー

**Walker, Mr. & Mrs. Walter**  
1956, CC — 1852 Moiwabashi,  
Sapporo Shi, Hokkaido  
北海道札幌市藻岩橋 1852  
ウォーカー

**Walker, Mr. & Mrs. Wesley CC**  
—250 Moiwashita, Sapporo Shi,  
Hokkaido

北海道札幌市藻岩下 250

ウォーカー

**Walker, Rev. & Mrs. William L.**  
1949, SB—Nakajima 1-chome,  
Hachijo-dori, Oita Shi

大分市八条通り中島 1 丁目

ウォーカー

**Wallace, Mr. & Mrs. Jack IND—**  
Furlough

**Walter, Mr. & Mrs. Donald**  
1949, TEAM—419 Eifuku-cho,  
Suginami Ku, Tokyo

東京都杉並区永福町 419

ウォルター

**Walter, Miss Helen CBFMS—23**  
Aza Shita-machi, Yuzawa Shi,  
Akita Ken

秋田県湯沢市字下町 23

ウォルター

**Walters, Mr. & Mrs. Russell**  
1951, TEAM—1385 Karuisawa  
Machi, Nagano Ken

長野県軽井沢町 1385

ウォルターズ

**Walvoord, Miss Florence IBC —**  
Baika Jogakuin, Maruyama-  
cho, Shimonoseki Shi (3722)

下関市丸山町 梅光女学院

ウォルヴァード

**Wang, Miss E. Jean 1953, ELC**  
—183 Otowa-cho, Shizuoka Shi,  
Shizuoka Ken (2-9079)

静岡県静岡市音羽町 183 ワング

**Warkentyne, Mr. Henry J. 1952,**  
IBC — #3 Kwansei Gakuin,  
Nishinomiya Shi (5-0791)

西宮市 関西学院

ワーケンタイン

**Warne, Miss Eleanor 1948, IBC**  
—Furlough

**Waterman, Miss Gertrude 1948,**  
ABFMS—Furlough

**Watkins, Miss Elizabeth SB —**  
536 Minami Machi 5-chome,  
Oaza Dogo, Matsuyama Shi  
(4264)

松山市大字道後南町 5 丁目 539

ワトキンズ

**Watson, Rev. & Mrs. Leslie**  
1950, SB—171 Maruyama-cho  
2-chome, Miyazaki Shi  
(5-0192)

宮崎市丸山町 2 丁目 171

ワトソン

**Watson, Miss Marylin 1956, IBC**  
— Hiroshima Jogakuin, 49  
Kaminagarekawa-cho, Hiro-  
shima Shi (4-2826)

広島市上流川町 49 広島女学院

ワトソン

**Watts, Rev. & Mrs. C. B. 1955,**  
SDA — 1966 Kamikawai-machi,  
Hodogaya Ku, Yokohama  
(Kawai 39)

横浜市保土ヶ谷区上川井町 1966

ワッツ

**Wayne, Rev. & Mrs. Milton S.**  
1948, JEB — 17 Kumano-cho  
4-chome, Hyogo Ku, Kobe  
神戸市兵庫区熊野町 4 丁目 17

ウェーン

**Webber, Dr. & Mrs. Alfred B.**  
1951, SDA — 171 Amanuma  
1-chome, Suginami Ku, Tokyo  
(39-5161)  
東京都杉並区天沼 1 丁目 171  
ウェバー

**Weber, Mr. & Mrs. James** 1953,  
CBFMS—Furlough

**Webster-Smith, Miss Irene JEB**  
—c/o Student Christian Center  
1-3 Surugadai 2-chome, Kanda  
Chiyoda Ku, Tokyo  
(29-1512)  
東京都千代田区神田駿河台 2 丁目  
1-3 学生基督教会館  
ウェブスター・スミス

**Wedel, Mr. & Mrs. A. Delmar**  
1955, YMCA — 7 Fujimi-cho  
2-chome, Chiyoda Ku, Tokyo  
(33-6359)  
東京都千代田区富士見町 2 丁目 7  
ウェデル

**Weiss, Rev. & Mrs. William C.**  
1953, IBC — 6-13, 4-chome,  
Kudan Chiyoda Ku, Tokyo  
(33-6701)  
東京都千代田区九段 4 丁目 13 の 6

**Weiss, Miss Moriane** 1955, LM  
—1933 Nakanoshima Kawasaki  
Shi, Kanagawa Ken  
神奈川県川崎市中之島 1933  
ウェイズ

**Weitzel, Rev. & Mrs. William H.**  
1954, PEC — Gakusei Center,  
Hamazaki, Asaka Machi, Sai-  
tama Ken  
埼玉県朝霞町浜崎 学生センター  
ワイツェル

**Weller, Miss M. E. OMF** —6-85  
Hon-cho, Shizunai, Machi, Hi-  
daka, Hokkaido  
北海道日高静内町本町 85 の 6  
ウェラー

**Wells, Miss Lillian A.** 1900, IBC  
—47-45 Aoyama Minami-cho  
5-chome, Minato Ku, Tokyo  
東京都港区青山南町 5 丁目 45 の  
47  
ウェルズ

**Wellwood, Miss Audrey Grace**  
IBC — 25 Nishi Kusabuka-cho,  
Shizuoka Shi  
静岡県西草深町 25 ウェルウッド

**Wengler, Miss Jessie AG** — 231  
Shinden Machi, Ichikawa Shi,  
Chiba Ken  
千葉県市川市新田町 231  
ウェングラー

**Wennborg, Mrs. Ingeborg** 1951,  
MCCS—640 Asahi Machi, Kura-  
shiki Shi, Okayama Ken  
(2490)  
岡山県倉敷市旭町 640  
ウェンボーグ

**Wentz, Rev. & Mrs. Edwin C.**  
1951, ULCA—23 Inari-cho, Ka-  
goshima Shi (5969)  
鹿児島市稲荷町 23  
ウェンツ

**Werdal, Rev. & Mrs. Morris**  
1949, LB — 8 Narayama, Moto-  
shin Machi, Akita Shi (4949)  
秋田市本新町檜山 8  
ワーダル

**Werdal, Rev. & Mrs. Philip E.**  
1950, LB — 1-chome, Hon-cho  
Sakata Shi, Akita Ken  
秋田県酒田市本町 1 丁目

**Werner, Mr. & Mrs. Walte GAM**  
—3022 Daibutsu-cho, Takehana  
Hashima Shi, Gifu Ken  
岐阜県羽島市竹鼻大仏町 3022

ワナー

**West, Mr. & Mrs. Bob CC** —  
Kutsugi Mimasaku-cho, Aida-  
gun, Okayama Ken  
岡山県英田郡美作町朽木

ウェスト

**West, Mr. & Mrs. G. E. PEC** —  
P. O. Box 709 Kobe (3-1696)  
神戸郵便局私書函 709 ウェスト

**Westberg, Rev. & Mrs. Harry**  
1952, EMC—382 Sakawa-machi  
Odawara Shi

小田原市佐川町 382

ウェストバーク

**Weyrick, Mr. & Mrs. Ford**  
Ronald 1957, 1949, IBC (J3) —  
61 Kozenji-dori, Sendai Shi  
(3-3256)

仙台市光禅寺通り 61

ウェイリック

**Wheley, Rev. & Mrs. Charles L.**  
1949, 1948, SB — 65 Sawatari,  
Kanagawa Ku, Yokohama  
(4-9600)

横浜市神奈川区沢渡 65

ホエーリー

**Whewell, Miss Elizabeth A.**  
1928, MM — Tomidahama,  
Yokkaichi Shi, Mie Ken  
(Tomida 96)

三重県四日市市富田浜

フェウエル

**Whisman, Miss Winnie 1952,**  
JEM—Inari-machi, Ojiya Shi,  
Niigata Ken

新潟県小千谷市稻荷町

**White, Miss E. R. OMF** — 85-6  
Hon-cho Shizunai Hidaka,  
Hokkaido

北海道日高静内本町 85 の 6

**White, Mr. & Mrs. Lloyd 1952,**  
TEAM—Furlough

**Whitehead, Miss Mabel 1917,**  
IBC—Seiwa Joshi Tanki Dai-  
gaku Okadayama, Nishinomiya  
Shi (5-0709)

西宮市岡田山 聖和女子短大

ホワイトヘッド

**Whitfield, Miss Margaret 1958,**  
IBC—Seiwa Joshi Tanki Dai-  
gaku, Okadayama, Nishinomiya  
Shi (5-0709)

西宮市岡田山 聖和女子短大

ウィットフィールド

**Whitman, Mr. Clifford Dale 1959,**  
BC—Furlough

**Whitman, Mr. & Mrs. William**  
C—1, Kamitsutsui-dori, 7-chome,  
Fukiai Ku, Kobe

神戸市葺合区上筒井通り 7 丁目 1

フィットマン

**Whitney, Mr. & Mrs. Joseph**  
1958, AFSC—Hriends Center  
14 Mitadai-machi, 1-chome,  
Minato Ku, Tokyo

東京都港区三田台町 1 丁目 14

フレンド・センター

ウィットニイ

**Whybray, Rev. & Mrs. R. N.**  
1952, PEC—Central Theological  
College 8 Tamagawa Naka-  
machi 2-chome, Setagaya Ku,  
Tokyo (70-0575~0576)

東京都世田谷区玉川中町 2 丁目 8

聖公会神学院内

ワイブレイ



**Wiberg, Rev. & Mrs. Erik** 1951,  
SAMJ — 80 Azuma-cho Toyo-  
hashi Shi, Aichi Ken  
愛知県豊橋市東町 80

ヴィヴァーグ

**Wiens, Rev. & Mrs. Roland M.**  
1951, JMBM — 4-15 Nagamine  
Nada Ku, Kobe (8-9942)  
神戸市灘区長峰 4 の 19 ウィンズ

**Wiens, Miss Ruth** 1950, JMBM  
— 59 Sompachi-cho, Ikeda Shi  
Osaka (076-710)  
大阪府池田市尊鉢町 50 ウィンズ

**Wigglesworth, Miss Anne** 1949,  
IBPFM — 1235 Matsunoki-cho,  
Suginami Ku, Tokyo (38-0017)  
東京都杉並区松之木町 1235  
ウィグルスワース

**Wildermuth, Rev. & Mrs.**  
Wesley L. 1952, 1957, OMS —  
388 Kashiwagi-cho 3-chome,  
Shinjuku Ku, Tokyo  
(37-3664)  
東京都新宿区柏木町 3 丁目 388  
ウィルダーマス

**Wilhelmsson, Miss Thyra** SFM  
— 319 Ogasahara, Kushigata  
Machi, Nakakoma Gun, Yama-  
nashi Ken (Ogasahara 11)  
山梨県中巨摩郡橈形町小笠原 319  
ウィルヘルムスン

**Wilkinson, Miss Margaret** 1952,  
SPG—1046 Hiratsuka 7-chome,  
Shinagawa Ku, Tokyo  
(78-4736)  
東京都品川区平塚 7 丁目 1046  
ウィルキンソン

**Williams, Mr. Douglas M.** 1958,  
IBC(J1)—Doshisha University,  
Higashi Iru, Karasumaru Ima-  
degawa-dori, Kamikyo Ku,  
Kyoto

京都市上京区烏丸今出川通り東  
入る 同志社大学内

ウィリアムス

**Williams, Rev. & Mrs. Philip**  
1950, IBC—28 Uwa-cho, Kome-  
gafukuro, Sendai (2-6812)  
仙台市米ヶ袋上町 28

ウィリアムス

**Willms, Mr. & Mrs. Peter** 1953,  
BIC—Furlough

**Wilson, Rev. & Mrs. James** BGCA  
—Toge Hashimoto Shi, Waka-  
yama Ken  
和歌山県橋本市東家 ウィルソン

**Wilson, Mr. & Mrs. Thomas C.**  
1951, CJPM—Furlough

**Wilson, Mr. & Mrs. Wesley**  
TEAM — 3-31, Hamaura-cho  
2-chome, Niigata Shi  
新潟市浜浦町 2 丁目 31 の 3  
ウィルソン

**Windsor, Mr. & Mrs. A.V.** 1955,  
CJPM — 445 Hyakken-machi,  
Maebashi Shi, Gumma Ken  
(5742)  
群馬県前橋市百軒町 445

ウィンザー

**Wine, Mr. & Mrs. Victor** IND  
— Unuma-machi, Inaba Gun,  
Gifu Ken  
岐阜県稲葉郡鵜沼町 ワイン

**Wingert, Rev. & Mrs. Norman**  
A. 1953, MCC — Mennonite  
Central Committee C.P.O. Box  
1359 Tokyo (940-7447-ask for  
MCC ext.)

東京都中央郵便局私書箱 1359  
ウィンガート

**Winn, Rev. & Mrs. Paul** 1939,  
IBC—2-35,3-chome Denenchōhu  
Ota Ku, Tokyo (72-4897)  
東京都大田区田園調布3丁目35  
の2 ウィン

**Winsjansen, Miss Kirsten** 1953,  
FCM — P. O. Box 5, Mikuni,  
Azuma Gun, Fukui Ken  
福井県足羽郡三国郵便局私書箱 5

**Winslow, Rev. & Mrs. Donald**  
1958, PEC — 89 Matsuzono-cho  
Nishinomiya Shi  
西宮市松園町 ウィンスロー

**Winsnes, Mr. & Mrs. Samuel**  
1952, NMA—Furlough

**Winter, Miss Peggy** 1952, JCBM  
—23 Aza Shita-machi, Yuzawa  
Shi, Akita Ken  
秋田県湯沢市字下町 23  
ウィンター

**Winters, Rev. & Mrs. Gerald J.**  
1952, ABWE—Furlough

**Winther, Rev. & Mrs. J.M.T.** 1898,  
ULCA — 8 Nakajima-dori  
2-chome, Fukiai Ku, Kobe  
(2-3601).  
神戸市葺合区中島通り2丁目8  
ウィンテル

**Winther, Miss Maya** 1928, ULCA  
—Furlough

**Wintsch, Miss Nancy Elizabeth**  
1957, IBC — c/o Dr. Takagi  
Teramachi-dori, Maruta-machi  
Agaru, Kamikyo Ku, Kyoto  
(3-2056)

京都市上京区丸太町上ル寺町通  
り 高木方 ウィンチ

**Wolff, Sister Hanni (R. N.)** 1953,  
JCGM — Habo no ie, Seirei-  
Hoyoen, Mikatabara-cho, Hama-  
matsu Shi, Shizuoka Ken  
静岡県浜松市三方原町  
聖隷保養園 ウォルフ

**Womeldorf, Miss Katherine** 1957,  
PCUS—10 Nishi Ashiya Ashiya  
Shi (3758)  
芦屋市西芦屋 10 木村方  
ウォメルドルフ

**Wood, Miss Joan** IND—Sanbongi  
8-chome, Towada Shi, Aomori  
Ken  
青森県十和田市三本木8丁目  
ウッド

**Wood, Rev. & Mrs. Robert W.**  
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# CHURCH STATISTICS

Based on Statistical tables in 1959 NCC Annual Report

(\* Asterisk indicates that statistics for previous year are used.)

Denomination	Churches		The Ministry		Member-ship
	Organized Church	Preaching Centers	Total	Ordained and un-ordained	Evangelistic Ministries
Anglican Episcopal Church of Japan (Nihon Seikokai)	249	110	359	33	75
Apostolic Faith (Shinto no Shinko Kyodan)	1	—	1	—	1
Assemblies of God Church of Japan* (Nihon Asenburizu Kyodan)	60	34	94	93	39
Baptist Bible Fellowship of Japan (Nihon Seisbo Baptistasu Renmei)	12	3	15	11	8
Baptist Convention of Japan (Nihon Baptistasu Kenmei)	66	34	100	90	102
Baptist General Conference of America (Beikoku Ichu Baptistasu Rengo Nihon Dendo Dan)	7	8	15	4	7
Brethren in Christ*	—	2	2	—	—
Christian Brotherhood (Kirisuto Kyoda Dan)	40	101	141	80	—
Christian Canon Church (Kirisutokyo Kanan Kyodan)	3	9	12	—	—
Christian Mission to Buddhists* (Toa Kirisutokyo Dayukan)	1	—	1	—	3
Christian New Life Society* (Kirisutokyo Shinsei Kai)	16	3	19	20	39
Christian Oriental Salvation Church* (Kirisutokyo Toyo Kyorei Dan)	1	—	1	2	—
Christian Reformed Church of Japan (Nihon Kirisuto Kaikaku-ka Kyokai)	29	21	50	51	—
Christian Spiritual Church (Kirisuto Shinshu Kyodan)	11	8	19	6	—
Church of Christ (Kirisuto no Kyokai)	64	4	68	47	12
Church of Christ in Japan (Nihon Kirisuto Kyokan)	72	15	87	20	—
Church of God (Kami no Kyokai)	9	6	15	4	8
Church of God of Japan* (Nihon no Chiyachi obu Gokko Kyodan)	2	—	2	2	2
Church of Jesus Christ of Latter-Day Saints (Matsujitsu Seito Iesu Kirisuto Kyokai)	3	22	25	—	105
Church of the Nazarene in Japan (Nihon Nazaren Kyodan)	48	70	118	54	12
Church of the Resurrection (Fukkatsu no Kirisuto Kyodan)	3	11	14	21	20
Evangelical Alliance Mission*	46	55	101	34	24
Evangelical Free Church of Japan (Nihon Fukuin Jiyu Kyokai)	4	6	10	5	14
Evangelical Lutheran Church* (Fukuin Ruteru Kyokai Nihon Dendo Bu)	17	33	50	20	20
Evangelical Lutheran Church of Japan (Nihon Fukuin Ruteru Kyokai)	69	36	105	78	64
Evangelical Missionary Church (Fukuin Dendo Kyodan)	19	17	36	22	9
Far Eastern Gospel Crusade* (Kyokuto Fukuin Juligan)	5	10	15	—	64
Finnish Free Overseas Mission Church* (Finrando Jyu Kaigan Dendo Kyodan)	1	6	7	3	8
Free Methodist Church of Japan (Nihon Jyu Mesojitsu Kyodan)	30	4	34	38	20
Gospel of Jesus Church (Iesu Fukuin Kyodan)	3	11	14	8	5
Immanuel General Mission (Immanuelu Sogo Dendo Dan)	32	16	48	82	—
Independent Churches*	66	1	67	—	13
International Christian Church* (Kokusai Kirisuto Kyodan)	8	—	8	8	8
Holy Jesus Society (Sei Iesu Kai)	46	19	65	105	—
Japan Alliance Church (Nihon Arisiansu Kyodan)	19	7	26	29	7
Japan Alliance Church (Nihon Domei Kirisuto Kyodan)	20	15	35	54	150
Japan Apostolic Mission (Nihon Pontekoste Kyodan)	9	4	13	8	4
Japan Apostolic Mission* (Kirisutokyo Dendo Kan)	13	3	16	2	1
Japan Church of God Federation* (Nihon Kami no Kyokai Kenmei)	13	3	16	9	—
Japan Christ Society (Nihon Kirisuto Kai)	5	2	7	4	—
Japan Christian Presbyterian Church (Nihon Kirisuto Choro Kyokai)	2	4	6	10	6

Japan Covenant Mission (Nihon Seikai Kyodan)	8	8	16	10	—	293
Japan Evangelistic Band (Nihon Dendo Tai)	6	10	16	18	11	—
Japan Gospel Church (Nihon Fukun Kyodan)	45	19	64	93	—	1,050
Japan Gospel League	3	4	7	2	2	100
Japan Holiness Church (Arahara) (Nihon Himesu Kyokai)	8	1	9	9	26	223
Japan Holiness Church (Kuramada) (Nihon Himesu Kyokai)	100	29	129	145	—	3,052
Japan Holiness Church of the Oriental Missionary Society (Toyo Senkyokai Kyome Kyokai)	20	—	20	23	—	481
Japan Jesus Christ Church (Nihon Jesu Kirisuto Kyodan)	48	—	48	109	—	4,963
Japan Lutheran Church* (Nihon Ruteru Kyodan)	24	52	76	33	25	1,510
Japan Mennonite Church* (Nihon Menonaito Kyokai)	7	10	17	9	9	146
Church of Christ in Japan (Nihon Kirisuto Kyokai)	72	15	87	20	—	10,264
Japan Soul Clinic* (Nihon Kyurei Dendo Shido Gakko)	5	1	6	—	5	106
Kashiwazaki Christian Church* (Kashiwazaki Kirisuto Kyokai)	1	3	4	1	1	45
Kobe Reformed Presbyterian Church* (Kobe Kaikaku Choro Kyokai)	1	1	2	1	6	34
Korean Church of Christ in Japan (Zainichi Taikan Kirisuto Kyokai)	26	26	52	32	2	1,333
Liberteller Mission	6	4	10	11	8	162
Living Water Christian Church (Kassui Kirisuto Kyodan)	3	11	14	21	3	2,386
Lutheran Brethren Mission of Japan* (Nihon Ruteru Dobo Senkyo-dan)	7	4	11	8	6	425
Lutheran Free Church of Norway* (Noruwei Ruteru Jiyu Kyokai)	3	4	7	6	4	160
Mennonite Mission, General Conference	7	14	21	2	12	159
Mimo Mission	5	47	52	3	3	1,765
Covenant Church of Sweden (Sueden Seiyaku Kirisuto Kyokai)	8	1	9	3	14	240
Norway Lutheran Mission (Noruwei Ruteru Dendo Kyokai)	10	46	56	20	22	543
Norwegian Missionary Society (Noruwei Dendo Kai)	6	15	21	14	17	338
Okayama North Central Christian Church*	—	—	—	2	16	64
Open Bible Church	4	1	5	6	4	381
Orebro Missionary Society of Sweden Church (Sueden Oreburo Dendo Kyokai)	4	1	5	15	17	275
Philadelphia Mission	4	2	6	3	3	93
Plymouth Brethren* (Kirisuto Shinto no Shukai)	15	—	15	3	—	183
Salvation Army (Kyuseigun Nihon Honei)	60	68	128	240	13	9,710
Sambi Church (Sambi Kyodan)	2	4	6	2	—	164
Seventh Day Adventist	44	10	54	205	42	3,654
Society of Friends (Kirisuto Tomo no Kai Nihon Nenkai)	6	1	7	—	2	197
Spirit of Jesus Church (Jesu no Miama Kyokai Kyodan)	61	184	245	77	—	33,446
United Church of Christ in Japan (Nihon Kirisuto Kyodan)	1,229	307	1,536	2,169	371	175,506
United Pentecostal Church	3	3	6	—	4	53
Unitarian Church* (Nihon Jiyu Shukyo Remmie)	4	—	4	7	—	1,365
Universal Evangelical Church (Bankoku Fukuin Kyodan)	1	30	31	1	—	1,254
Universalist Church* (Kirisutokyo Dojin Shadan)	2	—	2	3	—	62
Total	2,992	1,649	4,641	4,383	1,498	374,784
Catholic Church*	693	—	693	332	1,085	241,745
Orthodox Church*	99	50	149	65	3	34,659
Grand Total	3,784	1,699	5,483	4,780	2,586	651,188
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	Organized Churches	Presaching Centers	Total	Ordained and un- ordained	Evangelis- tic Mis- sionaries	



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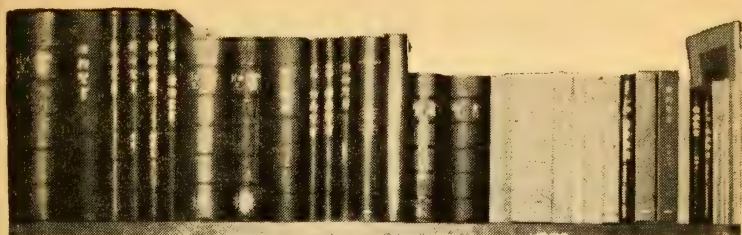
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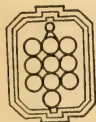
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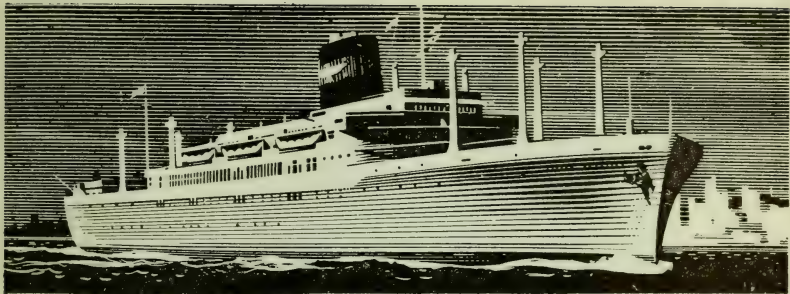
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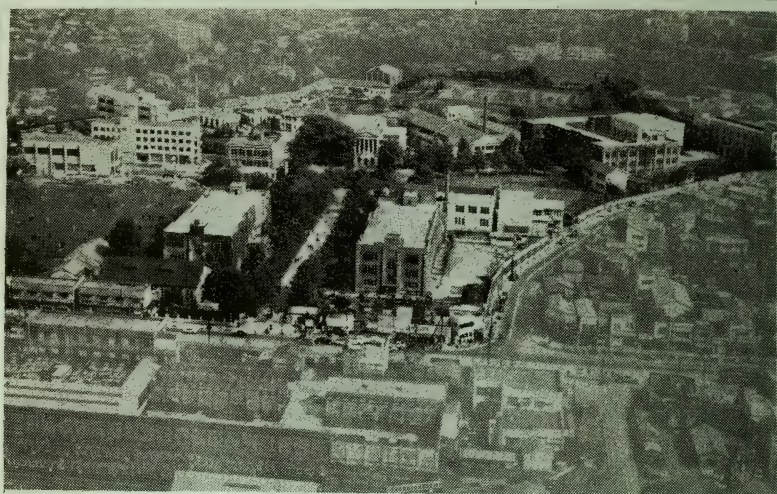


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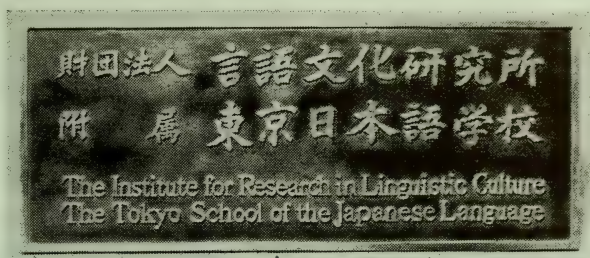
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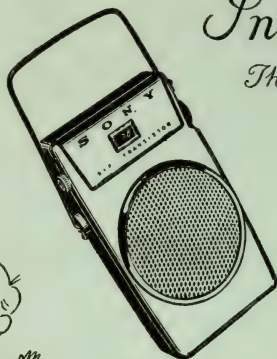
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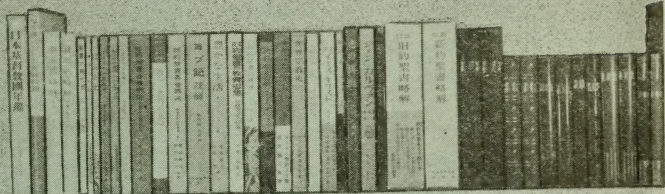
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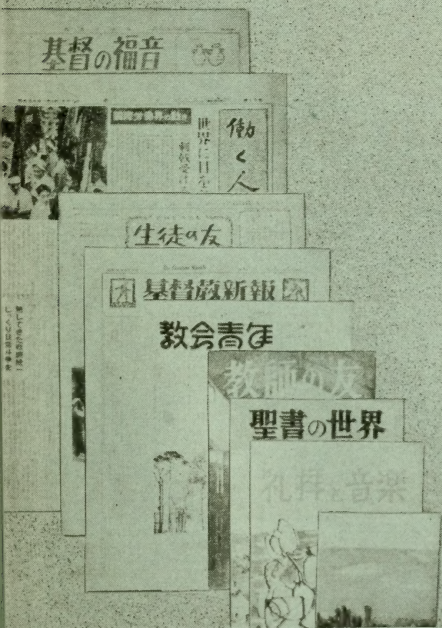
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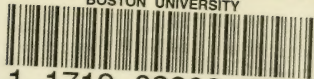
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